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सम्पादक-मण्डल

पद्मभूषण पण्डितराज श्री **राजेश्वरशास्त्री द्रविड** :
अध्यक्ष, साङ्गवेद विद्यालय, रामघाट, वाराणसी।

पद्मभूषण डा० वे० राघवन्, एम० ए०, पी-एच० डी०;
भू० पू० अध्यक्ष, संस्कृत विभाग, मद्रास विश्वविद्यालय, मद्रास।

डा० लुडविक स्टर्नबाख, एल-एल० डी०;
प्रोफेसर, भारतीय विद्या,
पेरिस विश्वविद्यालय, पेरिस (सोरबोने)।

श्री आनन्दस्वरूप गुप्त, एम० ए०, शास्त्री; उपनिदेशक,
पुराण-विभाग, सर्वभारतीय काशिराजन्यास,
फोर्ट रामनगर, वाराणसी।

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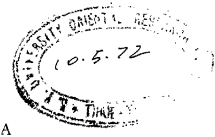
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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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नारायणप्रोक्तं गायत्री-स्तोत्रम्

(देवीभागवत, १२. ५. २-२४)

श्रीनारायण उवाच—

आदिशक्ते जगन्मातर्भक्तानुग्रहकारिणि ।
सर्वत्र व्यापिकेऽनन्ते श्रीसन्ध्ये ते नमोऽस्तु ते ॥ २

त्वमेव सन्ध्या गायत्री सावित्री च सरस्वती ।
ब्राह्मी च वैष्णवी रौद्री रक्ता श्वेता सितेतरा ॥ ३

प्रातर्बाला च मध्याह्ने यौवनस्था भवेत् पुनः ।
वृद्धा सायं भगवती चिन्त्यते मुनिभिः सदा ॥ ४

हंसस्था गरुडारूढा तथा वृषभवाहिनी ।
ऋग्वेदाध्यायिनी भूमौ दृश्यते या तपस्विभिः ॥ ५

यजुर्वेदं पठन्ती च अन्तरिक्षे विराजते ।
सा सामगाऽपि सर्वेषु भ्राम्यमाणा तथा भुवि ॥ ६

रुद्रलोकं गता त्वं हि विष्णुलोकनिवासिनी ।
त्वमेव ब्रह्मणो लोकेऽमर्त्यानुग्रहकारिणी ॥ ७

सप्तर्षिप्रीतिजननी माया बहुवरप्रदा ।
शिवयोः करनेत्रोत्था ह्याश्रुस्वेदसमुद्भवा ॥ ८

आनन्दजननी दुर्गा दशधा परिपठ्यते ।
वरेण्या वरदा चैव वरिष्ठा वरवर्णिनी ॥ ९

गरिष्ठा च वरार्हा च वरारोहा च सप्तमी ।
नीलगङ्गा तथा सन्ध्या सर्वदा भोगमोक्षदा ॥ १०

भागीरथी मर्त्यलोके पाताले भोगवत्यपि ।
त्रिलोकवाहिनी देवी स्थानत्रयनिवासिनी ॥ ११

भूर्लोकस्था त्वमेवासि धरित्री लोकधारिणी ।
भुवो लोके वायुशक्तिः स्वर्लोके तेजसां निधिः ॥ १२

महर्लोके महासिद्धिर्जनलोके जनेत्यपि ।
तपस्विनी तपोलोके सत्यलोके तु सत्यवाक् । १३

कमला विष्णुलोके च गायत्री ब्रह्मलोकदा ।
रुद्रलोके स्थिता गौरी हरार्धाङ्गनिवासिनी ॥ १४

अहमो महतश्चैव प्रकृतिस्त्वं हि गीयसे ।
साम्यावस्थात्मिका त्वं हि शबलब्रह्मरूपिणी ॥ १५

ततः परापराशक्तिः परमा त्वं हि गीयसे ।
इच्छाशक्तिः क्रियाशक्तिर्ज्ञानशक्तिस्त्रिशक्तिदा ॥ १६

गङ्गा यमुना चैव विपाशा च सरस्वती ।
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गोदावरी शतद्रुश्च कावेरी देवलोकगा ।
कौशिकी चन्द्रभागा च वितस्ता च सरस्वती ॥ १८

गण्डकी तापिनी तोया गोमती वेत्रवत्यपि ।
इडा च पिङ्गला चैव सुषुम्ना च तृतीयका ॥ १९

गान्धारी हस्तिजिह्वा च पूषाऽपूषा तथैव च ।
अलम्बुषा कुहूश्चैव शङ्खिनी प्राणवाहिनी ॥ २०

नाडी च त्वं शरीरस्था गीयसे प्राक्तनैर्बुधैः ।
हृत्पद्मस्था प्राणशक्तिः कण्ठस्था स्वप्ननायिका ॥ २१

तालुस्था त्वं सदाधारा बिन्दुस्था बिन्दुमालिनी ।
मूले तु कुण्डलीशक्तिर्व्यापिनी केशमूलगा ॥ २२

शिखामध्यासना त्वं हि शिखाग्रे तु मनोन्मनी ।
किमन्यद् बहुनोक्तेन यत्किञ्चिज्जगतीत्रये ॥ २३

तत्सर्वं त्वं महादेवि ! श्रिये सन्ध्ये नमोऽस्तु ते ।
[इतीदं कीर्तितं स्तोत्रं सन्ध्यायां बहुपुण्यदम् ॥ २४

महापापप्रशमनं महासिद्धिविधायकम् ।
य इदं कीर्तयेत् स्तोत्रं सन्ध्याकाले समाहितः ॥ २५

अपुत्रः प्राप्नुयात् पुत्रं धनार्थी धनमाप्नुयात् ।
सर्वतीर्थतपोदानयज्ञयोगफलं लभेत् ॥ २६

भोगान् भुक्त्वा चिरं कालमन्ते मोक्षमवाप्नुयात् ।
तपस्विभिः कृतं स्तोत्रं स्नानकाले तु यः पठेत् ॥ २७

यत्र कुत्र जले मग्नः सन्ध्यामज्जनजं फलम् ।
लभते नाऽत्र सन्देहः सत्यं सत्यं च नारद ॥ २८]

(Devī-Bhāg. XII. 5. 2-28)

NOTE ON THE GĀYATRĪ-STOTRA

The word *'gāyatrī'* is generally used for the *Gāyatrī-mantra* (Rg. III. 62.10; etc.) composed in the well-known Vedic metre *Gāyatrī*. This *Ṛk* or the *mantra* is addressed to God Savitṛ, and it is, therefore, also called as *Sāvitrī*. The presiding (or the *abhimāninī* female deity of this *mantra* is also called Gāyatrī, conceived as the goddess who protects her worshippers and reciters (cf. "गायन्तं त्रायसे यस्माद् गायत्री त्वमुदाहृता।" Vyāsa as quoted in the Vīramitrodaya, Āhnika-prakāśa, p. 291). The worship of Gāyatrī in the form of meditation on her divine form and the *japa* or repeated recitation of the *Gāyatrī-mantra* has been enjoined to be performed at the time of the *sandhyā* (i.e. the juncture of the three divisions of the day—morning, noon and evening; and hence Goddess Gāyatrī is also called as *Sandhyā*; cf.—

प्राङ्कूलेषु समासीनो दर्भेषु सुसमाहितः।
प्राणायामत्रयं कृत्वा ध्यायेत् संध्यामिति श्रुतिः॥
या संध्या सा जगत्सृतिर्मायातीता हि निष्कला।
ऐश्वरी तु परा शक्तिस्तत्त्वत्रयसमुद्भवा॥

—(Kūrma-P., Cr. Edn., II. 18. 25-26)

In the first verse of the *Gāyatrī-stotra* given here from the Devī-Bhāgavata Goddess Gāyatrī is addressed as *Sandhyā* ('श्रीसंध्ये ते नमोऽस्तु ते'). Goddess Gāyatrī as Sandhyā has three different forms corresponding to the three *sandhyā*-s (morning, noon and evening), which are respectively known as *Gāyatrī*, *Sāvitrī* and *Sarasvatī*. Gāyatrī is to be meditated in the morning *sandhyā* as a young girl (*bālā*) of red complexion (for she is related to the rising sun); she, being of the red complexion, is, therefore, conceived as *Brāhmī* or the *Śakti* (Energy) of Brahmā. Sāvitrī at the noon is to be meditated on as a full-grown youthful maiden (*yauvanasthā*) of bright white colour (for she is related to the sun at its height); and on account of her bright white complexion she is to be conceived as *Raudrī* or the *Śakti* of the Rudra-form of the Sun-god. The Sarasvatī-form of Sandhyā in the evening is to be meditated on as an old lady (*vṛddhā*) of the dark complexion (for she is related to the setting sun and the evening darkness); and being of the dark complexion she is to be conceived as the Śakti of the Viṣṇu-form of the Sun-god.—(Śl. 3-4).

Again, Gāyatrī as Brāhmī is to be meditated on as riding on the Swan and reciting the Ṛgveda, Sāvitrī as Raudrī is to be meditated on as riding on the Ox and as reciting the Yajurveda, Sarasvatī is to be meditated on as riding on the Garuḍa and reciting the Sāmaveda. Gāyatrī, the morning-form of Sandhyā, resides on the Earth (as the Sun is then touching the horizon), Sāvitrī the mid-day-form of Sandhyā, resides in the atmospheric regions and Sarasvatī, the evening-form of Sandhyā, strolls in all the worlds and also on the earth.—(Śls. 5-6).

In the present *stotra* of the Devī-Bh. it seems that the Sāvitrī-form (at the mid-day) has been conceived as the Vaiṣṇavī Śakti and the Sarasvatī-form (in the evening) as the Raudrī Śakti (cf. Śls. 3-4). But the order seems to be reversed here either on account of the exigency of the metre or to some tradition different from that generally followed by other authorities—Cf.—

गायत्री ब्रह्मरूपा तु सावित्री रुद्ररूपिणी ।
सरस्वती विष्णुरूपा उपास्या रूपभेदतः ॥
उदये ब्रह्मरूपं तु मध्याह्ने तु महेश्वरम् ।
सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥

—(q. in Smṛti-candrikā, Ah. K., p. 355).

Gobhila, as q. in the Smṛti-candrikā (ib., p. 374) and in the Vīra-mitrodaya (Āh.-Pr., p. 290), also says :—

"प्रातर्गायत्री रविस्थिता रक्तवर्णा कुमार्यक्षमालाहस्ता हंसासनमारूढा ब्रह्मदैवत्या ऋग्वेदमुदाहरन्ती, मध्यंदिने सावित्री रविमध्ये स्थिता श्वेतवर्णा यौवनस्था त्रिनेत्रा त्रिशूलहस्ता वृषभासनमारूढा रुद्रदैवत्या यजुर्वेदमुदाहरन्ती, सायं सरस्वती रविमध्ये स्थिता श्यामवर्णा वृद्धा चतुर्भुजा चक्रहस्ता सुपर्णासनमारूढा विष्णुदैवत्या सामवेदमुदाहरन्ती ।"

Also *cf.* Gāyatrī-nirṇaya as quoted in these two Nibandhas after just the above quotations from Gobhila—

बालां च विद्धि गायत्रीं त्र्यक्षां च चतुराननाम् ।
रक्तां रक्ताम्बरोपेतामक्षसूत्रधरां तथा ॥

कमण्डलुधरां देवीं हंसवाहनसंस्थिताम् ।
ब्राह्मणीं ब्रह्मदैवत्यां ब्रह्मलोकनिवासिनीम् ॥

आवाहयेत्तु मन्त्रेण आयान्तीं सूर्यमण्डलात् ।
तथा मध्यमसंध्यायां सावित्रीं युवतीं तथा ॥
शुक्लाङ्गीं शुक्लवस्त्रां च वृषारूढां त्रिलोचनाम् ।
त्रिशूलडमरूहस्तां रुद्राणीं रुद्रदैवताम् ॥
कैलासनिलयां देवीमायान्तीं सूर्यमण्डलात् ।
एवं पश्चिमसंध्यायां वृद्धावस्थां सरस्वतीम् ॥
वर्णतः कृष्णवर्णां च चारुरूपां चतुर्भुजाम् ।
शङ्खचक्रगदापद्मधारिणीं विष्णुदैवताम् ॥
वदर्याश्रमवासां तामायान्तीं सूर्यमण्डलात् ।

Thus, these three forms of Sandhyā or Gāyatrī may be represented as follows :—

गायत्री —प्रातः-संध्या	रक्तवर्णा	कुमारी	ब्राह्मी	हंसारूढा ऋग्वेदाध्यायिनी
सावित्री —मध्याह्न-संध्या	शुक्लवर्णा	यौवनस्था	रौद्री	वृषभारूढा यजुर्वेदं पठन्ती
सरस्वती—सायं-संध्या	श्यामवर्णा	वृद्धा	वैष्णवी	गरुडारूढा सामवेदमुदाहरन्ती

Vyāsa, as q. in the Smṛti-candrikā (ib., p. 354) gives the following etymologies of these three forms:—

प्रतिग्रहादत्तदोषात्पातकादुपपातकात् ।
गायत्री प्रोच्यते तस्माद् गायन्तं त्रायते यतः ॥
सवितृद्योतनाच्चैव सावित्री परिकीर्त्तिता ।
जगतः प्रसवित्री या वाग्रूपत्वात् सरस्वती ॥

The etymology of Sandhyā (Gāyatrī) is also given here as:—

उपास्ते संधिवेलायां निशाया दिवसस्य च ।
तामेव संध्यां तस्माच्च प्रवदन्ति मनीषिणः ॥

The sun is the prime source of all the energy. It is the soul of the universe. The whole universe springs from the sun, it is

preserved and nourished by the sun and is merged in the sun at the time of its dissolution:—

आदित्यमूलमखिलं त्रैलोक्यं मुनिसत्तमाः ।
भवत्यस्माज्जगत्सर्वं सदेवासुरमानुषम् ॥ १२
सर्वात्मा सर्वलोकेशो देवदेवः प्रजापतिः ।
सूर्य एव त्रिलोकस्य मूलं परमदैवतम् ॥ ३
सूर्यात्प्रसूयते सर्वं तत्र चैव प्रलीयते ।
भावाभावौ हि लोकानामादित्यान्निःसृतौ पुरा ॥ ५
—(Brahma-P., Ān. edn , Adh. 31)

The Sun-god, the presiding or the *abhimānin* deity of the sun is, therefore, identified with the Trinity, the three gods—Brahmā, Maheśvara and Viṣṇu ; *cf*, "उदये ब्रह्मारूपं तु मध्याह्ने तु महेश्वरम्। सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥" (q. above from the Smṛti-candrikā); and 'त्वामिन्द्रमाहुस्त्वं विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः ।" (Mbh. Vana-P., 3. 60). The Sun is also conceived as 'त्रयीमय'; cf.—

यद्रूपमृग्यजुःसाम्नामैक्येन तपते तव ।
विश्वमेतत् त्रयीसंज्ञं नमस्तस्मै विभावसो ॥
—(Br.-P. 32. 15)

अङ्गमेषा त्रयी विष्णोर्ऋग्यजुःसामसंज्ञिता ।
विष्णुशक्तिरवस्थानं सदादित्ये करोति सा ॥
—(Viṣ.-P. II. 11. 11)

प्रातः स्मरामि खलु तत्सवितुर्वरेण्यं
रूपं हि मण्डलमृचोऽथ तनूर्यजूंषि ।
सामानि यस्य किरणाः प्रभवादिहेतुं
ब्रह्महरात्मं कमलासनचिन्त्यरूपम् ॥
—(q. in Ācāra-bhūṣaṇa, p. 7)

Also,

संस्तूयते सहस्रांशुः सामगाध्वर्युहोतृभिः ।
पञ्चधैनं विश्वकर्माणं रुद्रमूर्तिं त्रयीमयम् ॥
—(Kūrma-P., I. 14.16).

Hence, Gāyatrī conceived as Brahmāṇī, Rudrāṇī and Vaiṣṇavī Śakti reciting, in her three forms, the three Vedas is, in fact, the Śakti of the Sun-god. This Śakti of the sun-god is manifested in her material form as the all-pervading solar energy. And Goddess Gāyatrī as identified with the solar energy which is the source of all light and heat, is worshipped through the *Gāyatrī-mantra*.

Gāyatrī in her three forms has her abode in the Brahma-loka (as Brāhmī), Rudra-loka (as Raudrī) and Viṣṇu-loka (as Vaiṣṇavī). She is the great Māyā or the creative *Śakti* conferring innumerable boons on her worshippers; she is the source of pleasure for the seven-sages; she has risen from the hands and eyes of God Śiva and Goddess Śivā and also has been produced from their tears and sweats (the symbolical significance of this conception is not clear !):—(Śls. 7-8). She is also Goddess *Durgā*, the source of happiness and bestower of *bhoga* (worldy enjoyments) and *mokṣa* (liberation from worldly bondage), in her ten forms, viz. वरेण्या, वरदा, वरिष्ठा, वरवर्णिनी etc. as mentioned in Śls. 9-10. She resides in the three worlds in her other three forms; viz. in the world of mortals as *Bhāgīrathī*, in the nether world (Pātāla) as *Bhogavatī* and in the celestial world as *Triloka-vāhinī*. —(Śl. 11).

Goddess Gāyatrī is thus identified here with all the important Deities of Purāṇic pantheon on the divine plane. The pantheism is further developed by dwelling upon her cosmic form. She is the world-sustaining *Dharitrī* (Earth) in the Bhūr-loka (world of mortals), the *Vāyu-Śakti* in the Bhuvar-loka (the Middle or the Atmospheric Region), the *Tejasāṁ-Nidhi* (i.e. the sun) in the Svar-loka (celestial Region), the *Mahā-siddhi* (great accomplishment) in the Mahar-loka, the *Janā* (birth) in the Jana-loka, the *Tapasvinī* (performing austerities) in the Tapas-loka and the *Satya-vāk* (truthful speech) in the Satya-loka. She is *Kamalā* (Lakṣhmī) in the Viṣṇu-loka, *Gāyatri* in the Brahma-loka and *Gaurī* occupying half of the body of Hara (Śiva) in the Rudra-loka.—(Śls. 12-14).

She is the Origin (*Prakṛti*) of the creation, and also the ***Prakṛti*** (*Pradhāna*, the Primordial Matter) from which the *Ahaṁ* (*Ahaṁkāra* or the cosmic ego) and the *Mahat* (the cosmic Mind-principle) have sprung. She is also the unmodified *Prakṛti* in her *sāmyāvastha* (equipoised, balanced and undisturbed state). She is the *Śabala* (immanent?) Brahman, She is the *parā* (transcendent) and the *aparā* (immanent) *paramā* (supreme) Śakti. She is the *Icchā-śakti*

(will-power), *Kriyā-śakti* (Power of action) and the *Jñāna-śakti*. (Power of knowledge), and also the bestower of all these three *śakti-s*. (cf. also Kūrma-P., I. 11.36 for the three *śakti*-s).

—(Śls. 15-16).

The *stuti* now comes to the level of our physical world. Gāyatrī is here identified with the principal sacred rivers—Gaṅgā, Yamunā, Vipāśā, Sarasvatī etc.—mentioned in the three Śls. 17-19ab, as well as with the principal *nāḍī*-s or the nerves spread out in the human body, which are mentioned in the Yoga treatises and are sometimes conceived as the counterpart of some of these sacred rivers of Bhārata-varṣa. All the *nāḍī*-s mentioned here are included in the principal fourteen *nāḍī*-s enumerated and described in the Śāṇḍilya and other Yoga-Upaniṣads ; *cf.*—

मध्यस्थकुण्डलिनीमाश्रित्य मुख्या नाड्यश्चतुर्दश भवन्ति । इडा पिङ्गला सुषुम्ना सरस्वती वरुणा पूषा हस्तिजिह्वा यशस्विनी विश्वोदरा कुहुः शङ्खिनी पयस्विनी अलम्बुषा गान्धारीति नाड्यश्चतुर्दश भवन्ति ॥

(Śāṇḍilya-Upaniṣad 1.9)

Gāyatrī is then identified with the various forms of the subtle nerve-forces or *śakti*-s residing in the nerve-plexuses (called *cakra*-s cf. the Varāhopaniṣad 5.53—"मूलाधारादि षट्चक्रं शक्तिस्थानमुदीरितम् ।"). These forms are named here as the *Prāṇa-śakti* residing in the lotus-like heart or in the *Anāhata-cakra*, the *svapna-nāyikā* residing in the throat or in the *Viśuddhi-cakra*, the *Sadādhārā* residing in the palate, the *Bindu-mālinī* residing in the Bindu—semen or the mind (the *śakti* residing in the *Mūlādhāra* is also called Bindu ; *cf*. Yogaśikhopaniṣad. Adhs. 3, 5), the *Kuṇḍalī-śakti* in the *Mūlādhāra*, the *Vyāpinī* at the root of the hair of the head ; Gāyatrī resides in the middle of the *śikhā* or tuft of the hair, she also resides in the *sikhāgra* (root or extremity? of the *śikhā*; *Sahasrāra-cakra*) where she is known as the *Manonmanī* (a stage in the *Yoga* where the mind ceases to work and all mental modifications are annihilated: at this stage the great *yoga-śakti* is generated which is also called *Manonmanī* ; "मनोन्मन्यै नमस्तुभ्यं महाशक्त्यै चिदात्मने" Yogaśikhopaniṣad 6. 3).

This cosmic conception of Goddess Gāyatrī culminates in the last śloka (24) of this ptotra—

किमन्यद् बहुनोक्तेन यत् किञ्चिज्जगतीतले ।
तत्सर्वं त्वं महादेवि श्रिये सन्ध्ये नमोऽस्तु ते ॥

"What is the use of saying so much ! Whatever is there on this earth and in the rest of the universe that all is *Thou,* O great Goddess ; O Śrī, O Sandhyā ! we bow to *Thee.*"

Then follows the *phala-śruti* of this *stotra* in the four ślokas (25-28). In the Vedic and the Purāṇic literature a *phala-śruti* is generally appended to primary topics and *stotra*-s to indicate their great importance. The importance of the *Gāyatri-stotra* is amply justified by the fruits mentioned as resulting from the daily reciting of this *stotra* with faith and concentration at the time of the three *sandhyās.* And the *Stotra-Kāra* (or the *Purāṇa-Kāra*) means what he says.

—ANAND SWARUP GUPTA

THE ŚRĪPARVATĪYA ANDHRAS OF THE PURĀṆAS

BY

S. SANKARANAYANAN

[अस्मिन् निबन्धे विदुषा लेखकेन पुराणेषु निर्दिष्टानां श्रीपर्वतीयान्ध्राणामवस्थितिविषये सप्रमाणं पक्षविपक्षमतानां समीक्षापूर्वकं विवेचनं कृतम् । पुराणवचनमस्ति:—

अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः ।
सप्तैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः ॥

तथा च :—

अन्ध्राः श्रीपर्वतीयाश्च ते द्विपञ्चाशत् समाः ।
सप्तषष्टिस्तु वर्षाणि दशाभीरास्तथैव च ॥

सातवाहनवंशीयान्ध्राणां पतने सातवाहनानामेव भृत्या राजानो बभूवुर्येषु श्रीपर्वतीयानामुल्लेखः प्राप्यते । वर्गेसमहोदयस्य विचारानुसारतः एते सातवाहनभृत्या अन्ध्रा सांप्रतिककुर्नुलजनपदस्थे श्रीशैले अथवा चन्द्रगुप्तपट्टने राज्यमकुर्वन् । रैप्सनमहोदयस्य विचारानुसारत एते सातवाहनभृत्या चुटुशातकर्णिनामभाजो राजान आसन् । हीरानन्दशास्त्रिप्रभृतिभिः एतन्मतमस्वीकृतं यतो हि इक्ष्वाकुवंशीयशिलालेखेषु नागार्जुनकोण्डस्थयाइक्ष्वाकुराजधान्या विजयपुर्या सह श्रीपर्वतस्य साम्यं सामीप्यं वा स्थापितं वर्तते । एतन्मतानुयायिभिः स्वीक्रियते यत् सम्पूर्णे नल्लमलै पर्वतमेव श्रीपर्वतनाम्ना प्रसिद्धमासीत् तथा पुराणस्थवर्णने इक्ष्वाकूणामेवोल्लेखोऽस्ति न तु चुटुशातकर्णिनाम् । इदमपि उक्तं यत् सातवाहनानन्तरम् इक्ष्वाकूणामेवात्र राज्यमासीत् नेतरेषाम् । अत्र लेखकमहोदयेन विविधप्रमाणानामाधारेण स्थापितं यत् वर्गेसमहोदयस्य तथा च रैप्सनमहोदयस्य मतमेव प्रामाणिकतरं वर्तते तथा पुराणवचने चुटुशातकर्णिनामेव एतद् वर्णनमस्ति तथा श्रीपर्वतीयान्ध्रा चुटुशातकर्णिनामभाजो राजान आसन् ।]

It is well known to the students of the ancient Indian history that the Purāṇas supply a list of ruling families that arose to power on the decline of the imperial Andhras i.e. the Sātavāhanas. The Purāṇas call these families as those of the servants of the Sātavāhanas. Among them come first the Śrīparvatīya Andhras. The relevant Purāṇic passage runs as follows:—

आन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः ।
ससैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः ॥ etc.

The passage that gives the respective reign periods of those families reads :

आन्ध्राः श्रीपर्वतीयाश्च ते द्विपञ्चाशतं समाः ।
सप्तषष्टिस्तु वर्षाणि दशाभीरास्त्थैव च ॥ etc.

Jas. Burgess was probably the first modern scholar to comment upon the above passages. He held that the Andhras who are called the *bhṛtyas*, or servants, of the Andhras, i.e. the Sātavāhanas, in the text may be a petty dynasty either at the modern Śrīśailam in the Kurnool district, or across the Kṛṣṇā at Candraguptapaṭṇam in the vicinity.[1] Prof Rapson went a step further and suggested that the above servants of the Andhras were perhaps the Cuṭu Sātakarṇis.[2] This view, however, has been rejected subsequently by scholars like Hirananda Sastri and others[3] on the ground that the Ikṣvāku inscriptions associate what is called Śrīparvata with the Ikṣvāku capital Vijayapurī in the Nāgārjunakoṇḍa valley. Following this contention, it is now generally held that the whole of the Nallamalai range was known by the general name Śrīparvata and that it was the Ikṣvākus and not the Cuṭus who are referred to in the above passages.[4] It is also stressed that no dynasty other than the Ikṣvākus could have ruled in the region after the Sātavāhanas and that to this Śrīparvata of the Ikṣvākus of the Nāgārjunakoṇḍa valley, the *Tāntrika* Nāgārjuna of the seventh century should have retired as stated by the Tibetan writer Tārānātha, and as indicated by the nearby Jaggayyapeṭa inscription of Candraprabha the spiritual grandson of that *Tāntrika* teacher.[5]

1. *Arch. Surv. S. India.*, Vol. I, (1887) p. 7, f. n.
2. *Catalogue of the Coins of Andhra Dy. etc.* (London, 1908), pp. lxix, lxxxiii n, 212.
3. See e. g. Hirananda Sastri, *Arch. Surv. India Ann. Rep.*, 1926-27, pp. 135-36; Jayaswal, *Journ. Bihar & Orissa Res. Soc.*, Vol. XIX (1933), p. 171 etc.
4. See e. g. K. Gopalachari, *Early Hist. Andhra Country* (Madras, 1941) p. 396; *The Age of Imperial Unity* (Ed. R. C. Majumdar etc., Bombay, 1951), p. 224, *A Comprehensive Hist. Ind.* (Ed. K. A. N. Sastri, Orient Longmans, 1957) p. 333.
5. See e. g. K. Gopalachari, op. cit., p. 126, etc.

Thus the choice of the scholars lies in between the Cuṭus and the Ikṣvākus in explaining the above passage. In the present paper it is proposed to see which of these two families have a better claim to be referred to in the given Purāṇic verses. It will be seen in the sequel that the evidence of the Nāgārjunakoṇḍa and Jaggayyapeṭa inscriptions and the arguments based on them are not strong enough to go against what Burgess and Rapson had suggested. On the other hand there are reasons amplifying the validity of their contention

(i) The Cuṭukula coins from the Anantapur district[1] and from the southern part of the former Hyderabad State[2] indeed go to prove that the Cuṭus held sway in and around the Śrīśailam or the Śrīparvata area and that they could have been rightly referred to as Śrīparvatīyas It may get further support from the fact that the Śrīśailam region was known in the medieval times by the name *Kannaḍū Kanna-viṣaya* which were evidently the contracted forms of *Sātakarṇi-nāḍu* and *Sātakarṇi-viṣaya*. It is likely that they were nothing but the *Sātavāhani-hāra* of the Myākadoni inscription of Puḷumāvi and Sātavāhani-raṭṭa of the Hirahaḍagalli plates.[3] But the Cuṭus, like their masters, viz. the Sātavāhanas, are known to have borne the title or surname Sātakarṇi. Hence *Sātakarṇināḍu* may denote the land of the Cuṭu Sātakarṇis as well.

(ii) The present Śrīśailam is famous for its temple of the goddess Bhramarāmbā, who is stated to be one of the 18 *Śaktis*.[4] In the *Lalitopākhyāna* section of the *Brahmāṇḍapurāṇa*, the hill is included in the list of 50 *Śrīpīṭhas* of the goddess Lalitā.[5] The *Matsyapurāṇa* describes it as a seat of the mother goddess Mādhavī.[6] The *Agnipurāṇa* goes to say that it is a *siddhikṣetra* where gods Siva and Pārvatī are always present.[7] The *Kathāsaritsāgara* contains

1. R. Rapson, op. cit., p. lxxxi.
2. Ep. Ind. Vol. XXXV, pp. 69 ff. The clear legend on these coins is *Makāsenāpatisa Bharadajiputasa Sagamāna-Cuṭukulasa* meaning "*(this is the coin)* of Sagamāna of the Cuṭu family who is the son of a Bhāradvājī and is a great commander of armies."
3. See *Journ. Andh. Hist. Res Soc.*, Vol. X, p. 89. D. C. Sircar *Successors of the Sātavāhanas* [Calcutta 1933] p. 402.
4. D. C. Sircar *Studies in Geography of Ancient and Med. India* [Delhi, 1960] p. 87.
5. Ch. 44, verse 98.
6. Ch. 13, verse 31.
7. Ch. 113, verse 6-7.

a story of a Kāshmirian, performing penance in this place and receiving boons from the gods.[1] In the romance *Vāsavadattā*, its celebrated author Vasubandhu, perhaps earlier than Bāṇa-bhaṭṭa,[2] describes Śrīparvata as an abode of god Mallikārjuna.[3] It is well-known that the presiding deity of the Śrīśailam temple is the god Mallikārjuna. All these tend to prove, beyond reasonable doubt, that the popular and conventional meaning (रूढ्यर्थ) in which the expression *Śrīparvata* was known to the *Paurāṇikas* and other writers of ancient India was "the Śrīśailam hills" of today. It is also very likely that it was only to this place, and not the Śrīparvata of the inscription from Nāgārjunakoṇḍa —which has no such claim to be a centre of the worship of the Mother Goddess— that might have been chosen by the said *tāntrika* teacher Nāgārjuna also for his success (*siddhi*) in the worship of the Mother Goddess Tārā.[4] The presence of his grand-disciple's inscription in Jaggayyapeṭa does not go against the above conclusion as both the place are not far removed from one another.

(iii) Among the Nāgārjunakoṇḍa inscriptions in which one Śrīparvata is known to have been associated with the Ikṣvāku capital Vijayapurī, the majority would seem to locate the hill to the east of that city as Prof. Vogel had correctly held.[5] Again the Ābhīra king Vasuṣeṇa's inscription recently discovered in Nāgārjunakoṇḍa itself refers to the act of beautifying or painting of the enclosure wall or rampart of the Parvata (पर्वतस्य च प्राकारः चित्रापितः)[6] evidently the same Śrīparvata of the other Nāgārjunkoṇḍa records. It is obvious, therefore, that the Parvata or Śrīparvata of the area is not a range of hills, but a hill small enough to have an

1. *Lambaka* 12, *Taranga* 6, verse 105.
2. See *the Classical Age* [Ed. R.C. Majumdar etc.] [Bombay, 1962] p. 316.
3. Cf. श्रीपर्वत इव सन्निहितमल्लिकार्जुनः in the *Vāsavadattā* [Śrirangam, 1906], p. 100.
4. See also N. Dutt, *Ind. Hist. Qurt.*, Vol. VII (1931), p. 639.
5. *Ep. Ind.* Vol. XX, pp. 9, 23 and 36. These records do not perhaps locate the city on the hill as some would think. (Cf. *Ep. Ind.*, Vol. XXXV, pp. 8 etc.
6. See *Ep. Ind.* Vol. XXXIV, p. 203 text line 4. It may be noted that this inscription is found in the north-east corner of the Nāgārjunakoṇḍa valley (ibid. p. 197) and that the records, as pointed out above, locate Śrīparvata to the east of Vijayapurī.

enclosure.[1] It would also appear that the term *Śrīparvata* of the said inscriptions is not used in the traditional or conventional sense (रूढ्यर्थ) but only in the etymological sense (यौगिकार्थ) "sacred *or* holy hill." In a way, it can be compared to the term *tirumalai* (traditionally meaning "Tirupati hills" in the Chitoor District and an exact Tamil translation of the Sanskrit *Śrīparvata*) of the Tamil inscriptions of the southern most districts of the Tamil country where it is used only in the etymological sense only i.e. "a sacred *or* holy hill."[2]

At the same time, we may have to take *Śrīparvata* of the Purāṇas in the traditional or conventional sense only i. e. "the Śrīśailam hills."[3] For that expression was known to the *Paurāṇikas* and poets in the conventional sense only as we heve seen earlier. Moreover the word *Śrīparvatīya* of the passage denotes as we shall see subsequently a warrior people and it is well known that in the case of the names of warrior clans or tribes, which also denote their native country, the meaning is generally conventional and not etymological.[4]

(iv) According to the Nāgārjunakoṇḍa inscription of the Ābhīra Vasuṣeṇa, mentioned above, a mountain Called Seḍagiri is situated in the Nāgārjunakoṇḍa valley. This Seḍagiri, must be identical with the Seṭagiri which is included by the Nāsik inscription, in the list of territories over which Gautamīputra Śrī Sātakarṇi claims to be ruling. The latter is mentioned along with the Sahya, Siriṭana, Malaya, Mahendra etc., in that record.[5] Therefore this Seḍagiri, like the Sahya etc., must be a range of hills, as has been rightly pointed out by scholars.[6] The hill-range in the Nāgārjunakoṇḍa area contains white stones, now known as "Palnad

1. Cf. K. Gopalachari, *op. cit.*, p. 125, f. n.
2. While translating the Rāmanāthapuram (N. Arcot district) inscription, Dr. Hultzsch has correctly rendered *Tirumalai* as "holy mountain". See *Ep. Ind.* Vol. VI, p. 332.
3. Cf. the *nyāya* रूढियोगमपहरति ।
4. Monier-Williams, *Skt. Eng. Dict.* (1899) s. v. *rūḍha*.
5. *Ep. Ind.* Vol. VIII, pp. 60 ff. text line 3.
6. *Ep. Ind.* Vol. XXXIV, p. 200. The Seṭagiri remained unidentified for a long time. See Rapson, op. cit. p. xxxv. Bühler's identification of it with a Śvetagiri in the Coromandal Coast (*Arch. Surv. W. Ind.* Vol. IV, p. 108, f. n.) may not hold good now.

Marble" and therefore deserves to be called Seḍagiri or Seṭagiri (= Skt. *Śvetagiri*, "white mountain")

Now, if one assumes that the whole of the Nallamalai range was called Śrīparvata during the period under question, then it would hardly be possible to think of the Seḍagiri range in the area as different from the Śrīparvata (i. e. the Nallamalai range).

Therefore, it seems that the range of the Nallamalais in the Palnad area in the east was known by the name Seḍa (Seṭa) giri, while the western wing of that range in the Śrīśailam area went by the name Śrīparvata.

The above view seems to receive further support from the above Nāsik inscription itself in the following way : In that inscription, the list of Gautamīputra's territories includes, as we have just now seen, both Siriṭana and Seṭagiri, thus showing that they are different from one another. Siriṭana has been identified with the Śrīśailam = Śrīparvata by R. G. Bhandarkar[1] and Bühler.[2] If it is so,[3] then it would establish that the Śrīparvata and the Seḍa (*or* ṭa) giri—the latter in the Nāgārjunakoṇḍa area—were taken to be different, though they respectively represented the western and eastern wings of the Nallamalais. Thus, it would appear that the Ikṣvākus—if they have to be called after the place of their rise—were to be referred to as Seḍagiriyas (Śvetagirīyas) and not Śrīparvatīyas.

(v) The expression *Śrīparvatīya* in the Purāṇic passage under study comprises two parts viz. the base *Śrīparvata* and the *taddhita* suffix *cha*. So far we have seen that the conventional meaning of the first part militates against the Śrīparvatīya = Ikṣvāku identification. It may be seen now that the meaning of the suffix also fits well if the expression *Śrīparvatīya* is taken to mean the Cuṭus rather than the Ikṣvākus. In this context it should not be forgotten that the Śrīparvatīya Andhras are described as the *bhṛtyas*

1. *Collected works of R. G. Bhandarkar*, Vol. I, p. 233.
2. *Arch. Surv. W. Ind.* Vol. IV, p. 108 fn.
3. A few scholars like Rapson (op. cit. p. xxxv) have entertained some doubts about this identification. But none have come forward with any better suggestion. Hence writers in general (see e. g. the *Early Hist. of the Deccan*-Ed. Yazdani-p. 78)-some half-heartedly of course (See D. C. Sircar, *Succ. Sata.* p. 142)-approve of the Siriṭana-Śrīparvata identification.

or servants of the imperial Andhras. This obviously denotes that the Śrīparvatīyas had been most probably serving as military officers under the Sātavāhanas.[1] Now here the suffix *cha* is under a rule of Pāṇini according to which *Śrīparvatīyāḥ* would mean "the *āyudhajīvins* "i.e. those who earn their living by war arms) whose native land was the Śrīparvata.[2] The Cuṭukula chiefs are known to have enjoyed the army rank of *Mahāsenāpati* and to be military governors under some rulers,[3] evidently the Sātavāhanas. Therefore they could have been appropriately referred to as *āyudhajīvins*. On the other hand, the Ikṣvākus are known to us only as kings and the direct evidence to show them as *āyudhajīvins* is yet to come to light, though one may try to find some indirect and vague evidence to that effect.[4]

(vi) As we have already seen, in the Purāṇic passage under study the Śrīparavatīya Andhras are described to be the *bhṛtyas* or servants of the Sātavahanas. Now as shown above, there is a strong probability of the Cuṭus being the servants of the Sātavāhanas,

1. Cf. the cases of the founders of the Śuṅga, Kāṇvāyana and Sātavāhana families, who had been originally military officers and rose to power when their respective overlords viz. the Mauryas, Suṅgas and Kāṇvāyanas become weak.

2. Cf. आयुधजीविभ्यश्छः पर्वते (*Aṣṭādhyāyī*, IV, iii, 91). Of course there is another rule viz. पर्वताच्च (ibid. IV, ii, 143) according to which also the suffix *cha* is possible. But that rule is a *pūrvaśāstra* or a rule earlier than the one आयुध etc. in the *Aṣṭādhyāyī*. Again it is concerned with the word *parvata* alone, which is a general name for hills and its suffix is also in the general sense only (*saiṣṭikārtha*). So, it is a sort of *sāmānya-śāstra* or general rule. On the other hand, the rule *āyudha* etc. is a *paraśāstra* or later rule; is concerned with the proper names of the hills, like Rohitagiri etc.; and the suffix *cha* here has a special sense *abhijana* or native country, besides the meaning *āyudhajīvin*. Thus, it is an *apavāda* or exceptional rule. Now it may be pointed out that the word *Śrīparvata* in our Purāṇic passage is a proper name, though its later part happens to be the word *parvata*. Again it is quite evident that the expression *Śrīparvatīya* is used there to denote the native country *(abhijana)* of the people under description. So here we have a clear case for the rule *āyudha* etc., which is doubly stronger than the other according to the *takra-Kauṇḍinya-nyāya* and the maxim पूर्वपरनित्यान्तरङ्गापवादानामुत्तरोत्तरं बलीयः (*the Paribhāṣenduśekhara*, No. 38).

3. See *Ep. Ind.* Vol. XXXV, p. 73.

4. See e. g. K. Gopalachari, op. cit., pp. 130-31.

while evidence is altogether lacking to show the Ikṣvākus as servants.

(vii) Again, the dynastic title *Andhrāḥ* in the passage is more suitable to the Cuṭus than to the Ikṣvākus. It is well known that the Sātavāhanas otherwise called *Sātakarṇis* are referred to in the Bhaviṣya section of the Purāṇas as *Andhras*.[1] The Cuṭus are known to have been related to the Sātavāhanas i e. Andhras by blood[2], and to have borne their title *Śātakarṇi*. So, they could be rightly referred to as Andhras. The adjective *Śrīparvatīya* is added to their name obviously to distinguish them from the Andhra Sātavāhanas. On the other hand, the Ikṣvākus of Vijayapura, as their dynastic name indicates, were probably considered to be the descendants of Ikṣvāku and the *Bhaviṣya* section of the Purāṇas clearly declare that the Andhras were altogether different from the Ikṣvākus.[3]

Now, if the Ikṣvākus are meant in the passage under examination then consequently one may have to expect a text something like ऐक्ष्वाकवः पर्वतीयाः etc. Even if one should take the word *Andhrāḥ* in the sense of "the rulers of the Andhra Country" (for the Purāṇas do not appear to use the word in that sense), then also, one may legitimately expect a text like अन्ध्रा ऐक्ष्वाकवश्चैव etc.[4] At any rate, the *Paurāṇikas* would not all have omitted the dynastic designation *Aikṣvākavaḥ* so familiar to them.[5]

(viii) Above all, even the context in which the Śrīparvatīya Andhras are introduced in the Purāṇic passage seems to be more suited to the Cuṭus than to the Ikṣvākus. For, here they are stated to have risen to power in a particular period denoted by the passage अन्ध्राणां संस्थिते राज्ये, which has been generally rendered as "when the kingdom of the Andhras has come to an end."[6]

1. Pargiter, op. cit. pp. 38 ff.
2. See *The Age of Imperial Unity* [op. cit.] p. 208, *A Comp. Hist. Ind.* (op. cit.) p. 325.
3. Cf. ऐक्ष्वाकांश्चैव तथैक्ष्वाकून् × × × तेभ्योऽपरेऽपि ये चान्ये उत्पत्स्यन्ते नृपाः पुनः। × × × अन्ध्राः शकाः पुलिन्दाश्च etc. Pargiter, op cit., p. 2.
4. The adjectives *parvatīyaḥ* and *Andhrāḥ* are each to distinguish the Southern Ikṣvākus of Vijayapuri from their northern counterpart.
5. E. g. We have the expression ऐक्ष्वाकवश्चतुर्विंशत् actually in the *Bhaviṣya* section itself. See Pargiter, op. cit. p. 23.
6. See Pargiter, op. cit. p. 72.

However, the root *stha* proceeded by *saṁ*, from which *saṁsthita* is derived primarily means "to stand", "to stay", "to remain" etc.

Of course the Purāṇas use the root also in the sense of "to come to an end". But, the following fact may be borne in mind in the present context. Whenever the Purāṇas make a statement that such and-such family came to an end with such-and-such king and pass on to the description of another family, then they use the root *saṁ*+*sthā* in the sense of "to come to an end."[1] But, it must be distinctly understood that in those passages the end of one family is not indicated to be serving as a background of the rise of another family. On the other hand, when one family is stated to have risen to power at the end of another family, the Purāṇas generally use for the purpose the words *atīta utsanna*[2] etc., rather than the derivatives of *saṁ*+*sthā*, (and the like) obviously to avoid confusion between the two diametrically opposite meanings of the latter.

Thus the word *saṁsthita* in our passage seems to be used only in the sense of remaining".[3] Accordingly, *Andhrāṇām saṁsthite rājye* would convey the meaning "when the kingdom of the Andhras was (*still*) remaining." It is now really interesting to note that the newly discovered Cuṭukula coins have been assigned by scholars to that period when the Sātavāhana power

1. See e. g. येषु संस्थाप्यते क्षत्रमैडेक्ष्वाकुकुलं शुभम् । तान् सर्वान् ×××। तेभ्योऽपरेऽपि etc. (Pargiter, op. cit. p. 2); ब्रह्मक्षत्रस्य यो योनिर्वंशो × ××। क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ। इत्येषः पौरवो वंशः ×××। अत ऊर्ध्वं प्रवक्ष्यामि इक्ष्वाकूणां etc. (ibid., pp. 8-9); इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति। सुमित्रं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ। इत्येवं मानवो वंशः ×××। अत ऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथाः। etc. (ibid., pp. 12, 14).

2. Cf. e.g. बृहद्रथेष्वतीतेषु वीतिहोत्रेष्ववन्तिषु। पुलिकः स्वामिनं हत्वा स्वपुत्रमभिषेक्ष्यति। (ibid., p. 18), विन्ध्यकानां कुलेऽतीते नृपा वै बाह्लिकास्त्रयः। etc. (ibid., p. 50). Cf. also तेषूत्सन्नेषु कालेन ततः किलकिला नृपाः। [ibid., p. 48].

3. For the use of the word in this sense cf. संस्थितो ह्यंबरे वाक्यं सुग्रीवमिदमब्रवीत्। (*Śrimad-Vālmiki Rāmāyaṇa*, MIJ. 1933, VI, xx, 14); संस्थितं पर्वताग्रेषु etc. (Ibid. VI, xxv, 11); या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता etc. (*The Durgāsaptaśatī* Ch. V, verses 14 etc.).

had not totally disappeared but was fast declining.[1] Perhaps the Cuṭus started reigning like the Ābhīras (who figure next to them in the above Purāṇic verse) about the end of the second century.[2]

On the other hand the Nāgārjunakoṇḍa inscription of Vijaya Sātakarṇi,[3] perhaps after whom Ikṣvāku capital Vijayapurī was named,[4] and the Koḍavali inscription of his successor Caṇḍasāti,[5] the penultimate Andhra king of the Purāṇic list, show that the Sātavāhanas were holding the area upto their end. So, the Ikṣvākus could have risen to power after the complete disappearance of the Sātavāhanas.

Thus in view of what we have analysed so far the Śrīparvatīya Andhras of the Purāṇic passage under question may be identified with the Cuṭus and not with the Ikṣvākus.

Recently, an attempt has been made to amend the Purāṇic passages under study as follows :

अन्ध्राणां संस्थिता वंश्या-
स्तेषां भृत्यान्वया नृपाः ।
सप्तैवान्ध्रा भविष्यन्ति etc
अन्ध्रा श्रीपर्वतीयाश्च
शतं द्वे च शतं समाः ।

1. *Ep. Ind.* Vol. XXXV, p. 73.

2. Scholars seem to be perfectly right when they suggest that the Ābhīras who are stated, in the passage, to have succeeded the Sātavāhanas and to have ruled for 67 years must have preceded those who founded the so called Kalacuri-Cedi Era of 248-49 A. D., as the latter seem to have ruled for more than 150 years. See *A Comprehensive Hist. Ind.* (op. cit.) pp. 322-23. But the writers who are inclined to identify the Ābhīras of our passage with the founders of the said Era are compelled to reject the majority of the Purāṇic versions that allot to the Ābhīras 67 years of reign in preference to a solitary manuscript of the *Vāyupurāṇa*. Besides in that manuscript also these writers have to modify the corrupt text in such a way as to get the meaning "167 years". See *Crop. Inscr. Indicarum*, Vol. IV, p. xxvi.

3. *Ep. Ind.* Vol. XXXVI, pp. 273 ff.

4. Ibid. p. 274.

5. *Ep. Ind.* Vol. XVIII, pp. 316 ff.

Viewing the Andhras and Śrīparvatīyas of the last hemistich as two different families and identifying them respectively with the Cuṭus and Ikṣvākus, the above amended passage has been rendered as "There will be families of the Andhras and families of their servants. There will be seven Andhras. The Andhras and the Śrīparvatīyas will rule for 102 and 100 years [respectively]"[1]

Now without entering into the question of propriety and feasibility of such a drastic emendation, one may experience the following difficulties in the above interpretation.

(i) In the portion under study we find a list of royal families that rose to power on the decline of the Sātavāhanas. They are eight in number viz. (1) Andhras, (2) the Ābhīras, (3) the Gardabhins, (4) the Śakas, (5) the Yavanas, (6) the Tuṣāras, (7) the Muruṇḍas, and (8) the Maunas. Their respective reign periods are given in the succeeding verses.[2] In the above list of families we do not find the mention of the Śrīparvatīyas, even according to the above emended reading. But, at the same time, according to this new interpretation there would be nine families in the verses giving their respective reign periods. This descripancy (एकवाक्यता-भङ्गः) is indeed too glaring to be ignored.

(ii) Moreover, the alleged description of the reign periods of the two families in a single hemistich in the supposed fashion goes against the style of the passages under study where each hemistich clearly gives the reign period of each royal house separatly.

(iii) Besides, the verse under question speaks of the rise of the new Andhras on the decline of their older namesakes. So one may reasonably expect the Paurāṇikas to distinguish the new from the older by adding a suitable adjective. The term *Śrīparvatīyāḥ* is actually found immediately following *Andhraḥ* in the verse. So, it can be better taken logically as an adjective of *Andhras* immediately preceding rather than as an independent noun. The Purāṇic style also often seems to employ words, in their adjectival forms, pointing out to the original place of the dynasties and kings to describe in their respective context.[3]

1. *The Bhārata War and Purāṇic Genealogies* (Ed. D. C. Sircar, Calcutta, 1969) p. 120.
2. See Pargiter, *op. cit.*, pp. 45-47.
3. Cf. e. g. *Māgadhānāṁ Bārhadrathānām* and *Nṛpān Vaideśikān* (Pargiter, *op. cit.*, pp. 14, 46). See also the *Purāṇa*, Vol. XII, p. 280.

(iv) As we have already seen, the rise of the Cuṭus and the Ābhīras is to be assigned to a period earlier than that of the Ikṣvākus. So, the suggested interpretation that would find a reference to the latter in between the former two does not again seem to be in tune with the Purāṇic style.

Thus, on the grounds discussed above, it is better to take the whole expression *Andhrāḥ Śrīparvatīyaḥ* as referring to the single familyviz. the Cuṭu Sātakarṇis.

Before concluding, it may be of interest to note that the newly discovered Tummalaguḍem plates describe the members of the Vishṇukuṇḍi family as Śrīpārvatīyas [1] Similarly, the Haraha inscription of the Maukhari Īśānavarman dated V. S. 611 (553-54 A. D.) speaks of an Andhrapati [2] who must be obviously identical with a contemporary Vishṇukuṇḍi king. These may indicate that the Śrīparvatīya Andhras, i e. the Cuṭus of the early period mentioned in the Purāṇas and the Viṣṇukuṇḍis of the later times probably claimed to be the members of a common ethnical group.

1. *Journ. Ind. Hist.* Vol. XLIII, pp. 733, ff, text line 26.
2. *Ep. Ind.*, Vol. XIV, pp. 115 ff., text line 12.

FRAGMENT OF TVAṢṬĀ'S ŚILPA-ŚĀSTRA

BY

KIRIT MANKODI

[अत्र शिल्पकलाविशेषज्ञेन श्रीमता किरीटमनकोडिमहोदयेन त्वष्टृकृतशिल्पशास्त्रस्य संक्षिप्तप्रस्तावनया सह संपादनं कृतम् । प्रस्तावे ह्यस्य ग्रन्थस्य उपलब्धिविषये उक्तं यत् अयं ग्रन्थो गुर्जरप्रदेशस्य सूरतनगरात् प्राप्तः । शिल्पशास्त्रस्य प्रथिते मानसारग्रन्थे शिल्पशास्त्राचार्याणां नामोल्लेखो वर्तते । एषु केचन तु ग्रन्थकर्तारः सन्ति किन्तु केचन तु ग्रन्था एव । मानसारे त्वष्टृगोऽपि नामोल्लेखो वर्तते यस्य ग्रन्थोऽत्र संपादितः । अस्य ग्रन्थस्य परिमाणमध्यायमात्रमेवास्ति । ग्रन्थेऽस्मिन् देवप्रतिमानां परिमाणं वर्णितमस्ति । प्रतिमानां विस्तारो दशतालादारभ्य एकतालपरिमितो तद्ज्ञानां च वर्णितोऽस्ति । ग्रन्थेऽस्मिन् प्रतिमानां दैर्घ्यस्यैवानुपातः प्रदत्तोऽस्ति न तु स्थूलतायाः । ग्रन्थस्य हस्तलेखः सन्तोषप्रदो नास्ति । केचन श्लोका मध्ये एव खण्डिताः ।]

The *Mānasāra*, a 15th century South Indian Śilpa-śāstra, lists thirty-two past masters of the Śilpa tradition, some of which prove to be names of authors, others of texts. The fact that the list and the account of Śilpins is given in terms of a mythical descent, and that names of individuals are mixed up with names of texts, may make one doubt the list. However, several texts mentioned in the list have been discovered, confirming the historical validity of the *Mānasāra* account.[1] The discovery of one fragment from Tvaṣṭā's text, which I am presenting here, further confirms the list.

1. Text of Maya and Viśvakarmā are already known. Shri M. A. Dhaky, Research Associate at the American Academy of Benares, in the course of extensive survey of Śilpa texts, published and unpublished, has discovered four texts: Manu's *Manuśāra*, Parameśvara's *Mahātantra*, the *Aindramatam* and the *Pūrāṇārṇavakam*. Shri Dhaky will discuss these in a Gujarati article he is writing on the source-book of South Indian temple architecture, parts of which I have been generously allowed to read. –For the list given in the *Mānasāra* see: Prasanna Kumar Acharya, *Mānasāra Series: Mānasāra on Architectures and Sculpture* (Oxford University Press, N. d.), chapter 68. 5-9, and Vol. VI (Oxford University Press, 1946). pp. 245 46; Jitendra Nath Banerjea, *Development of Hindu Iconography* (2nd edn., Calcutta 1956), p. 14—A briefer list of eighteen masters

This chapter is one on the proportions of divine images. Though a solitary chapter, the fact of its authorship is of interest to students of iconography, and its existence deserves to be reported.

The text gives prescriptions on the proportions of divine images from the tallest or "superior", *uttama daśa-tāla*, to those of gradually reducing heights up to *eka-tāla*. It gives proportions, concerning heights only, of images and of their limbs. Other measurements, like those of widths, or of interspaces, are not given.[1]

The text, as preserved, does not define the units of measurements, which are: the *yava*; the *aṅgula* or *mātrā*; and the *tāla*, *bhāga* or *mukha*. We know from other texts that *yava* is the smallest unit of measurement; eight *yavas* make an *aṅgula*, and one *aṅgula* is 1/12 of a *tāla*.

The copy is indifferently preserved. Parts of some stanzas are missing (stanzas 6, 7, 13); the chapter breaks off abruptly at stanza 44. In some places the text is too corrupt to be intelligible. The reduction in proportions of each successive smaller image must originally have been achieved in the same progressively staggered and orderly way as in other better preserved iconometric texts. In the present chapter, however, this symmetry is sometimes lost.

The copy which I am publishing comes from Surat in Gujarat, but the original provenance of the text must be South India.[2] The topic of proportions is treated like in known South

exists in the *Matsya-Purāṇa* which shares four names with the *Mānasāra*. Maya, Viśvakarman, Viśālākṣa and Indra (under the name Purandara). See Acharya. Vol. VI, p. 246, and Banerjea, p. 14.

1. These are, according to Marīci's *Vaikhānasāgama*: *māna* or length, *prāmāṇa* or breadth, *unmāna* or thickness, *parimāṇa* or girth, *upamāna* or interspaces, and *lambamāna* or measurement taken down the plumb line. Banerjea, pp. 313 ff., has a detailed discussion of this topic. T. A. Gopinatha Rao, *Tālamāna or Iconometry* (Archæological Survey of India Memoir 3), gives a table of measurements as given in some other Śilpa texts.

2. Shri Prabhashankar Sompura, a *sthapati* of Gujarat, copied it from a manuscript in Surat. Shri Dhaky, brought it to my attention and suggested writing this note. Thanks are due to Shri Sompura, who has willingly allowed me to publish the fragment. Thanks are due also to Professor Ahi Bhushan Bhattacharya of Varanasi for going through the copy with me and making important suggestions.

Indian texts studied by Gopinath Rao in his *Talamāna*; the proportions also show an agreement with some reproduced by Gopinatha Rao. Further, the *Mānasāra* itself, and the four other texts recently discovered, are all South Indian.

I have not attempted a connected translation; I have given the contents of the text in a table.

त्वष्टा उवाच—

उत्तमं दशतालं च प्रवक्ष्यामि यथाक्रमम् ।
केशान्त पादमध्येषु उष्णीषं भागमेव च ॥ १ ॥

शिरश्च (शिरश्च ?) त्रयोभागा ग्रीवाभागश्चमेव च ।
हृदयं त्रयोदशसार्धं मध्यं पञ्चदशाङ्गुलम् ॥ २ ॥

नाभिमेढ्रं त्रयोदशसार्धं चतुर्विंशश्च (स्य ?) सप्ताङ्गुलम् ।
जानूद्वृद्धिकलटं प्रोक्तं उरुस्तस्यम (ऊरुतस्सम ?) जङ्घयोः ॥३॥

पादस्य चतुरङ्गुल्यं दशतालं प्रकीर्तितम् ।
दशतालं प्रवक्ष्यामि अत ऊर्ध्वं न संशयः ॥ ४ ॥

शिरोललाटनासिकाहनु अङ्गुलमानमेकैकभागम्
(एकैक चतुरङ्गुलमानम् ?) ॥ ५ ॥

मि····हृद्यं च नाभि चतुर्दशमात्रं नाभिमेढ्रम् ।
मूलमुखमङ्गुलमित्युक्तं पञ्चाङ्गुलं भवेत् ॥ ६ ॥

मेढ्रं तु ··· भागमेव च ।
मेढ्रं मूलं तु कुरुदीर्घं षड्विंशतिमात्रयोः ॥ ७ ॥

चतुरङ्गुलं भवेज्जानू जङ्घास्यकुरुतस्यमः (त्सम ?) ।
चतुरङ्गुलं भवेत्पादं पदेदीर्घयथाश्रुणु ॥ ८ ॥

उष्णीष तथाङ्गुष्ठा षोडशाङ्गुल तथोष (च ?) ते ।
आपादमस्तकप्रमाणेन शतविंशतिमात्रयोः ॥ ९ ॥

कनिष्ठदशतालं च प्रवक्ष्यामि ।
केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १० ॥

ग्रीवाचतुर्मात्रा तु हृदयं द्वादशाङ्गुलम् ।
भवेन्मध्यं नाभिमेढ्रं द्वादशार्धाङ्गुलं कुरु ।
विंशपञ्चाङ्गुलस्य जानू द्विकलमेव च ॥ ११ ॥
ऊरुशतस्यम(ऊरुतत्समः)जङ्घयोः पादौरुस्येधं(त्सेधः?)चतुरङ्गुलम्।
कनिष्ट दशतालं प्रकीर्तितम् ॥ १२ ॥
··· नवतालं प्रवक्ष्यामि केशान्तं चतुर्मात्रकम् ।
मुखं द्वादशाङ्गुलं ग्रीवाचतुर्मात्रा तु हृदयं द्वादशा(ङ्गुलम्)॥ १३॥
चतुर्थैव (र्दश ?) नाभिमेढ्रं द्वादशाङ्गुलं हृदयं च ।
ऊरूश्चतुर्विंशाङ्गुलं चतुर्थैवा (रङ्गुला?) जानू द्विगोलकाः ॥१४॥
प्रोक्ता ऊरूतस्यम (त्सम ?) जङ्घयोः ।
पादोस्येधं(त्सेधः)द्विगोलं(द्वयङ्गुलं?)नवतालार्धं प्रकीर्तितम् ॥१५॥
चतुर्धाङ्गुलमधिकं नव (तालं) प्रवक्ष्यामि ।
केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १६ ॥
ग्रीवा च चतुर्मात्रा हृदयं द्वादशाङ्गुलम् ।
मध्यममुख(मध्यं मुखं?)च नाभिमेढ्रान्तरज्ञेयं द्वादशाङ्गुलमेव च॥१७॥
ऊरूर्विंशस्य (ति ?) चतुरङ्गुलं जानू द्विगोलकं तथा ।
ऊरुतस्य(त्स?)मजङ्घयोः पादोस्येधं(त्सेधः?)द्विगोलकम्(द्वयङ्गुलः?)
चतुरङ्गुलाधिकं नवतालार्धं च प्रकीर्तितम् ।
अथ नवतालं प्रवक्ष्यामि ।
केशान्तं तु त्रिमात्रं तु वक्त्रं द्वादशाङ्गुलम् ॥ १९ ॥
ग्रीवा त्रिमात्रा तु हृदयं द्वादशाङ्गुलम् ।
मध्यखट्गोलकं(मध्यं षड्द्वयङ्गुलं?)चैव नाभिमेढ्रमुखमेव च ॥२०॥
ऊरूर्विंशचतुरङ्गुलं ज्ञान (जानू ?) त्रिमात्रं च ऊरुतस्य (त्स ?) मजङ्घयोः ।
पादोस्येधं (त्सेधः ?) त्रिमात्रयोः (त्रिमात्रः ?) कन्यस नवतालं प्रकीर्तितम् ॥२२॥
अष्टतालं प्रवक्ष्यामि केशान्तं त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ॥ २३ ॥
ग्रीवा च त्रिमात्रा तु हृदयं नवाङ्गुलोद्यते (लमुच्यते ?) ।
मध्यं द्वादशाङ्गुलं नाभिमेढ्रं च [नव ?] मात्रयोः ॥ २४ ॥

ऊरूएकविंशतिमात्रं ततो जानु त्रिमात्रकम् ।
ऊरूतस्य (त्स ?) मजङ्घयो पादोस्येधं (स्तेधः) त्रिमात्रकम् ।
अष्टतालं प्रकीर्तितम् ॥ २५ ॥

सप्ततालं प्रवक्ष्यामि ।

केशान्तं च त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ।
ग्रीवा त्रिमात्रा मात्रं हृदयं सप्ताङ्गुलम् ॥ २६ ॥
चतुर्थंव मध्यं नवमात्रं च नाभिमेढ्रं सप्तार्धकम् ।
ऊरुदशाष्टमात्रं च जानूत्रिमात्रकं भवेत् ॥ २७ ॥
ऊरुस्तस्य (तत्स ?) मजङ्घयोः पादोस्येधं(स्तेधः?)त्रिमात्रकम् ।
सप्ततालं प्रकीर्तितम् ॥ २८ ॥

षट्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।
ग्रीवा मात्र द्वयं भवेत् ॥ २९ ॥
हृदयं द्वादशाङ्गु (षडङ्गु ?)लार्धं च मध्यं सप्ताङ्गुलं च ।
नाभिमेढ्रं सार्धषडङ्गुलं ऊरुचतुर्दशानि जानूमात्रद्वयं चैव ।
ऊरुतस्य(त्स ?)मजङ्घयोः पादं चैव द्विरङ्गुलं (द्वयङ्गुलं) षट्तालं प्रकीर्तितम् ॥३१॥

पञ्चतालं प्रवक्ष्यामि ।

केशान्तं च द्विमात्रकं वक्त्रं द्वादशाङ्गुलम् ।
ग्रीवा द्विमात्रा च हृदयं पञ्चाङ्गुलं चैव मध्यं[पञ्चा?]ङ्गुलमेव च ।
नाभिमेढ्रं पञ्चाङ्गुलं कुरु (ऊरु ?) एव द्वादशाङ्गुलम् ॥३३॥
जानू द्विमात्रं चैव ऊरुतस्य (त्स ?) मजङ्घयोः ।
पादौ द्विमात्रौ पञ्चतालं प्रकीर्तितम् ॥ ३४ ॥

चतुःस्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।
ग्रीवा द्विमात्रा च हृदयं त्रिमात्रमेव च ।
मध्यं च चतुर्मात्रं नाभिमेढ्रं व्यङ्गुलम् ॥ ३६ ॥

ऊरुर्नवमात्रं च जानूर्द्विमात्रं ऊरुस्तस्य(तत्सः)म जङ्घयोः ।
पादोस्येधं(त्सेधः?) द्विमात्रं तु चतुःस्तालं प्रकीर्तितम् ॥ ३७ ॥

त्रितालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलं ग्रीवाद्विमात्रं च ॥ ३८ ॥
मध्यं त्रिमात्रं नाभिमेढ्रं द्व्यङ्गुलार्धं च ।
ऊरुगोलकं चैव जानू द्व्यङ्गुलं प्रोक्तं ऊरुस्तस्य(तत्सः)म जङ्घयोः॥३९॥
पादौ द्विमात्रं च त्रितालं प्रकीर्तितम् ॥ ४० ॥

द्वितालं प्रवक्ष्यामि ।

केशान्तमात्रमेव च वक्त्रं द्वादशमात्रं च ग्रीवा मात्रमेव च ॥४१॥
हृदयं मात्रमानं च मध्यं त्रिमात्रं चैव नाभिमेढ्रं द्विमात्रयोः ।
ऊरुमात्रार्धमानं च जानुचतुर्थंवं ऊरुतः सम जघङ्घयोः ।
पादोस्येधं(त्सेधः?)चतुर्थवयास्या चरणोषमं द्वितालं प्रकीर्तितम्॥४२॥

एकतालं प्रवक्ष्यामि ।

वक्त्रं द्वादशाङ्गुलं ।
... ॥

Table: Tvaṣṭā's Proportions of Images

	Uttama daśatāla	Daśatāla	Kaniṣṭa-daśatāla	Navārdha-tāla	Caturaś-guladhika Nava	Kaniṣṭa Nava	Aṣṭatāla	Saptatāla	Ṣaṭtāla	Pancatāla	Catustāla	Tritāla	Dvitāla	Ekatāla
Uṣṇīṣa	12 ang?	–	–	–	–	–	–	–	–	–	–	–	–	–
Hairline	–	4 ang?	4 ang	4 ang	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	–
Face (entire)	12 ang?	12 ang?	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang
Forehead	4 ang?	4 ang?	–	–	–	–	–	–	–	–	–	–	–	–
Nose	4 ang?	4 ang?	–	–	–	–	–	–	–	–	–	–	–	–
Chin	4 ang?	4 ang?	–	–	–	–	–	–	–	–	–	–	–	–
Neck	4 ang?	–	4 ang	4 ang	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	–
Neck to heart	13½ ang	–	12 ang	12 ang	12 ang	12 ang	9 ang	7 ang	6½ ang	5 ang	3 ang	–	1 ang	–
Heart to navel	15 ang	–	12½ang	–	12ang?	12ang?	12 ang	9 ang	7 ang	5 ang?	4 ang	3 ang	3 ang	–
Navel to penis	13½ ang	14 ang	12½ang	14ang?	12 ang	12 ang	9ang?	7½ ang	6½ ang	5 ang	3 ang	2 ang	2 ang	–
Thighs	24 ang?	–	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	–	1½ ang	–
Knees	7 ang?	4 ang	5 ang	4 ang?	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4yavas	–
Shanks	24 ang?	–	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	–	1½ ang	–
Feet	4 ang	4 ang	4 ang	2 ang?	2 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4yavas	–

A REJOINDER TO THE COMMENT OF PROF. V. V DESHPANDE ON THE DIVINITY OF THE KING AND THE RIGHT OF REVOLUTION

BY

OM PRAKASH

['पुराणम्' पत्रिकायाः त्रयोदशवर्षीये अङ्के श्रीओम्प्रकाशमहोदयस्य राज्ञां देवत्वविषयको तेषां प्रति विद्रोहविषयको च संक्षिप्तो निबन्धः प्रकाशितः। तस्मिन् निबन्धे लेखकेन स्थापितं यत् पुराणानुसारतः दुश्चरितां राज्ञां विरुद्धे प्रजाभिः विद्रोहस्य तथा तेषां वधस्यापि निर्देशो प्राप्यते। तस्मिन् निबन्धे विदुषा लेखकेन स्पेलमानाख्यविदुषो तन्मतस्य खण्डनमप्यासीत् येन राज्ञां सर्वथा सर्वातिशायिता अनाचारेऽपि तेषां प्रति विरोधस्य प्रजानामनर्हता च प्रतिपादिता। तस्मिन्नेवाङ्के प्राध्यापकेन श्रीदेशपाण्डेमहोदयेन अस्य निबन्धस्य समीक्षा प्रस्तुताऽऽसीत् यस्मिन् सामान्यप्रजानां राज्ञां प्रति विद्रोहस्य वधस्य च अनर्हता वर्णिताऽऽसीत् तथा केवलं धर्मशास्त्रनिपुणाः सदाचारिणो ब्राह्मणा एव राज्ञां वधस्याधिकारिण आसन् इति प्रतिपादितमासीत्। अत्रास्मिन् निबन्धे नानाप्रमाणैः लेखकेन स्वमतस्य प्रतिपादनं तथा देशपाण्डेमहोदयस्य मतस्य खण्डनं कृतम्।]

In Vol. XIII of the Purāṇa Bulletin there appeared a long comment on my short note entitled 'The Divinity of the King and the Right of Revolution in the Purāṇas'. The commentator Prof. V. V. Deshpande has three points to make against what I had to say in my note.

1. I and Dr. John Spellman,—Spellman maintaining that the Purāṇas uphold the absolute inviolability of the divinely infused person of the king and I refuting it have both been led astray, suggesting thereby that it is possible to maintain a third position which I or John Spellman (or any of the Indologists of our respective views) have failed to arrive at because of our two preconceived notions. This failure prevents us from saying any thing new and original and makes us merely new adherents of the two old sets of familiar views.

2. The two preconceived notions, of which I and all other Indologists have been victims so far, are : 1. the presumption that members of the ancient Indian community like their modern

counterparts were not only endowed with normal basic rights of human beings but they were always keenly conscious of their possesing the same ; 2. the supposition that these rights were equally possessed by all without being confined to a particular class.

3. The right of resistence to a tyrannical monarch to the extent of killing him was granted only to the Brāhmaṇas who because of being learned, divine and the guardians of Dharma were competent to judge the conduct of the king and to overthrow and even to kill him if the violation of Dharma was deemed to be total and flagrant. This is, according to him, the position in the Purāṇas in particular and ancient India in general.

The first two points being negative need only be summarily replied while the third deserves a more serious consideration.

As regards the first point, it is not clear if he assumes the so-called 'two sets of view among Indologists' with regard to the position in the Purāṇas alone or to ancient India in general. If latter is the case the assumption is totally unfounded as many scholars, including John Spellman, advocate both the views on the basis of different pronouncements of the politico-social literature of ancient India. They maintain that the ancient Indian posi ion in this regard, is not quite consistent and contradictory utterances supporting absolute inviolability of the divine king, even if tyrannical, and expressly giving the subjects not only the right of resistance but also of assassination of the tyrant, are not far to seek. Unless therefore, one set of utterances be explained away in favour of the other, a break in the traditional attitude over this question will have to be conceded. My endeavour has been to show that it is possible to explain away all the passages purporting to grant absolute immunity to the tyrant and hence the conclusion of a necessary break in the traditional Indian attitude over this question need not be regarded as the only alternative.

If, however, he means that this division of the Indologists into two sets of view was only in respect to the position in the Purāṇas I may ask as to how many of the Indologists have analysed the materials of the Purāṇas independently as the result of which they fell into so sharp a division ? (The author has independently examined the Purāṇic materials in his unpublished

thesis 'Polity in the Purāṇas'). Corroborative nature of the Purāṇic evidence has all along been the rule with the Indologists and they have tried to make Purāṇic materials the vehicle of their otherwise arrived at conclusions. This was possible because the question was nowhere expressly discussed in the Purāṇas and their material is capable of being interpreted in more than one way. John Spellman had constructed it in the manner as if it was the only possible way to do it and by refuting him I had tried to show that the other possibility is not totally ruled out and if consistency can be maintained in the whole of the traditional attitude over this question their is no need to assume a break. In a long paper yet unpublished I have surveyed all the relevent passages right from the Vedas down to the Purāṇas to show the consistency of the traditional attitude. If the readers of the Purāṇa Bulletin are interested, the paper can be sent for publication in its pages.

It appears from the manner in which Prof. Deshpande has started his comment that he is going to put forward a third position other than the long familiar two sets of views he criticised. But to my surprize and delight I find him concluding with my position only slightly modified. I hold that the right of tyrannicide appears to have been granted by the Purāṇas to the people as a whole and he maintains that the right so granted, was not meant for the people as a whole but confined to the privileged class of the Brāhmaṇas, also held to be divine like the king.

The allegation of two preconceived notions' on the Indologists in general and on me in particular, may be justified only when it can be proved that the right of revolt against a tyrannical ruler was granted exclusively to the Brāhmaṇas. But, as will be shown later on, the Purāṇas are silent on this point and Prof. Deshpande has interpreted this silence in the light of his inference that Brāhmaṇas alone had the right to revolt against a tyrannical king because almost all the Purāṇic legends of tyrannicide or insult to the tyrant exhibit only Brāhmaṇas on the fore-front—a circumstance also explicable in terms of leadership reposed on the intellegentia formed by the Brāhmaṇas alone. Other Indologists, including myself, seek to understand this silence in the context of the non-Purāṇic and epic passages granting the right of tyrannicide openly and exclusively to the people. Readers of the Purāṇa

Bulletin can judge for themselves which of the two approaches to this moot point is really presumptive—arguing on the basis of a self-made defective inference or being guided by the textual evidence at our disposal. If the textual evidence shows indubitably that the right of revolution belonged to the people we cannot reject it simply because of its apparent incongruity with our knowledge that the concept of the basic rights of human beings is a modern growth and hence to talk of it in the context of the duty-oriented ancient Indian society is an anachronism. The concept of the basic right of self-defence may be modern but man has been fighting for his self-defence since the day he made his appearance on this planet. Similarly the concept of the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extra-ordinary situation not covered by any of the provisions of Rājadharma for all codes stood abolished the moment the tyrranny began. The only check, they could contemplate, was the collective might of the disorganised people which can effectively express itself when the limit to endure suffering and oppression is reached.

To say that the right of revolution was granted to the people does not mean that the Brāhmaṇas had no privilege. But in this respect, at least, the privileged Brāhmaṇas were equal to non-privileged commoners. Whatever privilege the Brāhmaṇas had lasted only so long as the codes of duty were observed and the codes of duty were observed only so long as there was no tyranny. Tyranny was thus an axe which also fell on the privileges of the Brāhmaṇas as it fell on the common man. It rendered the Brāhmaṇas and the commoners alike and thus gave them a common cause. The equality of the Brāhmaṇas and the common man in the event of revolution is thus not a result of our so called presumption that anciet Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other It was the work of the oppressive policies of the tyrant which abolished the distinction of the privileged and the non-privileged.

Comming to the third point, the Purāṇas do not expressly declare that a tyrant should be killed either by the Brāhmaṇas or

by the people as a whole. They are totally silent at this point and appear to cautiously avoid to lay down any such rule. On the contrary, there are certain passages in the Purāṇas which seem to proclaim the person of the king as totally inviolable even if he is oppressive and tyrannical. At its face value, therefore, the Purāṇic material leads to the conclusion of Dr. John Spellman that the Purāṇas do not grant the right of tyrannicide at all and hold the person of the king to be wholly sacrosanct because of its being divine. If this conclusion be final there is hardly any room left for me or Prof. Deshpande to put forward our views.

By refuting Spellman I had shown in my note that there is nothing in the Purāṇic utterances which totally rules out all possibilities of revolt against a tyrannical king and the passage held to declare such a rule does not really mean the absolute inviolability of the king. The justification for such a refutation was derived from the fact that the Purāṇas abound in exemplary legends of tyrannicide and their position cannot be held to be necessarily different from the orthodox Hindu opinion on the point unless anything is specifically and irrefutably said against the dicta of tyrannicide found in the sources other than the Purāṇas. On the basis of the non-Purāṇic materials John Spellman had arrived at the conclusion that there was a school of Hindu thinkers which held the king as absolutely inviolable as against the other school advocating tyrannicide. He simply extends the views of the former school to the Purāṇas on the basis of the solitary passage of the Bhāgavata quoted in my original note. I don't see any reason for the theory of the two mutually opposed schools of Hindu thinkers and the whole of the Hindu tradition appears to me to be wholly consistent and one at this point. Just as the non-Purāṇic materials expressly or tacitly approve of the tyrannicide inspite of the apparent utterances to the contrary similarly the Purāṇas too appear to give their tacit approval in spite of the aforesaid passage of the Bhāgavata.

I am glad that Prof. Deshpande has vindicated this stand of mine and holds with me that the Purāṇas tacitly approve of the dictum of tyrannicide although they don't expressly lay it down like the Mahābhārata. But he insists that the right was limited to the Brāhmaṇas alone and for this he gives two arguments. One, that almost all the legends of tyrannicide show that the Brāhmaṇas

opposed and killed the tyrannical king. Second, that the Brāhmaṇas were a privileged class in ancient Indian society and were traditionally held to be the guardians of Dharma from the Vedic times. Any violation of Dharma, even by the king, should have, therefore been checked by the Brāhmaṇas. As the Purāṇic material at this point is deficient and the Purāṇic position can be determined only in the light of non-Purāṇic material I will examine the validity of these arguments after showing as to how far the non-Purāṇic materials go to sustain or explode the theory of exclusively Brāhmaṇa resistence of Prof. Deshpande.

Some scholars like Ghoshal[1] are inclined to believe that Manu grants his 'theoretical or moral approval of tyrannicide exclusively to the intellectual aristocracy' of the Brāhmaṇas. Although he does not generalise from this position of Manu and frankly admits the right of revolt expressly granted to the people elsewhere the relevent verse of Manu which appears to support Prof. Deshpande's stand, may be quoted here,

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान्प्रति सर्वशः ।
ब्रह्मैव सन्नियन्तृस्याक्षत्रं हि ब्रह्म संभवम् ॥[2]

It is significant to note that the emphasis laid by the use of the particle 'eva' on the Brāhmaṇas does not mean to exclude the non-Brāhmaṇa subjects of the king from restraining a wicked monarch. The issue here is Brāhmaṇa versus king and not king versus Dharma or common people. Of the two the Brāhmaṇas alone have the justification of subduing a king having an edge on them and not the king the Brāhmaṇas for the royal power of the king owes its genesis to the spiritual power of the Brāhmaṇs and not vice versa. Manu is silent on the point as to what the common man or the Brāhmaṇas would do if a king starts wilfully oppressing his subjects and thereby slighting Dharma with or without comming into direct conflict wirh the Brāhmaṇas. Far from proving the contention of Prof. Deshpande this verse of Manu thus leaves the issue point blank.

The Mahābhārata repeats this verse of Manu with only a slight textual variation. It also has in common the next verse of

1. Ghoshal, A History ofPolitical Ideas p 187 n. 1
2. Manu IX, 320

Manu (IX. 321). Here again the question, as it was put by Yudhiṣṭhira, as Brāhmaṇa versus king.

अथ चेत् सर्वतः क्षत्रं प्रदुष्येद् ब्राह्मणान्प्रति ।
कस्तस्य ब्राह्मणस्त्राता को धर्मः किं परायणम् ॥

Śānti, 78.19

Like Manu the Mahābhārata too answers this question by asserting that the power of the king originates from the spiritual power of the Brāhmaṇas and hence, according to the law of nature, its might should subside in its source for fire originating from water is reduced by water and iron originating from stone is subdued by stone.[1] But unlike Manu, this is not the only answer that the Mahābhārata has to give on this point. It also says that the Brāhmaṇa should control such a wicked king either by the power of his penance and continence or by the might of his arms, either in a fair fight or in *a fight full of deception*.[2]

It then contemplates a new exegency not to be found in Manu or any other source and it is the tyranny of the people specially towards the Brāhmaṇas at a time when spiritual power of the Brāhmaṇas is on the decline and royal power of the king has grown weak.[3] In such a circumstance, declares Bhīṣma in very clear terms, whoever fights at the risk of his life protecting the Brāhmaṇas and his own Dharma attains to the highest glory for it is the duty of everyone to take up arms for the sake of the Brāhmaṇas[4]. The violation of Varṇadharma involved in such an action by anyone of the four Varṇas has been justified by stressing the dynamic character of Dharma.

भवत्यधर्मो धर्मो हि धर्माधर्मावुभावपि ।
कारणाद्देशकालस्य देशकालः स तादृशः ॥

Śānti, 78.32

1. अद्भ्यश्चाग्निर्ह्यजातः क्षत्रमश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥

Śānti, 78.22

2 तपसा ब्रह्मचर्येण शस्त्रेण च बलेन च ।
अमायया मायया च नियन्तव्यं तदा भवेत् ॥

Śānti, 78.20

3. ब्रह्मवीर्यं मृदुभूते क्षत्रवीर्ये च दुर्बले ।
दुष्टेषु सर्ववर्णेषु ब्रह्मणान्प्रति सर्वशः ॥

Śānti, 78.25.

4. Śānti 78. 26-27

Probably the most clear declaration of the Brāhmaṇa's right of revolt is the following verse of the Mahābhārata,

ब्राह्मणस्विषु कालेषु शास्त्रं गृहणन्न दुष्यति ।
आत्मत्राणे वर्णदोषे दुर्दम्यनियमेषु च ॥

Śānti, 78.34

But that this right was not exclusively of the Brāhmaṇas is shown by the verses immediately following it. When the might of the robbers is rising for the sake of royal power causing the mixture and confusion of the varṇas and fighting them someone who is powerful overcomes them all, being Brāhmaṇa, a vaisya or a śūdra, ask these verses, is he justified in protecting the people from the robbers and holding the rod in accordance with Dharma ?[1] The reply given to this question says: one who shows the way where there is no way out, one who becomes the raft where there is no raft, whether a śudra or anyone else, is always worthy of honour.[2] Elaborating the point further the same source tells us what is the use of a bull that cannot be harnessed, of a cow without milk, of a wife without fertility, and of a king not extending his protection. A Brāhmaṇa without learning and a king who does not protect is as useless as an elephant made of wood, a deer made of skin, a man who is an eunuch and a field which is barren.[3]

These examples show that tyranny either of the king or of the people or else of the robbers was deemed to be helplessness *par excellence* and any help from any quarter was welcome.

On the other hand there are a number of passages granting the right of revolt against a tyrant clearly and expressly to the people. The most direct and emphatic example is the following verse of the Mahābhārata.

अरक्षितारं हन्तारं विलोप्तारमनायकम् ।
तं वै राजकलिं हन्युः प्रजाः सन्नह्य निर्घृणम् ॥[4]

The use of the word *prajāḥ* i.e. the subejcts in general, is significant and it alone should suffice to refute. Prof. Deshpande's thesis of exclusively Brāhmaṇa resistence to the tyrannical potentate.

1. Śānti 78, 35-36
2. Śānti 78.36
3. Shanti 78. 41-43.
4. Anusaasana 61. 32.

Another verse from the same source leaves the Brāhmaṇas or the people unspecified but makes it clear from the mode of its saying that the right belonged to the people as a whole and not exclusively to the Brāhmaṇas. The verse in question being:

अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः ।
अतं संहृत्य निर्हंतव्यः श्वेव सोन्माद आतुरः ॥

Anuśāsana 61.33.

Yājñavalkya too makes a reference not the fury of the Brāhmaṇas but to the fire aroused as the result of the oppression of the people which consumes the glory, the family and the life of the tyrant.

प्रजापीडनसन्तापात्समुद्भूतो हुताशनः ।
राज्ञः श्रियम् कुलम् प्राणान्नादग्ध्वा विनिवर्तते ॥

I. 341.

Commenting on it Viśvarūpa says:

अत्यपराधे एकलोष्टवधेनाप्येनं हन्युरित्यभिप्रायः

Viśvarūpa on Yājñ. I 341.

Eka loṣṭa vadha' is an expression which occurs in the Arthaśāstra of Kauṭilya and Kangle explains it as 'annihilation (by the subjects) as of a single clod of earth [1]

Śukra says that a king should not oppress the poor for realising his own pleasure for the poor even by his death kills the king.[2]

Nārada allows anyone to save the collective undertaking by force risking his life even from the calamity caused by the king and promises as his reward the one tenth of the total worth of the undertaking thus saved[3]. Obviously the rule occurring in the *Sambhūyasamutthāna* section of law implies resistence to the authority of the king by anyone of his subjects.

1. J.S. Negi, Some Indological Studies Vol. 1 p. 156 n. 3.
2. I. 160.
3. दैवतस्कररोजोत्थे व्यसने समुपस्थिते ।
यस्तत्स्वशक्त्या रक्षेन्न तस्यांशो दशमःस्मृतः ॥
Nārada Smṛti (Jolly's ed.) P. 134
तयोर्मार्गीभूत यद्गणोद्यत राज्ञः पार्श्वस्थैः स्वकीयेन प्राणव्ययामेन
तत्सामान्यमाण्डं रक्षति । तस्य दशमांशः क्लेशफलेन् भवति ।
Asahāya Kalyāṇabhaṭṭa commentary on the same page.

I am greatly beholden to my revered teacher Prof. J. S. Negi for generously allowing me to use this passage here. The credit of first discovering the importance of this passage is entirely his.

These passages thus clearly show beyond doubt that the right of tyrannicide was expressly and unambiguously granted to the people as a whole whereas the precepts of its being so clearly endowed exclusively on the Brāhmaṇas are entirely lacking. If the right of reistence could not be derived from the privilege of Brāhmaṇahood it ought to be derived from the manhood of the common people in which the Brāhmaṇas too partook.

It is, nevertheless, a fact that in almost all the legendry accounts of restraining or killing a tyrant Brāhmaṇas are always on the fore-front. Prof. Deshpande was right in observing this fact but he was certainly wrong in making it a basis of his inference that Brāhmaṇas alone had the right of resistence as a necessary conclusion for this fact can also be explained away by the consideration that being the intellectuals of the society they always led the people on such crucial occasions. The circumstance that the French revolution was led by Mirabeau a born member of the first state does not necessarily prove that the revolution was the work entirely and exclusively of the first state for facts of history refute such an inference. That the Brāhmaṇa Purohita could dethrone a tyrannical king and appoint a successor to him from the same dynasty only with prior approval of the people (Prakṛti) is shown by the following verses of Śukra.

गुणनीतिबलद्वेषी कुलभूतोप्यधार्मिकः
नृपो यदि भवेत् तन्तु त्यजेद्राष्ट्रविनाशकम् ॥
तत्पदे तस्य कुलजं गुणयुक्तं पुरोहितः।
प्रकृत्यनुमतिं कृत्वा स्थापयेद्राज्यगुप्तये ॥ Śukra, II, 274-275

This obligatory prior approval of the people precisely indicates that the Brāhmaṇa could act only on behalf of the people and with their solid backing behind him. This is impossible if right of resistence is forbidden to the subjects at large.

The argument that the Brāhmaṇas were the guardians of Dharma and were empowered, as such, to guard against any violation of Dharma, even by the king, is meaningless if the right of resistence is withdrawn from the people. The power by which the Brāhmaṇas could restrain the wicked king was that of the people and they could have used this power only as the leader of the people endowed with the right to rise against the tyrant.

THE HOLY PLACES OF EAST INDIA AS DEPICTED IN THE SKANDA-PURĀṆA

BY

UMAKANT THAKUR

[तीर्थानां वर्णनं प्रशंसनं च पुराणानां सुपरिचितं प्रियं च वर्ण्यमस्ति। तीर्थानां प्रसृतिः समस्ते भारतदेशेऽस्ति तथा तीर्थस्थानानि सर्वेभ्यो हिन्दुधर्मानुयायिभ्यः श्रद्धायाः स्थानानि सन्ति। अस्मिन् निबन्धे विदुषा लेखकेन भारतदेशस्य पूर्वभागे स्थितेषु विहार-उत्कल-वंग-असमप्रदेशेषु तथा वंगदेशे स्थितानां तीर्थानां स्कन्दपुराणानुसारतो विवेचनं कृतमस्ति। स्कन्दपुराणस्य वैष्णवखण्डे उत्कलप्रदेशे स्थितस्य पुरुषोत्तमक्षेत्रस्य विस्तृतं वर्णनं प्राप्यते। अन्यानि तीर्थजातानि पुरुषोत्तमस्य चतुर्दिक्षु स्थितानि सन्ति। अस्मिन् निबन्धे तेषां तीर्थानां पुराणानुसारतो विवरणं तथा साम्प्रतिक नाम-स्थानादिनिर्देशोऽस्ति।]

The description and the glorification of the holy places called *tīrthas* form a special and important topic of the Purāṇas. These *tīrthas* are scattered all over in India and they provide a deep religious inspiration to the Hindus. This article deals with the holy places situated in the eastern parts of India which include the present states of Bihar, Orissa, Bengal, the Bangla Desh and Assam. Most of the holy places in the Eastern India, however, are situated in and around the Puruṣottama (Jagannātha)-Kṣetra in Orissa The Skanda-Purāṇa contains separate portion on the *Puruṣottama-Kṣetra-māhātmya* in its Vaiṣṇava-Khaṇḍa (Venkt. Press Edn) dealing with a number of *tīrthas* of this *Kṣetra*. Some other Purāṇas also deal with them.

Here in this article these holy places have been described in brief and as far as possible their identification has also been noted.

Aṣṭaliṅga

According to the Skandapurāṇa the eight Liṅga images of God Śiva namely Kapālamocana, Kṣetrapāṭala, Yameśvara, Mārkaṇḍeya, Īśāna, Bilveśa, Nīlakaṇṭha and Vaṭeśa are known as Aṣṭaliṅgas. They are situated in Puruṣottama[1] Kṣetra (q. v.)

1, Sk. Vai. P. M. 4. 51-53.

Aṣṭaśakti

The eight female divinities (śaktis) situated in the eight directions around the main temples of puruṣottamakṣetra are called Aṣṭaśaktis. They are-Maṅgalā, Vimalā, Sarvamaṅgalā, Ardhāṅśinī Lambā, Kālarātri, Candrarūpā and Marīcikā. A visit[1] to them and worship of them would annihilate all sins.

Bindutīrtha.

This is a sacred reservoir located in puruṣottamakṣetra[2]. The God Janārdana is said to have resided here for seven days. It may be identical with Bindusaras as referred to by N. L Dey[3]. Dr. P. V. Kane[4] also refers to it and identifies it with pañcanada, but it does not seem to be identical with this tīrtha.

Bhavamocana

It is a place of pilgrimage situated in Puruṣottama-kṣetra.[5] It is located to the south of Kapālmocana tīrtha.

Bilveśa

This is one of the eight liṅgas of lord Śiva known as Aṣṭaliṅgas (q. v.) in Puruṣottama-kṣetra.[6]

Dāmodara (river)

The river Dāmodara is a famous river flowing through south Bihar. "Kavikankana Caṇḍī"[7] mentions that it is called the river Dāmodara in Bengal. According to Dr. B. C. law[8] the river Dāmodara rises in the hills near Bagodar in the district of Hazaribagh and running through Manbhum, Santhal parganas and Burdwan district flows into the Hooghly. The Skandapurāṇa[9] eulogises that bathing in this holy river in the month of Kārtika

1. Sk. Vai. P. M. 4. 42-46.
2. Bindutīrtha taṭe tasmin saptāhani janārdanaḥ /
 Tiṣṭhet purā svayaṁ rājñe varametat samādiśat //
 Tvat tīrthatīre rājendra sthāsyāmi prativatsaram /
 Sarvatīrthāni tasminśca sthāsyanti mayi tiṣṭhati //
 —Sk. Vai., P. M. 34. 5-6.
3. Geog. Dic. P. 38.
4. Hist. Dhs. IV. P. 740.
5. Sk. Vai. P. M. 4.8-9.
6. Sk. Vai. P. M. 13.30-33.
7. Geog. Dic. P. 52.
8. Hist. Geog. P. 216.
9. Sk. Vai. Ka. M. 2.24.

is most auspicious. Though the Purāṇa does not speak of its location, we may assume that the Dāmodara river now flowing through south Bihar and Bengal, is the river referred to.

Gauḍadeśa or the country of Gauḍa

Gauḍa as the name of a city, a country or a people, is found mentioned from very early times and almost everywhere it appears to refer to Bengal. But as some scholars have expressed a doubt about it, the question deserves to be examined.

The Sk. P.[1] says that Gauḍa comprised 18 lacs of villages. No more information about this country is found in this Purāṇa. Cunningham[2] identifies it with Gonda, a sub-division of Uttara Kosala. Uttara Kosala has been called Gauḍa by the Kūrma-purāṇa and Liṅga Purāṇa.[3] Dr. B C. Law believes that Gauḍa was the capital of Bengal in the remote past.[4] But Vātsyāyana[5] mentions Gauda as a separate kingdom from Vaṅga. In the commentary on his Kāmasūtra "Gaudyah" has been explained as pūrvadeśabhavaḥ and on this very ground Haran Chandra Chakla-dar in his article, "The Geography of Vātsyāyana," observes that Gauda of Vātsyāyana is northern Bengal, Vātsyāyana has separate-ly mentioned Vaṅga showing that it formed a separate kingdom comprising the eastern districts of modern Bengal.[6] The late Mr. A. M. T. Jackson says that in the 10th century and earlier the name Gauḍa meant Bengal, but R. G. Bhandarkar believes that Gauḍa is identical with Gonda in Oudh.

The Haraha inscription[8] of the reign of the Maukhari king Īśānavarman of 554 A. C. (Vikrama Saṁvat 611) also supports that Gauḍa meant Bengal in the 6th century. But according to Varāhamihira[9] (6th century A. D.) Gauḍa is not identical with Kosala and Vaṅga, rather it was a separate country in the eastern

1. Dvisaptatistathā lakṣā grāmā gā(mā) Janake smṛtaḥ /
 Aṣṭādaśa tathā lakṣā grāmāṇāṁ gauḍadeśake // Sk. Ma. Kau. 39.130.
2. Anc. Geog. P. 468.
3. K. P. PT. I. Ch. 20; L. P. Pt. I Ch. 65-Ref. by Geog. Dic. P. 63.
4. Hist. Geog. P. 217.
5. ABRI. (1926) Vol. VII P. 148.
6. ABRI. (1926) Vol. VII P. 149
7. Ibid. P. 150.
8. ABRI. (1926) Vol. VII P. 151.
9. Bṛhat saṁhitā, Vol. I, Chapter XIV śloka 5-8.

region. N. L. Dey[1] asserts that it existed on the left of the Ganges and as to its antiquity he says that it was founded in 648 A. D. As regards the period of its foundation Dey is not correct because it was well known to all even during the reign of the Imperial Guptas in the 4th, 5th and 6th centuries A. D.

Gayākṣetra

Gayā is mentioned as Mahākṣetra having goddess Śiva by the name of Maṅgalā. Though even the performance of śrāddhas to the ancestors performed by the Brāhmaṇas in Gayā is described in the Skandapurāṇa,[4] it gives no details with the help of which we can locate the exact place. However the name is found in several works of Sanskrit literature. The collection of the material in all those works on Gayā in one volume will be a rich literature itself It is a very old and renowned place of pilgrimage in Bihar state and is the same as the modern Gayā.

Indradyumnasaras

This is a reservoir in Puruṣottamakṣetra[5] (q. V.) on the bank of which stands 'Hari' on the form of Narasiṁha. A bath in it is prescribed specially on the 3rd day of the second half of Āṣāḍha. Dr. P. V. Kane[6] also agrees with its location in Puruṣottamakṣetra as mentioned above by the Skandapurāṇa. It was named after the king Indradyumna.[7]

Jagannātha or Puruṣottamakṣetra

The importance of this holy place has been dealt with in a separate chapter of the Vaiṣṇavakhaṇḍa of the Skandapurāṇa, which is named as Puruṣottamakṣetra-māhātmya. According to the Skandapurāṇa[8] it is a Vaiṣṇava kṣetra. The body of God Viṣṇu is said to have been made of wood. According to the

1. Geog. Dic. P. 63.
2. Hist. Geog. P. 217.
3. Sk. Ma. A. M. U. 2. *33.* (33).
4. Sk. Vai. Ven. M. 10. 61.
5. Sk. Vai. P. M. 31.1-2.
6. Hist. Dhs. P. 757.
7. Ibid. P. 694-700.
8. Puruṣottamākhyaṁ sumahatkṣetram parama pāvanam /
 Yatrāste dāravatanum śrīśo mānuṣa lilayā //
 Darśanān muktidaḥ sākṣāt sarvatīrtha phalapradaḥ //
 Sk. Vai. P. M. 1.3.

Skandapurāṇa[1] this holy place is situated in the centre of the hill known as Nīlācala, which is surrounded by sand. It has been compared with one of the breasts of the earth. It is 10 Yojanas (80 miles) in extent. As to its exact location it stands at the north bank of the sea and to the south of Mahānadī.[2] The place beginning from the bank of the south sea up to the forest named *Ekāmrakānana* has been said to be very auspicious. People who reside herein are very fortunate. The mountain known as Nīlācala or Nīlaparvata on which the temple of Jagannātha exists is also situated on the shore of the ocean. This mountain has been described as very auspicious in every bit of it. God Viṣṇu is said to dwell here with his own body. It is further mentioned[3] that within the jurisdiction of Nīlādri there stands a vaṭa tree to the south of which stands a reservoir known as Rohiṇī Kuṇḍa. The temple under reference is located just near to this pit.[4] The great sage Mārkaṇḍeya had dug a pit here to the north-west of the tree (Nyagrodha), and worshipped God Śiva. A bath in this shrine and visit to God Śiva give the result of a Horse-sacrifice.[5] This is situated at the distance of 5 krośas (10 miles) from the sea, and two krośas i e, 4 miles from the temple[6]. The mountain known as the

1. Aho tat paramaṁ kṣetraṁ viṣṭṭaṁ daśayojanam /
Tīrtharājasya salilād uthītaṁ vālukācitam //
Nīlācalena mahatā madhyasthena virājitam /
Ekastanam iva pṛthvyāḥ sudūrāt paribhāvitam //
Sk. Vai. P, M. 1. 11-12.

2. Sāgarasyottare tīre mahānadyāstu dakṣine /
Sa pradeśaḥ pṛthivyāṁ hi sarvatīrtha phalapradaḥ //
Tatra ye manujāḥ brahman nivasanti subuddhayaḥ /
Janmāntara kṛtānāṁ ca puṇyānāṁ phalabhāginaḥ //
Alpa puṇyāḥ prajāyante nābhaktā mayi padmaja //
Ekāmrakānanād yāvad dakṣinodadhi tīrabhuḥ //
Sk. Vai. P. M. 1.31.33.

3. Sk. Vai. P. M. 1.34-36.

4. Īdṛśaṁ tatra gatvaiva drakṣyase mām pitāmahaḥ /
Nīlādrer antarabhuvi kalpanyagrodha mūlataḥ /
Vāruṇyāṁ diśi yat kuṇḍam rauhiṇam nāma viśrutam /
Tat tire nivasantam māṁ paśyantaś carma cakṣuṣā //
Sk. Vai. P. M. 1. 38-39.

5. Sk. Vai. P. M. 3. 49-51.

6. Pañcakrośam idaṁ kṣetraṁ samudrāntar vyavasthitam /
Dvikrośaṁ tīrtharājasya tatabhūmau sunirmalam //
Sk. Vai. P. M. 3.5 52.

Nīla[1] parvata is just a mound of sand, and it is compared with the God Nārāyaṇa, himself. The great pagoda of Jagannātha has a conical tower 192 feet high surmounted by a Cakra. The shape of this holy[2] place is like that of a Śaṅkha. It is explained that in the western boundary, on the head of this place like Śaṅkha stands the temple of God Śiva known as Vṛṣabhadhvaja, and the other image known as Nīlakaṇṭha exists on the opposite side. The place starting from the waters of the sea up to the root of the Vaṭa tree is the belly of Śaṅkha, which has the touch of the waters of the ocean. The waters of the ocean here are regarded as very sacred. The Skandapurāṇa[3] reveals that God Rudra being angry with Brahmā chopped off his head which after circuiting the whole Universe, fell down at this holy place (Jagannātha), which is hence known as Kapālamocanatīrtha. One who dies in the place extending from the waters of the sea up to the root of the Vaṭa tree gets salvation after his death.[4] According to the Skandapurāṇa, there are 3½ crores of tīrthas on this earth which are the bestower of heaven and salvation. The Puruṣottama tīrtha is a renowned place of pilgrimage among them.[6] It includes eight liṅgas of Rudra namely[6] Kapālmocana, Kṣetrapāla, Yameśvara, Mārkaṇḍeya, Īśāna, Bilveśa, Nīlakaṇṭha and Vaṭeśa. While describing a pilgrimage to this holy place (Puruṣottama tīrtha) it is recorded that this shrine is situated on Nīlādri in the country of Utkala[7] which stands on the shore of the south sea.

Being asked by the sages[8] as to the location of Puruṣottama

1. Suvarṇavālukā kīrṇaṁ nīlaparvata śobhitam /
 Yo'sau viśveśvaro devaḥ sākṣīn nārāyaṇātmakaḥ //
 Sk. Vai. P. M. 3.53.
2. Sīmā pratīcī kṣetrasya śaṅkhākārasya mūrddhani /
 Sarvakāmaprado devaḥ sa āste vṛṣabhadhvajaḥ //
 Sk. Ava. P. M. 4.1
3. Sk. Vai. P. M. 4. 5-7.
4. Sindhurājasya salilād yāvan mūlaṁ vaṭasya vai /
 Kṣīṇa pakṣī manuṣyāṇāṁ muktido mataḥ //
 Sk. Vai. P. M. 4. 14.
5. Sk. Vai. P. M. 4. 16-17.
6. Sk. Vai. P. M. 4. 51-53.
7. Supuṇye cotkale deśe dakṣiṇārṇava tīrage /
 Nīlādri śikharāvāsaṁ vrajatam śaraṇaṁ vibhum //
 Sk. Vai. P. M. 4. 105.
8. Sk. Vai. P. M. 6. 1.

tīrtha where the God Nārāyaṇa Himself abides in the form of wood, sage Jaiminī says that it is situated in Utkala deśa (Orissa) on the shore of the south sea, and it contains many sacred places of pilgrimage. The inhabitants[1] of this place are said to be well-behaved, and the Brahmins are engaged in study and sacrifices. The Brahmins of this country are said to be the creators of the religious books As to its vegetation[2] the country of Utkala is very rich. It contains a plenty of betel-nut trees (well arranged), and several other fruit trees. The holy river known as Ṛṣikulyā flowing through it falls into the south sea. Narasiṁha[3] kṣetra which stands here is said to have been founded by the creator (Brahmā) himself. The image of Nṛsiṁha exists with that of Śambhu. A visit to this place is highly auspicious. The existence of God Janārdana here in such a form has made Oḍhradeśa (Orissa) extremely auspicious and this has made India itself very holy. Orissa is described as the best of all the countries in India. The Brahmaṇas[4] of this country are said to be well versed in vedas and the śāstras. The images of Kṛṣṇa, Rāma and Subhadrā stand here. They were established on Thursday, the 8th day of the

1. Utkalo nāma deśo'sti khyātaḥ paramapāvanaḥ /
Yatra tīrthānyanekāni puṇyānyāyatanāni ca /
Dakṣiṇasyo dadhestīre sa tu deśaḥ pratiṣṭhitaḥ /
Yatra sthitā Vai puruṣāḥ sadācāra nidarśanāḥ //
Vṛttādhyayana sampannā yajvino yatra bhūsurāḥ /
Sṛṣṭyādau kratavo vedā vedaśāstra pravartakāḥ //
Sk. Vai. P. M. 6-2-4.

2. Elālavaṅga kaṅkola dāḍimairvija pūrakaiḥ /
Śreṇikṛtaiḥ pūgavanair udyānaiḥ śataśo vṛtaḥ //
Nānā druma latā kīrṇaiḥ parvataiḥ sindhubhir vṛtaḥ /
Sa eṣa deśa pravara utkalākhyo dvijottamāḥ //
Ṛṣikulyām samāsādya dakṣiṇodadhi gāminīm /
Svarṇarekhā mahānadyor madhye deśaḥ pratiṣṭhitaḥ //
Santyatra puṇyāyatane kṣetrāṇi subahūnyapi /
Pūrvaṁ vastīrthayātrāyāṁ varṇitāni mayā dvijāḥ //
Bhūsvargaḥ sāmpratam hyeṣa kathitaḥ puruṣottamaḥ //
Sk. Vai. P. M. 6. 25-28

3. Sk. Vai. P. M. 10. 53-54.

4. Etad arcā prasastā vai sadarthe viniyojita //
Aho bhāratavarṣastha manusyāḥ kṛṇa kalmaṣāḥ /
Apavarga prado yeṣāṁ āvir astī janārdanaḥ /
Tatrā pyayam coḍhradeśaḥ sarveṣāṁ uttamottamaḥ //
Yatrasthas carmanetreṇa paśyanti brahmarūpiṇam //
Śruti smṛtīnāṁ gahanaḥ panthāḥ karmābhir ākulaḥ //
Sk. Vai. P. M. 21. 9-11.

bright half of Vaiśākha with Puṣya Nakṣatra. A visit to these images on this day bestows salvation to the visitors [1]

The image of Lord Viṣṇu made of wood stands evidently at the sea shore on Nīlācala, near the root of the Nyagrodha tree. A visit to and worship of this God have been greatly eulogised.[2] A bath in the sea here gives the fruits of all the sacred places and temples Offer of piṇḍas or tarpaṇa to ancestors and deities is very efficacious according to the Skandapurāṇa.[3] As to the location of the shrine of Narasiṁha[4], it is situated on the bank of the the Indradyumna shrine. The Skandapurāṇa[5] says that there is no other place of pilgrimage like this Puruṣottama kṣetra among the seven Islands, on this earth. The partaking of the food offered to the Deity here releases people from sins. The holy place of pilgrimage finds mention in several treatises. Many of the modern scholars have dealt with this shrine.[6] Virāja-maṇḍala[7] extends a little beyond Jaipur on the river Vaitaraṇī in Orissa. In that country there is a holy place, destroyer of sins and bestower of Mukti, surrounded on all sides by sand and ten yojanas in extent There is the famous shrine of Puruṣottama in the country of Utkala the whole of which is very holy owing to the favour of the all pervading Jagannātha.

Dr. P. V. Kane[8] mentions that the Skandapurāṇa contains a Puruṣottama-māhātmya in a sub-section called Utkala khaṇḍa in its section Vaiṣṇava khaṇḍa, where the story of Indra is given with some variations. But there is no sub-section known as Utkala-khaṇḍa in its section Vaiṣṇava khaṇḍa. N. L. Dey[9] identifies it with modern Puri in Orissa. According to him Puri is the ancient. Dantapura, where Buddha's left canine tooth was kept enshrined. Dr. B.C. Law[10] also observes that it is in the Puri district of Orissa. It is sandy and ten yojanas in extent containing the famous deity

1. Sk. Vai. P. M. 27. 99-101.
2. Sk. Vai. P. M. 28. 55-56.
3. Sk. Vai. P. M. 30. 161-162.
4. Sk. Vai. P. M. 31. 1-2.
5. Sk. Vai. P. M. 36. 96-97.
6. Hist. Dhs. IV. P. 692.703.
7. See Hist. of Orissa, Vol. I. PP. 42-58, by R. D. Banerjee ref. by Dr. P. V. Kane P. 694 foot note no. 1573 (Hist. Dhs. IV).
8. Hist. Dhs. IV. P. 695.
9. Geog. Dic. P. 163.
10. Hist. Geog. P. 184.

Puruṣottama. It includes two distinct portions, the Bālakhaṇḍa lies between two sacred tīrthas, Svargadvāra and Cakratīrtha. It exactly lies on the shore of the Bay of Bengal. It is otherwise called Śrīkṣetra which is one of the most sacred places of the Hindus.[1] At present the sacred enclosure of Jagannātha is a square surrounded by a massive stone wall 20 feet high, 652 feet long and 630 feet broad with 120 temples containing various forms of God, 13 being temples of Śiva, some more of Pārvatī and a temple of the sun. This clearly shows the catholicity of Jagannātha. Almost every form of Hindu faith is represented here.[2] The holy Puruṣottamakṣetra forbids all wranglings between Śaivas and Vaiṣṇavas.[3]

The great pagoda of Jagannātha has four chambers, the first being the Hall of offerings (bhogamandira), the second the pillared hall for music and dance (the naṭa mandira), the third the audience hall where pilgrims assemble (the Jaganmohana mandira) and the fourth the inner sanctuary. The great pagoda of Jagannātha has a conical tower, 192 feet high surmounted by a cakra and a flag.[4] It is said to resemble, in shape, a conch shell in the centre of which lies the Jagannātha temple.[5]

The temple is situated at the distance of about seven furlongs from the sea shore and stands on a mound about 20 feet above the level of the surrounding ground, the mound being dignified by being called Nīlagiri (the blue hill). There is a large gateway on each side of the enclosure, that on the east being the most magnificant. On each side of the entrance there is a colossal crouching lion and hence the door-way is called Siṁhadvāra (Lion gate). There are certain peculiar features[6] of the great shrine of Jagannātha. In the first place, in the court of Jagnnātha and outside the lion gate no distinction of caste is observed. The second special feature is that the holy rice cooked as offering to Jagannātha is

1. Hist. Geog. P. 184.
2. Hist. Dhs. IV. P. 696.
3. Nāvayorantaraṁ kiñcid ekabhāvo dvidhā kṛtau /
Yo rudraḥ sa svayaṁ viṣṇur yo viṣṇuḥ sa maheśvaraḥ //
Brahma. P. 56-70 (vide Hist. Dhs. 696)
cf. Śaiva Bhāgavatānāṁ ca vādārtha pratiṣedhakam //
Bra. P. 56.64.
4. Hist. Dhs. IV. P. 690.
5. Hist. Geog. P. 184.
6. Hist. Dhs. IV. P. 697.

regarded as so sanctified that all barriers of caste are transcended, so much so that a Puri priest will receive the holy food even from a low caste Hindu. The feeling is that cooked rice when once placed before Jagannātha never ceases to be pure. Hence the Mahāprasāda is dried, and taken to all parts of India. The third special feature of Jagannātha temple is the car festival (rathayātrā) which is the most important of the 24 festivals at Puri. The car festival starts on the second day of the bright half of Āṣāḍha. The car of Jagannātha is about 45 feet in height, 35 feet square and is supported on 16 wheels of 7 feet diameter with 16 spokes and has Garuḍa as a crest; the second car is that of Subhadrā, which is a little samaller than Jagannātha's car, resting on 2 wheels with 12 spokes in each and having a padma (lotus) as a crest; the third car is that of Balarāma resting on 14 wheels with 14 spokes in each wheel and having Hanumān for a crest.[1] It finds mention in the Govindapur[2] Stone Inscription of the poet Gaṅgādhara of śāke 1059 i. e. 1137-38 A. D.

Kāmākhyātīrtha

The Kāmākhyā tīrtha finds mention at several places in the Purāṇas and Mahābhārata as well. But as regards its location, the Skandapurāṇa does not agree with the rest. According to the Padmapurāṇa and the Mahābhārata[3] it is a place of pilgrimage on the river Devikā in the Punjab[4] where according to Devībhāgavata it is a Devīsthāna or temple of Tripurā-bhairavī on the beautiful Nīlācala hill over hanging the river Brahmaputra[5]. The Kālikā purāṇa tells that it is a holy place on Kāmagiri in Kāmarūpa where the private parts of satī fell down when her body was being carried round by God Śiva. Here it is called Kāmākhyā[6]. In his paper on the Mother Goddess Kāmākhyā, Śrī B. Kakati after narrating

1. Hist. Dhs. IV. P. 697.

2. Gatvā śrīpuruṣottamāṁ (bhāga) vāyo hṛdyaḥ pratiṣṭhāpadam /
Paravartate patiyasi lasac candragrahaṇehasi //
Sarvasvaṁ vitatara tarpita pitṛstomah karollasitaiḥ /
Teyairyah pihitasya parvani vidgoh sahayyamapa kṣaṇam //
—E. I. II. P. 334. verse 12 ref. by Hist. Dhs. 700.

3. Mbh. Vana. Parva. 82 105; P. I. 25. 12-q by Hist. Dhs. IV. P. 761.

4. Geog. Dic. P. 86.

5. Devī. Bhāg. VII. 38. 15-q by Hist. Dhs. 761.

6. Kalikā p. 18. 42. and 50.

this purāṇic episode observes that it is situated at about two miles from Gauhati[1] in Assam.

The facts mentioned above show that none of the scholars have consulted the Skandapurāṇa for its identification. Surely the Kāmākhyā of N.L. Dey and Dr. B.C. Law are not identical with the Kāmākhyā of the Skandapurāṇa.

The Skandapurāṇa speaks of the Kāmākhyā as one of the sub-tīrthas of Puruṣottama[2] kṣetra. The location of Puruṣottama-kṣetra is also clearly depicted here. The Skandapurāṇa says that it is situated to the north of the ocean and south of the river Mahānadī[3]. This points to modern Puri in Orissa.

Kāmarūpa

The location of Kāmarūpa is not so difficult. Almost all the works of the past and present day verifiers have mentioned Kāmarūpa as a country but Rājaśekhara[4], in his Kāvya-mīmāṃsā says that it was a mountain in the eastern country. The eastern country according to him, begins from Vārāṇasī[5] on wards. It appears that Rājaśekhara's Kāmarūpa is not identical with it. However, N.L. Dey thinks that on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lakhya and Banga and included Manipur, Jayantiya, Kachar and parts of Mymensingh and Sylhet[6]. The Kālikā Purāṇa indicates that the modern district of Kāmarūpa extend from Goalpara to Gauhati, and its capital was called Prāgjyotiṣa which has been identified with Kāmākhyā of Gauhati[7]. It is further said that the temple of Tāmreśvarī Devī or the copper temple called by Buchanan, the eastern Kāmākhyā on the river Dalpani, is situated

1. Siddhabhāratī, part II, PP. 44 ff.-q by Hist. Dhs. IV. P. 701.
2. Kāmākhyaṃ kṣetrapālaṃ ca vimalaṃ vā tapasthitā /
 Sākṣād brahma, svarupo' sau nṛsiṃho dakṣiṇe vibhoḥ //
 Hiraṇyakaśipor vāṭho vidārya yaṃ prabhojjvalaḥ //
 Sk. Vai., P. M. 4. 23-24.
3. Śṛgarayottare tīre mahānadyastu dakṣiṇe /
 Sa pradeśaḥ pṛthivyāṃ hi sarvatīrthaphalapradaḥ //
 Sk. Vai., P.M. 1.31.
4. "Bṛhad gṛha lihitagiri cakora dardura nepāla
 Kāmarūpādayaḥ parvatāḥ" K. M. XVII. P. 93.
5. Tatra Vārāṇasyāḥ purataḥ pūrvadeśāḥ – K.M. XVII. P. 93.
6. Geog. Dic. P. 97.
7. JRAS, 1900, P. 25.

near the north eastern boundary of the Kāmarūpa[1]. He assumed Kāmarūpa as identical with Assam[2]. The learned Geographer Cunningham[3] also identifies it with Assam in the eastern region. The Skandapurāṇa[4] explains that Kāmarūpa comprised nine lacs of villages which certifies its greatness in the time of yore.

Kṛṣṇatīrtha

The name occurs in association with the other important temples in Puruṣottama kṣetra The temple of Kṛṣṇa, Rāma and Subhadrā stands altogether in the Puruṣottamakṣetra[5] *Magadhadeśa* or the *country of Magadha.*

The country of Magadha figures prominently in the Vedic literature particularly in the Atharva[6] Veda, and hence it may be said that it is as old as the Atharva Veda Saṁhitā. After the vedic age Magadh finds mention in the Brahmanic, Buddhistic and Jaina literature and has properly been dealt with. Modern scholars have spoken much about the country of Magadha and its history.

The Skandapurāṇa[7] says that Magadha contained 66 thousand of villages, but according to Vinaya[8] Piṭaka, Magadh comprised 80,000 villages in the time of Bimbisāra and the river Tepodā flowed by it. The difference is certainly one to the difference in time of the two works Rājaśekhara[9] has listed Magadha among the countries of eastern India. F. E. Pargiter[10] in his article "Ancient countries in Eastern India" points out that Magadha included the modern districts of Patna, Gayā and

1. JASB, XVII. P. 462.
2. CWB. III. P. 115.
3. Anc. Geog. P. 572.
4. Kāmarūpe ca grāmāṇāṁ navalakṣāḥ prakīrtitāḥ /
 Dāhale veda sanjñe tu grāmāṇāṁ nava lakṣakam //
 Sk. Ma. Kau. 39.131.
5. Ādyantayor jagannāthaṁ pūjayitvā yathāvidhi /
 Tīrtharāje, bhiṣicya svaṁ naraḥ syān muktibhājanam //
 Tatastīrthaṁ visargaṁ ca kṛtvā suddhamanāḥ pumān //
 Rāmaṁ kṛṣṇaṁ subhadrāṁ ca natvā rūpaṁ vicintayet //
 Sk. Vai. P.M. 30. 167-168.
6. A. V. V. 14.
7. Lakṣaikaṁ ca tathā proktaṁ grāmāṇāṁ tu bhayānakam //
 Ṣaṭṣaṣṭiṁ ca sahasrāṇi deśo māgadha ucyate //
 Sk. Ma. Kau. 39. 159.
8. Vinaya piṭaka I 29. IV, 116-117-q by Law P. 45
9. KM., VII. P. 33. and XVII P. 93.
10. JASB. (1897) P. I. P. 86.

Śāhābad. The author has contributed one more article[1] under the title "Magadh and Videha", but strictly speaking no geographical information worth mentioning is found in it. B. C. Law[2] believes that the country of Magadha is identical with the Modern Patna and Gayā districts of Bihar. N. L. Dey[3] remarks that the country of Magadha once extended south of the Ganges from Benaras to Monghyr and south wards as far as Singhbhum. Dr. Cunningham[4] also places it in the eastern India. However, since the people in its vicinity call the districts of Patna, Gayā and south Monghyr as Magah or Maggah (wrongly mentioned as Maga by Dey[5]), the region of the above noted districts should be included in the Magadha country. Magadha is apparently the Sanskrit word of the Prākṛta word Maggah. It is generally identified with south Bihar.

Mithilā

The name of Mithilā occurs twice in the Skandapurāṇa once while describing Sītā[6] and next while describing a Brāhamaṇa named Kauthuma.[7] The Skandapurāṇa gives no detailed account of this country.

B. C. Law[8] has gathered numerous facts about it. It is an avowed fact that Mithilā was the capital of Videha. Rāmāyaṇa and Mahābhārata hold that Mithilā was the name of the capital as well as the country itself. It has been identified with the modern Janakapura a small town within the Nepal border. It was situated according to Rhys Davids[9] about 85 miles north west of Vaiśāli. It was seven leagues and the kingdom of Videha 300 leagues in extent,[10] but Jātaka VI (p. 32) mentions that it was situated at a distance of 60 yojanas from Campā the capital of Aṅga. Tīrabhūkti[11] (modern Tirhut) was bounded by the river Kauśikī

1. JRAS. (1908) July PP. 851-853.
2. Hist. Geog. P. 44.
3. Geog. Dic. P. 116-117.
4. Anc. Geog. PP. 6. and 518
5. Geog. Dic. P. 116-117
6. Sk. Ma. Ke. 8. 103-106.
7. Sk. Ma. Kau 5. 54.
8. Hist. Geog. P. 236.
9. Buddhist India P. 26.—ref. by Law P. 236
10. Jataka III 365. IV, P. 316
11. Law Geog. of Early Budhhism P. 30-31.

(Kośī) in the east, the Ganges in the south, the Sadānīrā (Gaṇḍaka or the Rāpti) in the west and the Himalayas in the north. According to the Bhaviṣyapurāṇa, Nimi's son Mithi founded the beautiful city of Mithilā. He came to be known as Janaka because he was the founder of the city. (cf. Bhāgavatapurāṇā IX. 13.13; see also Vālmiki Rāmāyaṇa V) It is said that Mithila was named after Mithi and the kings thereof were called the Maithilas.[1] But what was the name of Mithilā before Mithi is not known yet and hence this question has remained unsolved. Mithilā, at present, comprises the districts of Darbhaṅgā, Muzaffarpur, Northern Monghyr, portions of Bhagalpur and Purnea and Bettiah.

Mārkaṇḍeyakuṇḍa

The Skandapurāṇa[2] explains that the great sage Mārkaṇḍeya worshipped God Śiva in a dip dug by the wheel (Cakra) of Hari, in the northwest corner of the Nyagrodha tree in Puruṣottamakṣetra, and got victory over death. So the pit was named after his name later on. Dr. P. V. Kane[3] refers to one Mārkaṇḍeya hrada which he locates near Puruṣottama tīrtha. These two holy places under reference seem to be identical.

Narasiṁhakṣetra

According to the Sk. P.[4] this is a holy place situated in Puruṣottamakṣetra. It was made by Brahmā Himself Here stands the image of God Narasiṁha with that of Śaṁbhu.

1. Vāyu P. 89.6, 23.
 &
 Brahmāṇḍa P. III 64, 6, 24. ref. by Law 237.
 Viṣṇu P. IV. 5, 14.

2. Evaṁ purā dattavaro mārkaṇḍeyo mahāmuniḥ /
 Nyagrodha vāyavya koṇe khātaṁ cakreṇa vai hareḥ //
 Pāvanaṁ gartam āsthāya pūjayitvā maheśvaram /
 Mahatī tapasā vīro jitavān mṛtyumanjasā /
 Munes tasyaiva nāmnāyaṁ prakhyāto gartta uttamaḥ /
 Yatra snātvā śivaṁ dṛṣṭvā vājimedhaphalaṁ labhet //
 Sk. Vai P.M. 3. 49-51

3. Hist. Dhs. IV. P. 780

4. Kṣetraṁ tan narasiṁhasya brahmaṇā nirmitaṁ purā /
 Indradyumnānugrahāya sarvaloka hitāya ca //
 Sk. Vai., P.M. 16.53.

Nīlādri

The mountain known as Nīlādri[1] is situated in Oḍhradeśa i.e. Orissa. It is this mountain on which the temple of Lord Jagannātha stands. It is situated at the shore of the south sea i. e. Bay of Bengal. According to the Sk. P. the mountain is surrounded by forests. The Kalpa trees exist to the extent of two miles around this mountain. To the west of this stands a reservoir named Rauhiṇa Kuṇḍa. It is not identical with the Nīla-parvata mentioned by N. L. Dey[2] though the same Nīlādri is known as Nīlaparvata, Nīlācala, and Nīlagiri also[3].

Oddiyānadeśa

According to Sk. P.[4] the country of Oddiyāna contained ten lakhs of villages. It is also known as Odhradeśa situated on the shore of the south sea.[5]

The holy place called Śrī Puruṣottama stands therein. This country[6] is described as the best of all the holy places in India.

Prāgjyotiṣapura

It finds mention in the Sk. P.[7] The meaning of the name indicates that it was a town in the eastern part of India. It is mentioned in the epics, Purāṇas and classical literature as well. But as to its location many of the works differ.

On one hand it is said to have been the capital of Kāmarūpa, and on the other it is located on the bank of the river Betwa or Betravatī.[8] Undoubtedly it must have been another Prāgjyotiṣa-

1. Oḍhradeśa iti khyāto varṣe bhārata saṅjñite /
 Dakṣiṇasyodadhestīre kṣetraṁ śrīpuruṣottamam //
 Yatra Nīlagirirnāma samantāt kānanāvṛtaḥ /
 Tasyotsaṅge kalpavṛkṣaḥ samantāt krośa sammitaḥ //
 Tasya chāyāṁ samākramya brahmahatyāṁ vyapohati /
 Tasya paścād diśi khyātaṁ kuṇḍaṁ rauheṇa saṁjñitam //
 Sk. Vai. P. M. 7. 23-25.
2. Geog. Dic. P. 141.
3. Sk. Vai., P. M. Chapters 1, 4, 7, 19, 28, 35, 38.
4. Oddiyāṇe tathā deśe navalakṣaḥ prakīrttitaḥ /
 Jālandhare tathā deśe navalakṣāḥ prakīrtitāḥ //
 Sk. Ma. Kau. 39. 133.
5. Sk. Vai. P. M. 7. 23.
6. Aho bhāratavarṣasthā manuṣyāḥ kṣīṇa kalmaṣāḥ /
 Apavargaprado yeṣāṁ ūvir ūsij Janārdanaḥ /
 Tatrā pyāyaṁ coḍhradeśaḥ sarveṣāṁ uttamottamaḥ //
 Sk. Vai. P. M. 21. 9-10.
7. Sk. Ma. Kau. 59.54 and 60.1-2.
8. Geog. Dic. P. 158.

pura. It has been discussed as a beautiful city under the sovereignty of Naraka.[1] The Kamauli grant of Vaidyadeva refers to the maṇḍala of Kāmrūpa[2] and the viṣaya of Prāgjyotiṣa which implies that the latter was the larger administrative division including Kāmarūpa. Sir Edward Gait identifies it with the modern town of Gauhati.

The Mahābhārata[3] refers to it as a mleccha and asura kingdom. Kālidāsa (in his Raghuvaṁśa) locates it to the north of the Brahmaputra river. Vārāhamihira and Rājaśekhara also mention it. Rājaśekhara[4] has placed it in the eastern division. The place has been touched by several scholars. However, it can evidently be placed in the eastern division of India.

Puruṣottamakṣetra

(Vide Jagannātha above)

Sabaradīpaka Āśrama

This hermitage stands to the west[6] of the temple of God Viṣṇu in Orissa. A footpath from this hermitage leads to the temple of God Viṣṇu.

Subhadrā

This is one of the three images[6] namely Rāma, Kṛṣṇa and Subhadrā, which are established in Jagannāthapurī.

Svarṇarekha (river).

The river named Svarṇarekhā is situated in Utkaladeśa. According to the Sk. P. it falls into the south sea[7].

N. L. Dey[8] locates it in the south west corner of Assam. But no other scholar speaks of it. The Sk. p.[9] informs that each of the

1. Kālikā purāṇa, ch. 40. 75-ref. by Law 253.
2. Hist. Geog. P. 253.
3. Karṇa parva, V. 104-105.
 Sabhā parva. XXV. 1,000 ff.
 Vana parva, XII. ; 408
 } ref. by Law, Hist. Geog. P. 253.
4. KM. 93. (298).
5. Tatrāste rāma śreṣṭhaḥ khyātaḥ sabara dīpakaḥ /
 Paścimasyāṁ diśi vibhor veṣṭitaḥ sabarālayaḥ /
 Yasmād ekapadī mārgo yena viṣṇvālayaṁ vrajet //
 Sk. Vai., P. M. 7. 28-29.
6. Sk. Vai. P. M. 30. 167-168.
7. Hist. Dhs. IV. P. 811.
8. Geog. Dic. P. 205.
9. Sk. Ma. Kau. 29. 152-153.

country of Tomara, Karṇāṭa, and Yugala or Puṅgala comprised 1½ lacs of villages. As Tomara is associated with Karṇāṭa the location of the former is imagined to be somewhere near the latter. The country of Karṇāṭa is situated in the southern region so the location of the country of Tomara too can be ascertained in the same region.

Utkaladeśa

Same as Oddīyāna (q. v.)

Vardhamāna

Instead of Vardhamāna, B. C. Law[1] mentions Vardhamāna-Bhukti and argues that Vardhamāna Bhukti is identical with modern Burdwan in Bengal. For its location and name he refers to the following as evidence. The Mallasaral copperplate Inscription, an inscription found in a village near Galsi in the Burdwan District, Bengal; Naihati copperplate; the Chittagong plates of Kāntideva of the 9th century A.D. which mention it as Vardhamānapura, and the Irda cooperplate[2] Grant of king Nayapāla Deva. But it has been located in different places by different Purāṇas, and classical literature. The Sk. P.[3] exposes that Vardhamāna comprised 14 thousand of villages besides this no more information is available therein. Mārkaṇḍeyapurāṇa and Devīpurāṇa also deal with the name. According to Devīpurāṇa it is a separate country from Vaṅga. N. L. Dey[4] locates it in between Allahabad and Banaras on the basis of Kathāsaritsāgara (chs. 24, 25) Dey locates it in Malwa referring JASB (1883) p. 67. Another town of this name was in Kathiawad which has been identified with the present Vaḍvana where Merutuṅga, the celebrated Jaina scholar composed his Prabandha Cintāmaṇi[5] in A.D. 1423.

A scrutiny, so far done, of all the works leads to the conclusion that though none of them has referred to the Sk. P., it may be located in Eastern India.

Varendudeśa

The Sk. P.[6] mentions that Varendu comprised 30 thousand of

1. Hist. Geog. P. 269.
2. Hist. Geog. P. 269.
3. Sk. Ma. Kau. 39. 157.
4. Geog. Dic. P. 25.
5. Ibid.
6. Triṁśat sahasra uktaṁca grāmāṇāṁ ca varendukaḥ //
Sk. Ma. Kau. 39. 160.

villages. No further description about this place is found in this Purāṇa and no other works speak a word about it. N. L. Dey[1] mentions one Barendra in the district of Maldah in Bengal. Varendu and Barendra seems to be synonymous. Barendra might be the later form of Varendu. If this is taken for granted, then Varendudeśa can be located in Bengal, now in Bangla Deśa.

Veṇuvana kṣetra

It is stated in the Sk. P.[2] that there is a place (kṣetra) which purifies one's sins, and is called as *Veṇuvana* wherefrom the bamboos, pearls are obtained. As the several place names of different regions are described in the same chapter, e g. Aruṇācala māhātmya, it is difficult to locate it in this region without strong support of other purāṇic evidences.

It is said that *Veṇuvana* was neither too far from nor too near to the town of Rājagṛha[3]. As Rājagṛha falls in Magadha it can be placed in the eastern region of India.

1. Geog. Dic. P. 26.
2. Kṣetraṁ veṇuvanaṁ nāma vidyate pāpanāśanam /
 Yatra vaṁśalatā garbhāj jāto muktāmaṇiḥ śiva //
 Sk. Ma. A. M. U. 2. 62.
3. Mahāvagga. 1.22. 17-ref. by Geog. Dic. P. 29.

ŚĀKHĀS OF THE ATHARVAVEDA

By
GANGA SAGAR RAI

[लेखेऽस्मिन् अथर्ववेदस्य शाखानां संक्षिप्तः परिचयः पुराणानामाधारेण इतरप्रमाणाधारेण च प्रदत्तः। पुराणम् पत्रिकायाः पूर्वेष्वङ्केषु ऋग्यजुःसामशाखानां परिचयः प्रकाशितो वर्तते। केषुचित्पुराणेषु वैदिकशाखानां विस्तृतं विवरणमस्ति केषुचिच्च संक्षिप्तोल्लेख एव। अत्र तेषां पुराणवर्णनानामपि निर्देशः कृतोऽस्ति। अन्येषु वैदिकग्रन्थेषु इतरविषयकग्रन्थेष्वपि क्वचित् प्रसङ्गवशात् शाखानामुल्लेखो वर्णनं वा वर्तते। अत्र तेषां यथाशक्यं संक्षिप्तं प्रामाणिकं च विवरणमस्ति।]

The oldest available name for the fourth or Atharvaveda is Atharvāngiras which is found in the very text of the Atharvaveda.[1] This name is found in the beginning of the Ms. of the Śaunakīya Saṁhitā.[2] This name also occurs in the Mahābhārata[3], Yājñavalkya Smṛti[4], Manusmṛti[5] and the Baudhāyana Dharmasūtra.[6] The word Atharvan and its derivatives is profoundly used in the literature to denote the fourth Veda while its second part Angiras finds mention only once in the literature in this sense.[7] The etymology of the word Atharvan is given in the Nirukta (II. 2. I) and the Gopatha Brāhmaṇa (I. 4). The word is derived from √tharv having the meaning 'Kauṭilya' or 'Hiṁsā'. Thus the word Atharvan means Akauṭilya or Ahiṁsā.

1. यस्माच्चो अपातक्षन् यजुर्यस्मादपाकषन्।
 सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ॥ Ath. X.7.20
2. M. Bloomfield: Atharvaveda and Gopatha Br. under Sec. 7.
3. अथर्वाङ्गिरसि श्रुतम्। Mbh. 3.205.20
 कृत्यामथर्वाङ्गिरसीम् ibid 8.40.33
4. कुशलमथर्वाङ्गिरसे। Yājñavalkya Smṛti I. 312
5. अथर्वाङ्गिरसी श्रुतिः। Manu. 11.33
6. अथर्वाङ्गिरसं तर्पयामि Baudhāyana Dharma Sūtra 2 5.9.14
7. अङ्गिरोभ्यः स्वाहा Tait. Saṁh. 7.5.11.2

The word Atharvan and Angiras are used in contrary senses. The Atharvaveda is designated as Śāntaveda while Angiras is Ghora. According to the Śatapatha Brāhmaṇa 13.4.3.3, the Āśvalāyana Śrauta Sūtra 10.7.1 and Śaṅkhāyana Śrauta Sūtra the recitation of the Verses from these two Vedas is prescribed at the occasion of Pāriplava of Aśvamedhayāga[1].

Here at these places, recitation of 'Bheṣajam' is prescribed from Atharvaveda and that of 'Ghoram' from Āngirasa with agressive sorcery and practices of spells (Kṛtyā). The late Pariśiṣṭa hymns Ath. 19.22 and 23 which are repeated in the Atharvan Pariśista 46.9,10 deal with and state the subdivisions of the Angiras and Atharvan. But subsequently this distinction disappeared in the course of time and the word Atharvan and its derivative (अथर्वाणः, अथर्वाणि, अथर्वन् and finally Atharva-Veda) prevailed for the fourth Veda. But these terms do not denote the original diversified character of these two terms.

The other words applied for this Veda are भृग्वङ्गिरसः and the ब्रह्मवेद. These are product of later age and neither of these two is found in the Saṁhitās. The word भृग्वङ्गिरसः occurs in the Atharvan texts only. In the Cūlikopaniṣat (11) the Atharvan texts are designated as Bhṛgu-Vistara and in the same text (10) the Bhṛgus are regarded as the best among the Atharvans.[2] In the Saṁhitās the Bhṛgu, the Angiras and the Atharvan are more closely related to each other.[3] This interrelation continues in the Brāhmaṇas and in the Śatapatha Brāhmaṇa sage Cyavan is described either

1. (a) मनुर्वैवस्वतो राजेत्याह·····अथर्वाणो वेदः सोयमित्यथर्वणामेकं पर्व व्याचक्षाणः·····Śatapatha 13.4.33.....तां उपदिशत्यङ्गिरसो वेदः सोयमित्यङ्गिरसोमनम् अथ चतुर्धेऽहन् । Satapatha Br. 13.4.
 (b) तानुपदिशत्यथर्वाणो वेदः सोयमिति यद्भेषजं निशान्तं स्यात्तन्निगदेत् । चतुर्धेहनि·····उपदिशत्यङ्गिरसो वेदः सोयमिति यद् घोरं निशान्तं तन्निगदेत् । Āśvalayama Śrauta Sūtra 10.7.71
 (c) अथर्वणो वेदः सोयमिति भेषजं निगदेत् ।
 Śāṅkhāyana Ś. Sū. 16.2.9
2. अथर्वाणो भृगुत्तमाः: Cūlikopaniṣat 10
3. Cf. Rg. X. 14.6; 92.10; Viii. 43.13 etc.

as a Bhārgava or as an Āngirasa.[1] The term Brahmaveda is used in Atharvan literature and apart from it, it is found in the Śānkhāyana Gṛhya Sūtra (1.16.3). The Vaitāna Sūtra, Gopatha Brāhmaṇa and Atharva Pariśiṣtas amply use this word.

About the names and number of the Śākhās of this Veda the various texts contain the diversent opinion. This Mahābhāṣya counts nine Śakhās of this Veda,[2] the Caraṇa Vyūha[3] and Atharva Pariśiṣṭa[4] also confirm the same number. In the Prapañcahṛdaya also this number is confirmed.[5] Sāyaṇācārya,[6] the celebrated commentator of the Vedas; Rāmakṛṣṇa Paṇḍita, the author of the Saṁskāra Gaṇapati, Satyavrata Sāmaśramin[7] in his Trayī Paricaya and the author of Āryavidyā[8] Sudhākara count nine number of the Śākhās of this Veda. Contrary to it according to the Ahirbudhnya[9] Saṁhitā this Veda contains five Śākhās. The Muktikopaniṣat counts fifty Śākhās of the Atharvaveda.[10]

Though the number of the Ātharvaṇa Śākhās is generally accepted as nine, with minor differences, there exists a great diversity in the names of these Śākhās. The Purāṇic tradition in this regard has some major deviation from the prevalent Vedic tradition. The relevant portion of the Vāyu Purāṇa runs as follows :

1. यत्र वै भृगवो वाऽङ्गिरसो वा स्वर्गं लोकं समाश्नुवत । तच्च्यवनो वा भार्गवश्च्यवनो वाङ्गिरसस्तदेव जीर्णिः कृत्यारूपो जहे । Śata. Br. IV. 1.5.1.
2. नवधाऽथर्वणो वेदः
3. अथर्ववेदस्य नव भेदा भवन्ति—पैप्पला शौनका दान्ता प्रदान्ता स्नौता जाबाला ब्रह्मपालाशा कुनखी वेददर्शी चारणविद्याश्चेति ।
4. तत्र ब्रह्मवेदस्य नवभेदा भवन्ति । तद्यथा—पैप्पलादाः स्तौदाः मौदाः शौनकीया, जानलाः जलदाः ब्रह्मवदाः वेददर्शाः चारणवैद्याश्चेति। Ath. P. 49.4.1
5. अथर्ववेदो नवधा
6. अथर्ववेदस्य नवभेदा भवन्ति
7. अथर्ववेदस्य नव भेदा भवन्ति Trayī Paricaya
8. अथर्वणाम्य नव भेदा भवन्ति Ārya Vidyāsudhākara
9. पञ्चशाखा अथर्वणाम् । अहिर्बु० १२.८.७
10. अथर्वस्यतु शाखाः स्युः पञ्चाशद् भेदतो हरे । Muktikopaniṣat

अथर्वाणं द्विधा कृत्वा सुमन्तुरददद् द्विजः ।
कबन्धाय पुनः कृत्स्नं स च विद्याद् यथाक्रमम् ॥४९
कबन्धस्तु द्विधा कृत्वा पथ्यायैकं पुनर्ददौ ।
द्वितीयं वेददर्शाय स चतुर्धाऽकरोत् पुनः ॥५०
मोदो ब्रह्मबलश्चैव पिप्पलादस्तथैव च ।
शौक्त्यायनिश्च धर्मज्ञश्चतुर्थस्तपनः स्मृतः ।
वेदस्पर्शस्य चत्वारः शिष्यास्त्वेते दृढव्रताः ॥५१
पुनश्च त्रिविधं विद्धि पथ्यानां भेदमुत्तमम् ।
जाजलिः कुमुदादिश्च तृतीयः शौनकः स्मृतः ॥५२
शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।
द्वितीयां संहितां धीमान् सैन्धवायनसंज्ञिते ॥५३
सैन्धवो मुञ्जकेशाय भिन्ना सा च द्विधा पुनः ।
नक्षत्रकल्पो वैतानस्तृतीयः संहिताविधिः ।
चतुर्थोऽङ्गिरसः कल्पः शान्तिकल्पश्च पञ्चमः ॥५४
श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पनाः ।
षट्शः कृत्वा मयाऽप्युक्तं पुराणमृषिसत्तमाः ॥५५

Vāyu Purāṇa I.61

The Brahmāṇḍa Purāṇa (1.2.35.55-62) contains the same reading with some curruptions and minor variations such as कर्ष्या for कृत्स्नं (49c) देवदर्श for वेदस्पर्श (50c) शौल्वायनि- for शौक्त्यायनि (51c), तपस्सि स्मृतः for तपनः स्मृतः (51d), मुञ्जकेश for मुञ्जकेश (54a).

The Śrīmadbhāgavata Purāṇa mentions it as such:

अथर्ववित्सुमन्तुश्च शिष्यमध्यापयत्स्वकाम् ।
संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान् ॥१
शौल्कायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः ।
वेददर्शस्य शिष्यास्तु पथ्यशिष्यानथो शृणु ॥२
कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित् ।
बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च ।
अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे ॥३

नक्षत्रकल्पः शान्तिश्च काश्यपाङ्गिरसादयः ॥१२ab

Bhāg. XII. 6

In the Viṣṇu Purāṇa the description of the Śākhās of the Atharvaveda is found thus :

अथर्वणामथो वक्ष्ये संहितानां समुच्चयम् ॥८
शिष्यमध्यापयामास कबन्धं सोऽपि तं द्विधा ।
कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान् ॥९
देवदर्शस्य शिष्यास्तु मेधो ब्रह्मबलिस्तथा ।
शौल्कायनिः पिप्पलादस्तथान्यो द्विजसत्तम ॥१०
पथ्यस्यापि त्रयः शिष्याः कृत्वा यैर्द्विज संहिताः ।
जाबालिः कुमुदादिश्च तृतीयः शौनको द्विज ॥११
शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।
द्वितीयां संहितां प्रादात् सैन्धवाय च संज्ञिने ॥१२
सैन्धवान्मुञ्जिकेशश्च द्वेधा भिन्ना त्रिधा पुनः ।
नक्षत्रकल्पो वेदानां संहितानां तथैव च ॥१३
चतुर्थः स्यादङ्गिरसः शान्तिकल्पश्च पञ्चमः ।
श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पकाः ॥१४

Viṣṇu Purāṇa III. 6

The list of these Purāṇas may be summed up in the following table :

Bhāg.	Vāyu.	Brahmāṇḍa	Viṣṇu.
सुमन्तु	सुमन्तु	सुमन्तु	सुमन्तु
×	कबन्ध	कबन्ध	कबन्ध
पथ्य	पथ्य	पथ्य	पथ्य
×	कृत्स्न (?)	कृष्ण (?)	×
वेददर्श	वेदस्पर्श	वेदस्पर्श	देवदर्श
कुमुद	कुमुदादि	कुमुदादि	कुमुदादि
शुनक	शौनक	शौनक	शौनक
जाजलि	जाजलि	जाजलि	जाबालि
शौल्कायनि	शौक्यायनि	शौक्यायनि	शौल्कायनि

ब्रह्मबलि	ब्रह्मबल	ब्रह्मबलि	ब्रह्मबलि
मोदोष	मोद	मोद	मेध
पिप्पलायन	पिप्पलाद	पिप्पलाद	पिप्पलाद
बभ्रु	बभ्रु	बभ्रु	बभ्रु
सैन्धवायन	सैन्धवायन	सैन्धवायन	सैन्धव
×	मुञ्जकेश	मुञ्जकेश	मुञ्जिकेश
मावर्ण्य	×		—
नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प
शान्ति	शान्तिकल्प	शान्तिकल्प	शान्तिकल्प
काश्यप	—	—	—
आङ्गिरस	आङ्गिरसकल्प	आङ्गिरसकल्प	आङ्गिरस
×	संहिताविधि	संहिताविधि	संहिता
×	वैतान	वैतान	वेद

In the other texts dealing with the Śākhās of the Atharvaveda the list is somewhat different from that given in the Purāṇas. The list of some important texts is provided in the following table:

1. Atharvan Caraṇavyūha	2. Śaunakīya Caraṇavyūha	3. Sāyaṇa
1. Paippalāda	1. Paippala	1. Paippalādāḥ
2. Stauda	2. Dānta	2. Taudāḥ
3. Mauda	3. Pradānta	3. Maudāḥa
4. Śaunakīya	4. Śaunaka	4. Saunakīyāḥ
5. Jājala	5. Jāvala	5. Jājalāḥ
6. Jalada	6. Auta	6. Jaladāḥ
7. Brahmavada	7. Brahmapalāśa	7. Brahmavadāḥ
8. Devadarśa	8. Kunakhī Vedadarśa	8. Vedadarśāḥ
9. Cāraṇa Vaidya	9. Cāraṇavidyā	9. Cāraṇa Vaidyāḥ

The lists of the Atharvan Caraṇa Vyūha and Sāyaṇācārya tally completely and since both are celebrated authorties, the first being directly connected with the Atharvan tradition and the second being the celebrated commentator of the Vedas and being well equiped in the Vedic tradition their list bears more authenticity than others In this connection it is worth mentioning that the Saṁhitās of only two Śākhās. i. e. that of Śaunakīya and Paippalāda are available. The present prevalent Saṁhitā belongs to the Śaunakīya Śākhā.

Purāṇic Tradition

Before we deal with the nine Śākhās mentioned in the Vedic tradition it is proper to take notice of the Purāṇic tradition. According to the Purāṇas Sumantu was the foremost among the Atharvans to whom Vedavyāsa tought his fourth Saṁhitā viz. the Atharvaveda. According to the Purāṇas, Sumantu was famous Sage well-versed in the lore of Vedas and Vedic sacrifices. Yudhiṣṭhira invited him in his Rājasūya sacrifice[1] and he was also present in the court of Yudhiṣṭhira.[2] He instructed his Atharvan Saṁhitā to his pupil Kabandha[3]. According to the Mahābhārata he was not only taught Atharvaveda but all the Vedas and Mahābhārata by Vyāsa.[4] He went to see Bhīṣma, while the latter was lying on the bed of arrows.[5] Some portions of the Dharma Sūtra of Sumantu are now published.[6] Mm. Dr. P. V. Kane has discussed about Sumantu in his History of Dharma Śāstra. In Vedic literature, related to the Atharvaveda this Sumantu has not found its proper importance. Kabandha was Sumantu's student to whom Sumantu taught his Saṁhitā. In the Purāṇas he is recognised as Sumantu's pupil. In the Bṛhadāraṇyaka Upaniṣad (III.7) and Jaiminīya Brāhmaṇa (III. 319) some Kabandha Ātharvaṇa is mentioned. It may he said that this Kabandha Ātharvaṇa was the Kabandha of the Purāṇas. According to the Purāṇas Kabandha divided his Samhitā into two and taught them to his two students Pathya and Vedadarśa and thereafter spread the tradition of the Atharvan Śākhās. Here before giving some information about the popular names of the nine Atharvan Śakhās it should be proper to mention that the only few names found in the Purāṇas have been recognised in the Atharvan tradition.

1. Bhāg. X. 74.7
2. Mbh. II. 4.11
3. Bhāg. I. 4.22; XII. 6.53; 7.9; Vāyu 60.13, 15; 61. 49; Viṣṇu III. 4.9; 6.8, 9; Agni 2. 71.8, 9 etc.
4. Mbh. I. 63.89
5. Mbh. Śānti parvan, 47.5
6. The journal of the Oriental Research, Madras, 1934, pp. 75-88

(1) Paippalāda Śākhā

The variants of this name are Pippala, Paippala, Paippalāyani and Pippalāda. An old sage of this name was present while Bhīṣma was on the Śaraśaiyyā.[1]. This name was not known even in the Atharvan literature prior to the Pariśiṣṭa 8, in which the Atharvaveda, 19.56-88 in the Śaunakīya are designated as the *Paippalāda Mantrāḥ* This shows the close relation of the book 19 th of the Atharvaveda in Paippalāda. The Atharva Pariśiṣṭa begins with *Pratika 'Śaṃ no Devī'* (1.6) which is most probably the beginning verse of the Paippalāda Śākhā. In the Skanda Purāṇa, Nāgarakhaṇḍa a Paippalāda is said to be the relative of Yājñavalkya. In the Introductory lines of the Praśnopaniṣat Śukeśā Bharadvāja and five other sages went to Paippalāda who was a learned scholar[2]. According to the tradition and the colophons occurring in the end of the book this Upaniṣad undoubtedly belongs to the Paippalāda Śākhā of the Atharvaveda. Hence, it is certain that this Paippalāda is none else but our Śākhākāra. According to Prof. Caland the Paippalāda is older than the Śaunakīya.[3] In the Prapañcahṛdaya the number of the Kāṇḍas in the Paippalāda is said to be twenty. The Brāhmaṇa of this Śākhā is said to be of eight Adhyāyas [4] The oldest manuscript of this Śākhā, written in Śāradā character was procured from Kashmir and later on it was handed over to Prof. Roth. The photograph of this Saṁhitā was published from America in 1901 in three volumes.[5] Recently late Prof. Durgamohan Bhattacharya of Government Sanskrit College, Calcutta published the text of this Saṁhitā. Guṇavijaya, the author of the Chāndogya mantrabhāṣya has said that 'Śaṁ no Devī,[6] is the first. Mantra[6]

1. Mbh., Śānti p. 47.6.
2. सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौशल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनश्च ते हैते ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पैप्पलादमुपसन्नाः Praśnopaniṣat I.
3. Cf. Bloomfield: The Ath. of the Gopatha Br. p. 21.
4. तथाथर्वणिके पैप्पलादशाखायां मन्त्रोविंशतिकाण्ड.....तद् ब्राह्मणमध्यायाष्टकम् Vedaprakaraṇa
5. Bhagavaddatta, Vaidika Vāṅmaya Kā Itihāsa. p. 320.
6. शं नो देवी.....अथर्ववेदादिमन्त्रोऽपि पिप्पलादः Chāndogya Manbatrhāṣya

of this Saṁhitā and this view is confirmed by Patañjali and the Gopatha Brāhmaṇa (I.29). According to Prof. Whitney the Paippalāda recension has more Brāhmaṇa portion than the vulgate recension of Śaunakīyas.[1] The dialogue between Yudhiṣṭhira and Paippalāda is found in the Matsya Purāṇa (71.1-45).[2] According to the Purāṇas he was a pupil of Devadarśa. According to the Bhāgavata. (I. 12.10; II.7.45) he came to see Parīkṣit who was pactising *Prāyopavesa* and he knew the yogic powers of Viṣṇu. Here Pippalāda is described as a resident of Naimiṣa forest Prof. Whitney has compared certain readings of the recension of Paippalāda and Śaunaka.

(2) The Śaunakīya Śākhā

The name Śaunaka or Śaunakin is frequently found in the literature. Pāṇini has mentioned it.[3] This was the most prevalent Śākhā of the Atharvaveda and the vulgate text of the Atharvaveda belongs to this Śākhā. The followers of this Śākhā were called Śaunakins or Śaunakīyas. In the Purāṇic description of Vedic Śākhās, Śaunaka is said to be the pupil of Pathya. According to the Mahābhārata, sage Śaunaka was born in the family of Bhṛgu.[4] He was a resident of Naimiṣāraṇya and a *Kulapati*. He performed the sacrifice of twelve years (द्वादशवार्षिकसत्र) in which Ugraśravā Sūta narrated the story of the Mahābhārata.[5] He was the son of Śaunaka[6]. The Atharvaveda is called as 'Bhṛgu Vistaraḥ' and has close relations with the Bhṛgus, so the relation of Śaunaka, of Bhṛgu clan, with the Atharvaveda is but natural. Here it is noteworthy that various Śaunakas are recognised in the Vedic literature. One Śaunaka is connected with the Ṛgveda to whom many works are attributed[7]. It is not certain whether Ṛgvedic

1. Whitney, Intr. to the Translation of Atharvaveda p. LXXX.
2. वसन्तं नैमिषारण्ये पिप्पलादं महामुनिम् । अभिगम्य तदा चैनं प्रश्नमेकं करिष्यति । युधिष्ठिरो धर्मसुतो धर्मयुक्तस्तपोधनम् 71.2
3. शौनकादिभ्यश्छन्दसि Pāṇini IV. 3.106.
4. Mbh. I. 30.65.
5. Mbh. I. 19.
6. ibid Anuśāsana 30.65.
7. Weber, Lectures on the History of Indian Literature p. 33.

Śaunaka and one, the founder of the Ātharvaṇa Śākhā, are the same person. Śaunaka is mentioned in the Kauśika[1] and Vaitāna Sūtras[2] and similar statement is available in the Kauśitaki Brāhmaṇa.[3] The Atharva-Prātiśākhya is termed as Śaunakīya Caturadhyāyikā[4]. The Atharva-Paddhati on the Kauśika Sūtra 1.6 designates the Vaitāna Sūtra as Śaunakīya Sūtra. In the Atharvan Upaniṣads Śaunaka is regarded as a great Ācārya.[5] A Śaunaka Upaniṣad is also found[6] and Bloomfield thinks the word 'Kunakhin' as a variant of Śaunakin.[7] In the Atharva Pariśiṣṭa, the followers of the Śaunaka Śākhā are regarded as a person fit for the post of a priest[8]. The Kauśika Sūtra, Vaitāna Sūtra, and a Atharva Prātiśākhya or Śaunakīya Caturadhyāyikā belong to the Śaunakiya Śākhā.

The Śaunakīya Saṁhitā is divided into twenty Kāṇḍas or books which is supported by the tradition. The Gopatha Brāhmaṇa I. 1.5 speaks of twenty mythical Ṛsis descended from Angiras. But this view is contradicted by the modern scholars and they think that the original collection of this Saṁhitā consisted of a less number of the books. It is well assumed that the 19th and the 20th books are the later productions as they have borrowed considerable material from the Ṛgveda.[9] The arrangement of the books is according to the hymns of different length. The contents of this Saṁhitā are placed under 14 heads such as Bhaiṣajyāni, Āyuṣyāṇi, Ābhicārikāni, Strīkarmāṇi etc.

1. अयुग्मानि परिमण्डलानि चतुरस्रं शौनकिनाम्
2. शौनकश्छोऽभिचारकाभस्य
3. Kauṣitaki Brāhmaṇa 4.7.
4. See Introduction to the Ath. Prātiśākhay, by Dr. Suryakanta.
5. Muṇḍaka up. 1.1.3; Brahma up. 1.
6. Bloomfield, Atharvaveda & Gopatha Br., p. 12.
7. Bloomfield Introduction to Kauśika Gṛhya Sūtra, of American Oriental Society Vol. XIV p. 34 1889.
8. पैप्पलादं गुरुं कुर्याद् श्रौराष्ट्रारीण्यवर्धनम्।
तथा शौनकिनं चापि देवमन्त्रविपश्चितम्॥ Ath. Pariśiṣta 2.4
9. Cf. Winternitz. History of Indian Lit.; Macdonell History of Sanskrit Lit. etc.

(3) *Tauda or Taudāyana Śākhā*

The other name used for this Śākhā is Stauda or Staudāyana Śakhā. The only reference to this Śākhā is found in the Atharva Pariśiṣta 23.3[1] Nothing is known about this Śākhā.

(4) *Mauda or Maudāyana Śakhā*

Nothing remains of this Śākhā but it is certain that originally this Śākhā was much prevalent one. Pāṇini[2] and Patañjali[3] have mentioned this Śākhā. Śabarabhāṣya has also referred to it.[4] According to the Atharva Pariśiṣta the follower of the Mauda or Jalada Śākhā should not be appointed as a priest.[5] It is probable that this Śakhā was mostly connected with the *Abhicārakarma* (black magic) and due to it was looked upon contemptuously and in course of time it became obsolete. A city named Modapuram is mentioned in the Mahābhārata (II. 27.11). Whether this city had any connection with the Mauda Śākhā is not known.

(5) *Jājala Śakhā*

According to the Gaṇaratnamahodadhi Jājala was a son of Jājali.[6] According to the Mahābhārata a Jājali was a great saint who went to Tulādhāra and was taught by the latter.[7] No literature of this Śakhā is available.

(6) *Jalada Śakhā*

No literature of this Śakhā is available. As mentioned earlier according to the Atharva Pariśiṣta the follower of this Śakhā should not be appointed as Purohita.

(7) *Brahmavada Śakhā*

Other variants of this name are Brahmabala, Brahmapālāśa. According to Pt. Bhagavaddatta the name Bhārgava, mentioned in the Atharva Pariśiṣta is its synonym. But nothing is certain. No literature is available.

1. स्तौदाश्चने स्मृताः Ath. Pari. 23.3.
2. स्त्रीकुमारं मौदपैप्पलादाः Kārtakaujapādigaṇa.
3. Mahābhāṣya on Pāṇini II. 4. 3.
4. Śabarabhāṣya 1.1.3.
5. पुरोधा जलदो यस्य मौदो वा स्यात्कदाचन ।
अब्दाद् दशभ्यो मासेभ्यो राष्ट्रभ्रंशं स गच्छति ॥ Ath. Pari. 23.4
6. जाबलिर्नोऽपत्यं जाजलाः । Gaṇaratnamahodadhi 3-2-35.
7. Mbh. Śanti p. chs. 261, 262.

(8) Devadarśa Śakhā

Pāṇini has mentioned this name in the Śaunakādigaṇa. According to the Purāṇas Devadarśa was a pupil of Kabandha who divided his Śākhā into four and taught it to his four pupils[1]. The Śākhā is mentioned in the Kauśika sūtra.[2] The Atharva Pariśiṣṭa 23.2 has also mentioned it.

Other variants of this name are Vedadarśa, Divadarśa, Devarṣi and so on. No literature is available.

(9) Cāraṇa Vidyā Śakhā

The other name used for this Śākhā is Cāraṇavaidya. The name occurs in the Atharva Pariśiṣṭa 22.2. Keśava[3], a commentator of the Kauśika Sūtra has mentioned this Śākhā. On the evidence of Keśava it is certain that this Śākhā contained its own Saṁhitā. On the evidence of the Purāṇas also the existence of this Saṁhitā is proved [4]

Besides above mentioned Śakhās the Purāṇas and other texts mention the following Śākhās :

(10) Pathya Śakhā, (11) Sauskāyani or Śaulkyāyani Śakhā (12) Kumudādi Śākhā, (13) Saindhavāyana Śākha, (14) Babhru Śākhā, (15) Muñjakeśa Śākhā, and (16) Jābali Śakhā.

Though in the later literature the number of the Atharvaṇa Śākhā is mostly confined to nine but according to the Purāṇas this number is much more. In absence of any direct tradition nothing can be said with certainty.

1. Brahmāṇḍa II. 35.57; Viṣṇu III. 6.9.10.
2. एकादशभिर्देवदर्शिनाम् Kauśika Sūtra 85.7.
3. ख्वमग्ने व्रतपा असि.....एते चारणवैद्यानां पठ्यन्ते Keśava on Kauśika Sūtra, 6.57
4. तथा चरणविद्यानां प्रमाणं संहितां शृणु।
षट्त्रिंशदृचसूक्तानि षड्विंशतिः पुनः
एतावदधिकं नेयं यजुः कामं विवक्षति ॥ Vāyu 61.69; Br. II. 35.78,9

Book Reviews

विष्णुधर्मोत्तरपुराणम् (चित्रसूत्रम्). Critically edited with a Hindi translation by Dr. Asoke Chatterjee Śāstrī, Professor and Head of the Department of Purāṇa-Itihāsa, Sanskrit University, Varanasi; Gaṅgānātha Jha Granthamālā, Vol. IV, Published by the Director, Research Institute, Varanaseya Sanskrit Vishvavidyalaya, Varanasi, 1971 Royal, 8 vo, pp. 54, plates 11.

The contribution of the Purāṇas in the domain of the art of Indian painting cannot be neglected. The Matsya, Agni, Garuḍa, Nāradiya and some other Purāṇas have tried to deal with this subject in a limited way. But it is the Viṣṇudharmottara-Purāṇa, the encyclopaedic store-house of various branches of Indian Knowledge, which stands far above these Purāṇas so far as the Indian painting is concerned. Besides the Purāṇas some *śilpa-śāstra* treatises also deal with the art of painting; of these the *Samarāṅgaṇa sūtradhāra* of Bhoja, 11th century A.D., the *Abhilaṣitārtha-Cintāmaṇi* of Someśvara, 12th century A D. and the *Śilpa-ratna* of Śrīkumāra 16th century A.D. are worth mentioning. These texts differ considerably from the Viṣṇudharmottara on some important points, such as the nine poses (*nava-sthānas*). But these texts were composed much later than the Viṣṇudharmottara which, according to Bühler and Hazra, is said to be a work of the fifth century A. D.

The Viṣṇudharmottara is a voluminous Purāṇa comprising over 800 Adhyāyas (Chapters) divided into three Khaṇḍas or Parts—the first Khaṇḍa of 269 Adhs., the second Khaṇḍa of 183 Adhs., the third Khaṇḍa of 355 Adhs. (Venk. edn.). It is in the third Khaṇḍa that the technical fine arts—such as music, dancing, painting, architecture, iconography—are elaborately dealt with. The *Citrasūtra* (the art of painting) forms the topic of the nine Adhyāyas (35-43) of this third Khaṇḍa, out of which the first five Adhs. (35-39) are more important as regards to this subject. According to the Viṣṇu-Purāṇa the art of painting is intimately connected with the art of dancing (*Nṛtta-śāstra*), without the knowledge of

which the art of painting cannot properly be learnt, for in both these arts the world is to be imitated ("विना तु नृत्तशास्त्रेण चित्रयज्ञं सुदुर्विदम्। जगतोऽनुक्रिया कार्या ह्यतोऽपि यतो नृप ॥" Viṣṇu-dh. III. 2.4). Hence it is that the chapters on the *Citrasūtra* are preceded by those on the *Nṛtta-śāstra*. Again the sound knowledge of the *Citra-sūtra* is essential for learning the art of iconography ("चित्रयज्ञं न जानाति यस्तु सम्यङ्नराधिप, प्रतिमालक्षणं वेत्तुं न शक्यं तेन कर्हिचित् ॥" *Ib.* III. 2. 1). Hence the chapters on the *Citra-sūtra* are immediately followed by those on the *Pratimā-lakṣaṇa* in this Purāṇa. But according to this Purāṇa the art of painting is the best of all these arts :—

कलानां प्रवरं चित्रं धर्मकामार्थमोक्षदम् ।
मङ्गल्यं प्रथमं चैतद् गृहे यत्र प्रतिष्ठितम् ॥
यथा सुमेरुः प्रवरो नगानां यथाण्डजानां गरुडः प्रधानः ।
यथा नराणां प्रवरः क्षितीशस्तथा कलानामिह चित्रकल्पः ॥

—(III. 43.88-89)

An authentic edition of the text of the *Citra-sūtra* chapters of the Viṣṇu-dharmottara is, therefore, to be considered a valuable contribution to the science of the Indian painting. The edition under review has been prepared on the basis of the five manuscripts named as क, ख, ग, च and छ by the editor and the two printed editions of the Viṣṇudharmottara-purāṇa, viz. the Venkaṭeśvara Press edition of Bombay, published in S. V. 1969 (1912 A. D.) and the Baroda edition edited by Dr. Priyabālā Shah and published in 1958 A. D. Out of the five manuscripts the manuscripts क (Devanāgarī) and ग (Śāradā) are from the B.O.R.I., Poona, the Ms. ख belongs to the Royal Asiatic Society, Bombay and the two mss. च and छ both belong to the Sarasvati Bhavana Library of the Varanaseya Sanskrit University. The two printed editions are named here as वे. (Venk. edn.) and ब. (Baroda edn.).

The text of the five chapters (35-39) of the *Citra-sūtra* has been constituted in the present edition. The text presented here is quite convincing. Variant readings from the five above-mentioned Mss. and the two printed edns. have been noted under the footnotes below the text. The footnote-numbers are given on the words of the text, of which the variants are noted under the footnote.

The text is preceded by an Introduction *(Mukhabandha)* (pp. 1-22) written in simple and lucid Sanskrit; which deals with the position and antiquity of the Viṣṇu-dharmottara, short synopsis of its contents, detailed summary of the five chapters, elaborate discussion of the technical terms and the comparative study of some similar points of the three Śilpa.śāstra treatises and the Viṣṇu-dharmottara. The Hindi translation of the text of these five chapters of the *Citra-sūtra* which is added after the text is the first ever attempted Hindi translation of such a technical subject of the Purāṇa The translation is quite upto the mark. The Introduction and the translation both are the result of the editor's command over the subject-matter of the text. Eleven plates illustrating different poses and postures and explaining some specific technical terms used in the text add to the value of the edition.

It seems that a few of the readings of the text constituted here are the results of the thoughtful emendation by the Editor, e. g. on p. 32 the reading 'शशाङ्कति' (of Adh. 37) is not contained in any of the five manuscripts and the two printed editions consulted by the Editor; similar is the case with the reading 'कुरङ्गितम्' (of Adh 39) on p. 41 (all the five Mss and the two printed editions read 'कुणीकृतम्' It would have been better to mark such emended readings by asterisk or underline etc. and to discuss the necessity of such emendation in Introduction or in separate notes. A word-index with explanation and a list of the selected bibliography on the subject should also have been provided to make this edition more useful to the readers

By bringing out this edition Dr. Chatterjee has really done a service to the cause of Indology. He deserves our congratulations and thanks. It may be hoped that he will also further take up the texts of the chapters on the other technical arts (such as *nṛtta, gīta, pratima-lakṣaṇa* and *prāsāda-lakṣaṇa*), dealt with in this Purāṇa, for their critical editions.

—A. S. Gupta

1. **श्रीकामाक्षी-मातृकास्तवः** Composed by Dr.V. Raghavan, Madras. Presented to friends by the author on the auspicious occasion of the marriage of his daughter Saubhāgyavatī Nandini, on 5th December, 1971.

'नन्दिन्या' नन्दिन्या उद्वाहे रमण 'रमणेन'।
आर्यास्तुतिरार्येभ्यो दत्ता 'कविकोकिलेन' जनकेन ।।

2. **श्रीसुब्रह्मण्यभुजङ्गस्तोत्रम्**—श्रीशंकरभगवत्पादकृतम् With English translation by Dr. V. Raghavan. It was also presented to friends by Dr. Raghavan on this auspicious occasion of the marriage of his daughter.

1. There has been a constant tradition in India of composing *Mātṛkā-stavas* (Eulogies of Gods and Goddesses composed in verses according to the order of the letters of Sanskrit Alphabet which comprises fifty or fifty-one (including ळ) letters from अ to क्ष. The word '*mātṛkā*' means the 'source' or the 'origin', and as the Alphabet (*varṇa-mālā*) is the origin of all the speech and literature, it is also called the '*Mātṛkā*'. The *Mātṛkā*, the source of all *Vāk* and *Vāṅmaya* has been held in high regard from the times even of the Upaniṣads. According to the Indian cosmology as propounded in the Vedic and the Smṛti (including the Purāṇic and the Tāntrika) literature, the *Vāk* has been regarded as the original source of the creation, the whole creation has been regarded by the sages as a transformation of the *Vāk* principle—"वाग् वा इदं सर्वं भूतम्" (Chānd.-Up. 3 12.1). And as the *Mātṛkā* is the source even of the *Vāk*, it has been identified with the Conscious Creative Energy called the Self or the Ātman—

पृथिव्यादिशिवान्तं तु अकाराद्याश्च वर्णकाः ।
कूटान्तां हंस एव स्यान्मातृकेति व्यवस्थिताः ।
—(Brahma-vidyopaniṣad. 62-63)
("कूटशब्देन क्षकार उच्यते"—Upaniṣad-brahma-yogin).

In the *Stotra*-literature the Deities of the *Stotras*, specially the female Deities or the Goddesses, have been conceived in the form of the *Mātṛkā (Varṇa-mālā)*—

"हंस इत्येव मातृका। पञ्चाशद्वर्णविग्रहेणाकारादिक्षकारान्तेन व्याप्तानि भुवनानि शास्त्राणि छन्दांसीत्येवं भगवती सर्वं व्याप्नोतीत्येव तस्यै वै नमो नमः।" (Tripurā-tāpinī-Upaniṣad. 4)

In the Devī-Bhāg. (XII. 6) Goddess Gāyatrī has been mentioned as 'अकारादिक्षकारान्ता' ('मातृकारूपिणीत्यर्थः'—शेवलीलक्ष्मठटीका) in the *Gāyatrī-sahasra-nāma*. Similarly, in the *Lalitopākhyāna* of the Brahmāṇḍa-Purāṇa the Goddess Lalitā (or Sarasvatī) has been called as 'अकारादिक्षकारान्तवर्णमूर्त्ति' or'मातृका' (IV.36.20), and in the *Lalitā-sahasranāma* Goddess Lalitā has been mentioned as 'मातृकावर्ण-रूपिणी' (Śl. 167). In the present *Kāmākṣī-mātṛkāstava* under review the author eulogises Goddess Kāmākṣī as 'अर्णालीलनुम्' (Śl.1).

Thus a tradition of composing *Mātṛkā-stavas* has been cherished and preserved from the ancient times. There are several famous *Mātṛkā-stavas* included in the Sanskrit *stotra* literature, for example, गणेशाक्षरमालिकास्तोत्र, सुब्रह्मण्याक्षरमालिकास्तोत्र, परमशिवाक्षरमालिका-स्तोत्र, शिवमातृकाक्षरमालास्तोत्र, सुब्रह्मण्यसकलनामस्तोत्र ("मातृकामालिकायुक्तं ज्ञानभोक्षसुखप्रदं") मातर्भाषा-सकलनामस्तोत्र ("मातृकाक्षरक्रमेण") etc., which are all composed in the verses, each beginning with the letter of the *Mātṛkā* (अ to क्ष) 'मातृकाक्षरक्रमेण' There is another type of the *Mātṛkā-stavas* which follow the order of the letters of the deity's *mantra*—मन्त्राक्षरक्रमेण; such as the मन्त्रमातृकापुष्पमालास्तव (included in the *Bṛhat-ratnākara-stotra* of the N.S.P. Bombay) and उच्छिष्टगणपतिमन्त्रमातृकास्तव (included in the *Malaya-māruta*, edited by Dr. V. Raghavan, and pub. by the Central Sanskrit Institute, Tirupati, 1966); even the Ādi-Kavi Vālmīki is said have followed the order of the letters of the *Gāyatrī-mantra* in his Rāmāyaṇa ("गायत्र्याश्च स्वरूपं तद् रामायणमनुत्तमम्" Uttara-Kāṇḍa, 111.18 cd) in composing the first verse of every thousand Ślokas.

The present कामाक्षी-मातृकास्तव of Dr. Raghavan is another precious pearl added to the string of the *Mātṛkā-stavas*. Goddess Kāmākṣī is the favourite Deity of South India, specially of the city of Kāñcī ("ललिता सैव कामाक्षी काञ्च्यां व्यक्तिमुपागता। सरस्वतीरमागौर्यस्तामे-वाहुःपुराविदः" Lalitopākhyāna, 39.14). The *Lalitopākhyāna* (Adh. 39) gives the derivation of the name "कामाक्षी" of the Goddess Lalitā thus :—

विरञ्चिं च दक्षिणेनाक्ष्णा वामेन हरिमैक्षत ।
'का' नाम वाणी 'मा' नाम कमला ते उभे ततः ।
प्रादुर्भूते प्रभापुञ्जे पञ्जरान्त इव स्थिते ।। ६६-६७ ।
आदिश्रीनयनोत्पन्ने ते उभे भारतीश्रियौ ।
संवीक्ष्य सर्वजनता विशेषेण विसिस्मिये ।।
तदाप्रभृति कल्याणी कामाक्षीत्यभिधाभियात् ।
तदुच्चारणमात्रेण श्रीदेवी शं प्रयच्छति ।। ७१-७२

This derivation clearly shows the importance of the worship of Goddess Kāmākṣī in the form of its *stotra*; for she bestows both knowledge and wealth (का and मा) on his devotees. The present *Kāmākṣīmātṛkā-stava* is a great inspiring eulogy of the Goddess full of devotional ideas and is the product of the ripe poetic genius of its author. The *Nārāyaṇa-smṛti* or 'Blessing' by the present great Śaṁkarācārya His. Holiness Srī Chandraśekharendra Sarasvatī of the Kāñcī-Kāmakoṭi-pīṭha together with the two illustrations of His Holiness Jagadguru and his disciple Sri Jayendra Sarasvatī Swāmī adore the beginning of this booklet. The author, Dr. Raghavan, has stringed this beautiful bright garland of pearl-like letters in order to satisfy his unfulfilled yearning of having a talk with the holy Jagadguru at Kāñcī on the auspicious occasion of his daughter's marriage, when he had gone there to visit Goddess Kāmākṣī, for the Jagadguru had been observing the vow of perfect silence (*Kāṣṭha-mauna-vrata*) at that time, as he (Dr. Raghavan) himself says :—

श्रीकाञ्चीनगरीमगामगमुतामद्राक्षमद्राक्षम-
प्येज्जङ्गमरूपसंकरयति तं काममौने स्थितम् ।
पश्यन् काञ्चिदपूर्तिमात्मनि च तामापूरयन्नक्षरा-
काराया अवशोऽहमक्षररसां देव्या अगुम्फं स्तुतिम् ॥

Exhaustive explanatory notes on difficult words of the *Stava* are given in the footnotes; also the comparative references are given in the footnotes from such *Stuti-works*, as the Lalitāsahasranāma, Lalitā triśatī, Saudaryalaharī, Āryā śataka of the Mūka-pañcaśatī Devī-māhātmya, Devī-Bhāgavata, Kālikā. Purāṇa, Bṛhad-dharma Purāṇa, Bhagavadgītā, Ṛgveda ond Yajurveda. The stanzas have been composed in lucid and standard Sanskrit. In all, there are fifty, three stanzas in this *Mātṛkā-stava* representing the fifty letters of the Mātṛkā, and hence called the *Pañcāśikā* here and conceived as the Mother Goddess :—

नूनं कानिचिदक्षराणि न धृतान्येषु पद्येष्विति
स्याच्चेत् कोऽपि शाब्दिकेषु कविषु न्यौत्याभ्यसूयादिकं ।
आदिक्षान्तसमस्तवर्णवपुषा या मातृका राजते
सैवास्योत्तरमत्र पुत्रककृते पञ्चाशिका दास्यति ॥ ५३

This beautiful and inspiring *Mātṛkā-stava* certainly deserves a permanent and exalting place in the galaxy of the Sanskrit Stotras Dr. Raghavan is to be congratulated for producing such an excellent piece of devotional poem in the form of this *Kāmākṣī-matṛkāstava.*

२. **श्रीसुब्रह्मण्यभुजङ्गस्तोत्रम्** *(Subrahmaṇya Bhujaṅgastotra)* of Bhagavatpāda Śrī Śaṁkarācārya is a well-known *stava.* It is composed in the *Bhujaṅga-prayāta* metre, each *pāda* of which consists of the four *ya-gaṇas (*भुजङ्गप्रयातं चतुर्भिर्यकारैः; ⏑ – –, ⏑ – –, ⏑ – –, ⏑ – –), There are other *Bhujaṅga (or Bhujanga-prayāta)-stotras* composed by the Ādi Śaṁkarācārya; such as the शिवभुजङ्गम्, श्री साम्बसदाशिवभुजङ्गप्रयात-स्तोत्रम्, देवीभुजङ्गस्तोत्रम्, शारदाभुजङ्गप्रयातस्तोत्रम्, रामभुजङ्गप्रयातस्तोत्रम् etc. The present *Subrahmaṇya-bhujaṅgastotra* consists of the 33 stanzas, the last stanza containing the *phala-śruti* as :—

भुजङ्गाख्यवृत्तेन कलृप्तं स्तवं यः
पठेद् भक्तियुक्तो गुहं संप्रणम्य ।
सुपुत्रान् कलत्रं धनं दीर्घमायु—
र्लभेत् स्कन्दमाभुज्यमन्ते नरः सः ॥

An illustration of Kalyāṇa Subrahmaṇya is given on the back of the title page, and the *Nārāyaṇa-smṛti* (Blessing) by His Holiness Jagadguru Śaṁkarācārya of Kāñcī-Kāma Koṭi-pīṭha is also printed in the beginning. The English translation is literal and lucid. Explanatory and other footnotes are also given.

Both these booklets in the form of the two inspiring *Stotras*— the one of the great female Deity Goddess Kāmākṣī, and the other of the male Deity God Subrahmaṇya-are really the precious and proper presents presented by Dr. Raghavan to his friends on the auspicious occasion of the marriage of Saubha Nandinī with Chiranjivi Venkataramani. It is hoped that they will be cherished as precious treasures and utilised in enriching the Souls.

—A. S. GUPTA

सीताकृतं वह्न्यष्टकम्

नमस्यामि महायोगं कृतान्तं गहनं परम् ।
दाहकं सर्वभूतानामीशानं कालरूपिणम् ॥११७

नमस्ये पावकं देवं साक्षिणं विश्वतोमुखम् ।
आत्मानं दीप्तवपुषं सर्वभूतहृदि स्थितम् ॥११८

प्रपद्ये शरणं वह्निं ब्रह्मण्यं ब्रह्मरूपिणम् ।
भूतेशं कृत्तिवसनं शरण्यं परमं पदम् ॥११९

ॐ प्रपद्ये जगन्मूर्त्तिं प्रभवं सर्वतेजसाम् ।
महायोगेश्वरं वह्निमादित्यं परमेष्ठिनम् ॥१२०

प्रपद्ये शरणं रुद्रं महाग्रासं त्रिशूलिनम् ।
कालाग्निं योगिनामीशं भोगमोक्षफलप्रदम् ॥१२१

प्रपद्ये त्वां विरूपाक्षं भूर्भुवःस्वःस्वरूपिणम् ।
हिरण्मये गृहे गुप्तं महान्तममितौजसम् ॥१२२

वैश्वानरं प्रपद्येऽहं सर्वभूतेष्ववस्थितम् ।
हव्यकव्यवहं देवं प्रपद्ये वह्निमीश्वरम् ॥१२३

प्रपद्ये तत्परं तत्त्वं वरेण्यं सवितुः स्वयम् ।
भर्गमग्निपरं ज्योती रक्ष मां हव्यवाहन ॥१२४

कूर्मपुराणम् (पा० सं०) २.३३.११७–१२४

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July—December, 1971)

WORKS ON PURĀṆAS

1. Kūrma-Purāṇa

(a) Critical Edition

As mentioned in the last review (Vol. XIII. 2 pp. 177 ff.), the critical text together with the Introduction has already been printed and presented to the President of the Canberra (Australia) Session of the International Congress of Orientalists on our behalf by the High Commissioner for India, H. E. Mr. A. M. Thomas. But the Appendices and the Śloka-index could not be added at that time. Now the following Appendices are being printed and added to the Critical text in order to complete this Critical edition:—

Appendix 1 (A)—Identified Kūrma-Purāṇa quotations from the Dharma śāstra-Nibandhas. (*Printed*)

Appendix 1 (B)—Unidentified Kūrma-Purāṇa quotations from the Nibandhas. (*Printed*).

Appendix 2. Subject-concordance indicating the parallel topics and sub-topics of the Kūrma-Purāṇa and the other Purāṇas and the Epics.

Critical Notes— Which supply explanatory, critical and textual remarks on the important readings of the constituted text.

The verse-index has already been printed. The detailed contents and also a detailed index of the Adhyāyas and the ślokas with those of the Venkt. edn. is being printed now.

(b) Hindi and English Translations

Hindi and English Translations along with the critical Sanskrit Text are being printed in separate volumes. Important

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई—दिसम्बर १९७१)

पुराणसम्बन्धीनि कार्याणि

कूर्मपुराणम्

(अ) पाठसमीक्षात्मकं संस्करणम्

यथा 'पुराणम्' पत्रिकायाः गताङ्के (XIII.2; p. 177ff) सूचितं यत् कूर्मपुराणस्य भूमिकासंहितं समीक्षात्मकं संस्करणं मुद्रितमासीत् तथा आस्ट्रेलिया देशस्य कैनबरा विश्वविद्यालये सम्पाद्यमानस्य अन्तरराष्ट्रियप्राच्य-विद्यासम्मेलनस्य अध्यक्षाय काशिराजन्यासस्य प्रतिनिधित्वं कुर्वता भारतदेशस्य तत्रत्येन उच्चायुक्तेन महामहिम्ना श्री ए० एम० थामसमहोदयेन तत् समर्पितमासीत्। किन्तु तस्मिन्नवसरे परिशिष्टानि न योजितान्यासन्, अथ च श्लोकानुक्रमण्यपि तत्र न सम्पृक्ता। अधुना अधोनिर्दिष्टानि परिशिष्टानि मुद्रितानि तथा समीक्षात्मकसंस्करणस्य पूरणार्थं तेन संस्करणे सह योजितानि सन्ति—

परिशिष्टम् १. (अ) धर्मशास्त्रनिबन्धेभ्य उद्धृताः कूर्मपुराणे उपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् १. (ब) निबन्धेभ्य उद्धृताः कूर्मपुराणे अनुपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् २. कूर्मपुराणस्य समानविषयाणामुपविषयाणां च अन्यपुराणैः महाभारतेन च सह संवादः

समीक्षितटिप्पण्यः—निर्धारितपाठस्य महत्त्वपूर्णपाठानुसारिणी समीक्षात्मिका व्याख्या अन्यच्च समालोचनात्मकं विवरणं प्रस्तुतमस्ति।

श्लोकानुक्रमणी मुद्रिताऽस्ति। बृहद्विषय-सूची अपि च पाठसमीक्षित-संस्करणस्याध्यायानां तथा श्लोकानां-सूची वेंकटेश्वरसंस्करणेन सह अधुना मुद्रिता वर्तते।

(ब) हिन्दी भाषायाम् आंग्लभाषायां चानुवादौ

कूर्मपुराणस्य समीक्षितसंस्कृतपाठेन सह तस्य हिन्दीभाषायाम् आंग्लभाषायां चानुवादस्य पृथक्-पृथक् संस्करणं मुद्रितं क्रियते। वामनपुराणस्य अनुवादात्मक-

Appendices like those of the Vāmana-Purāṇa translation are also being added to these volumes. An exhaustive index of the proper (personal) names is also now ready for the press.

2. Varāha-Purāṇa

After the Vāmana and the Kūrma we have taken up the Varāha-Purāṇa for its Critical edition. The following Mss. of the Varāha-Purāṇa are being collated:—

1. No. 57/183 (Devanāgarī) of the Sarasvatī Bhaṇḍāra, Fort Ramnagar.

2. No. 58/183 (Devanāgarī) of the Sarasvatī Bhaṇḍāra, Fort Ramnagar.

3. No. 15766 (Devanāgarī) of the Vārāṇaseya Sanskrit University—Sarasvatī Bhavan Library, Varanasi. This Ms. belongs to the Library of Kavīndrācārya Sarasvatī as mentioned in the last colophon by the scribe.

4. No. 1197 (Devanāgarī) from the Viśveśvarānanda Vedic Institute, Hoshiarpur (Punjab).

5. A Bengali Ms. from the Serampur College, West Bengal, (Its microfilm copy was procured from there, which has been photograped here for collation).

Two Mss. from the Bhandarkar O. R. Institute, Poona and two Mss. (Bengali) from the Asiatic Society, Calcutta, have also been *procured*. Efforts are being made to procure other Mss. or their microphilms, photos or transcribed copies from the British Museum, London, India Office, London, Bangiya Sāhitya Parisad, Calcutta, Sanskrit College, Calcutta, Government Oriental Mss. Library, Madras, Oriental Research Institute Library of the Kerala University, Trivandrum, Sringeri Mutt, Mysore, and M. S. Sarasvati Mahal Library, Tanjore, etc.

संस्करणे इव कूर्मपुराणस्य अस्मिन् अनुवादात्मके संस्करणेऽपि महत्त्वपूर्णानि परिशिष्टानि संयोजितानि सन्ति। मनुष्यनगरनद्यादिसंज्ञाविशेषशब्दानां बृहत् सूच्यप्यधुना मुद्रणार्थं निर्मिता वर्तते।

वराहपुराणम्

वामनपुराणस्याथ च कूर्मपुराणस्यानन्तरं समीक्षात्मकसंस्करणाय वयं वराहपुराणमधिकृतवन्तः। अथ च सम्प्रति वराहपुराणस्य अधोलिखितानां हस्तलेखानां पाठसंवादकार्यं संपन्नम्—

१. नं० ५७।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार—रामनगर-दुर्गतः प्राप्तः।

२. नं० ५८।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार—रामनगर-दुर्गतः प्राप्तः।

३. नं० १५७६६ (देवनागरीलिप्यां) वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयात्, प्राप्तः। अस्य हस्तलेखस्यान्तिम-पुष्पिकायां लेखककृतनिर्देशेनेदं प्रतीयते यदिदं पुस्तकं श्रीकवीन्द्राचार्यसरस्वतीमहोदयानां संग्रहालयस्यास्ति।

४. नं० ११९७ (देवनागरीलिप्यां) पञ्चनदप्रदेशस्थ होशियारपुर-नगरीय विश्वेश्वरानन्द-वैदिकशोध-संस्थानात् प्राप्तः।

५. वङ्गप्रदेशीय सेरामपुर महाविद्यालयात् एका वंगीयहस्तलेखस्य माइक्रोफिल्मप्रतिरपि प्राप्ता चासीत्। पाठ-भेदाय यस्याः चित्रप्रतिरप्यस्माभिः निर्मिता।

भण्डारकरप्राच्यविद्याशोधसंस्थान-पूनातः द्वौ हस्तलेखावथ च एशियाटिक सोसायटी कलिकातानगरीतः द्वौ वङ्ग हस्तलेखावपि प्राप्तौ। ब्रिटिशम्यूजियम, लन्दनतः, इण्डियाआफिस, लन्दनतः, वङ्गीयसाहित्यपरिषदकलिकातानगरीतः, संस्कृतमहाविद्यालयकलिकातानगरीतः, मद्रासस्थ, गवर्नमेण्ट प्राच्यविद्या हस्त-लेखानां पुस्तकालयात्, केरलविश्वविद्यालयीय प्राच्यविद्या शोधसंस्थान पुस्तकालयात् त्रिवेन्द्रमनगरस्थात्, शृङ्गेरीमठ, मैसूरतः, अथ च टी० एम० एस० सरस्वतीमहलपुस्तकालय तन्जौरतोप्यन्यहस्तलेखानां, माइक्रोफिल्मफोटो-प्रतीनाम् अथवा हस्तप्रतिलिपिनां चावाप्तये वयं प्रयत्नं कुर्वन्तः स्मः।

OTHER WORKS

Purāṇa Pāṭha and Pravacana

The whole of the Varāha-Purāṇa was recited from 27.10.71 upto 2.11.71 (Kārtika Śukla 8-15) in the Padmanābha temple, Ramnagar, by Pt. Lakṣmaṇa Pandey in the morning and the *pravacana* on it was given in the evening by Pt. Visvanath Shastri Datar of the Sāngaveda Vidyālaya, Varanasi.

Veda Pārāyaṇa

From 23 June to 8 July, 1971 (Āṣāḍha Śukla 1-15) the pārāyaṇa of the Śukla Yajurveda, Kāṇva Śākhā, was held in the Śiva-temple of the Śivala Palace, Varanasi. The text was recited from the memory by Pt. Shrikrishna Puranika. The Śrotā was Pt. Laksmi Kanta Puranika.

Purāṇa-goṣṭhī

In addition to the Veda-Pārāyaṇa, a Purāṇa-goṣṭhī was also arranged on this occasion on the 7th July, 1971 in the Śivala Palace, which was presided by H.H. Maharaja Dr Vibhuti Narain Singh and was attended by many local Sanskrit Scholars and Professors of the Sanskrit University and the Banaras Hindu University A cyclostyled brochure containing the account of the activities of the Purāṇa Deptt. and some important problems about the critical text of the Purāṇas was circulated before hand by post to the different local Sanskrit scholars interested in the subject. The brochure was read in the Goṣṭhī by the Editor, Shri A.S. Gupta and the problems mentioned therein were discussed by the scholars present. Prof. Baldeva Upadhyaya, Prof. Badrinath Sukla, Prof. Reva Prasad Dvivedi, Late Prof. K.N.S. Telang, Prof. Rama Kuber Malaviya, Pt. Visvanath Shastri Datar and some other scholars took part in the discussion. A paper in Sanskrit on the problems of organising the Sanskrit learning; specially the study of the Rājanīti, prepared by Pt. Rajesvara Shastri Dravid, was read by his learned son in his absence. The Vyāsa-Pūrṇimā Number of the '*Purāṇa*' Bulletin was duly presented to His Highness, and the *Varṣāśana* (a kind of the bi-annual scholarship)

अन्यानिकार्याणि

पुराणपाठः प्रवचनं च

२७-१०-७१ दिनाङ्कतः २-११ ७१ दिनाङ्कं यावत् (कार्तिक-शुक्लपक्षे ८-१५ तिथिं यावत्) रामनगरस्थ पद्मनाभमन्दिरे वराहपुराणस्य पारायणं पं. लक्ष्मणपाण्डेयमहोदयेन प्रातःकाले कृतम्। सायंकाले च एतद्विषये साङ्गवेदविद्यालयीय पं. विश्वनाथशास्त्रीदातारमहोदयेन प्रवचनं कृतम्।

वेदपारायणम्

२३ जूनतः आरभ्य ८ जुलाई १९७१ दिनाङ्कं यावत् (आषाढमासस्य शुक्लपक्षे १-१५ तिथिषु) शिवालाभवनस्थ शिवमन्दिरे काण्वशाखीयशुक्ल-यजुर्वेदस्य पारायणमभवत्। सम्पूर्णग्रन्थस्य पारायणं पं. श्रीकृष्णपौराणिक-महोदयेन स्मृत्याधारेण कृतम्। अस्मिन्नवसरे पं. लक्ष्मीकान्तपौराणिकः श्रोता आसीत्।

पुराण-गोष्ठी

७ जुलाई १९७१ दिनाङ्के तत्रभवतां काशिनरेश डा० विभूति-नारायणसिंहमहोदयानाम् अध्यक्षतायां शिवालाभवने वेदपारायणाङ्गभूता पुराणगोष्ठ्यप्यायोजितासीत्। यस्यां स्थानीयाः संस्कृतविद्वांसस्तथा वाराणसेय-संस्कृतविश्वविद्यालयीयाः काशीहिन्दूविश्वविद्यालयीयाः प्राध्यापकाश्चोपस्थिता अभवन्। पुराणविभागीयकार्यविवरणस्य अथ च पुराणानां महत्त्वपूर्णसमीक्षात्मक-पाठस्य विचारणीयप्रश्नानां निर्देशनं कुर्वाणा एका साङ्गलोस्टाइलपुस्तिका गोष्ठ्या। पूर्वमेव तस्मिन् रुचिं विदधतां स्थानीयसंस्कृतविदुषां सकाशे प्रेषिता चासीत्: गोष्ठीमध्ये संपादकेन श्रीआनन्दस्वरूपगुप्तमहानुभावेन पुस्तिकारूपं विवरणं पठितम्। ततश्च विचारार्थमुपस्थापितानां तेषां प्रश्नानां सम्बन्धे उपस्थिताः संस्कृतविद्वांसः विमर्शं कृतवन्तः। श्रीबलदेवउपाध्यायमहोदयः, श्रीबदरीनाथ-शुक्लमहोदयः, श्रीरेवाप्रसादद्विवेदिमहोदयः, स्वर्गीय श्रीकान्तानाथशास्त्रितैलङ्ग-महोदयः, श्रीरामकुबेरमालवीयमहोदयः, श्रीविश्वनाथशास्त्रिदातारमहोदयश्च अनेकेन्यविद्वांसोऽप्यस्मिन् विमर्शे भागिनोऽभवन्।

संस्कृतपठनपाठनस्य विशेषतो राजनीतेः समस्यानां विषये एको निबन्धः पं० राजेश्वरशास्त्रिद्रविडमहोदयैः संस्कृतभाषायां निबद्धः। तेषामनुपस्थितौ तदात्मजस्तं पठितवान्। 'पुराणम्' पत्रिकायाः व्यासपूर्णिमाङ्कः तत्रभवद्भ्यः काशिनरेशेभ्यः प्रदत्तः। तदनन्तरं ६०० रूप्यकाणां वर्षाशनं(पाण्मासिकी वृत्तिः)

of Rs. 600 was given by His Highness to Pt. Krishnamūrti Śrauti who is memorising the Sāmaveda and its Brāhmaṇas. The prasāda was distributed to the audience after the goṣṭhī.

Vāmana Jayantī

The Vāmana-Jayantī was celibrated by the Purāṇa-Department on Sept. 2, 1971 with *Vāmana-Pūjā* and recitation of the *Vāmana-stuti* from the Vāmana Purāṇa. His Highness also attended the function. Prasāda was distributed after the pūjā and the stutī-pāṭha.

Scholars who Visited the Purāṇa-Department

The following scholars visited the Purāṇa-Department and acquainted themselves with its working :—

1. Dr. Robert J. Miller, Resident Director, American Institute of Indian Studies, U.S.A.—(29.7.71)

2. Pre ident, American Institute of Indian studies.—(29.7.71).

3. Miss काजुको यमादा, a teacher of Bengali in the Tokyo University, Japan. She showed keen interest in our Purāṇa work. She was presented a copy of the Hindi translation of the critical text of the Vāmana-Purāṇa with a request to write an article on the comparative study of the Purāṇic and Japanese mythology.—(21.11.71)

4. Dr. Hubert Hänggi, Gürich, Switzerland.—(22-11-71)

ACTIVITIES OF MAHARAJA BANARAS VIDYĀMANDIR TRUST

Vaidika Bāla-Vasanta Pūjā

On the auspicious occasion of the birthday ceremony of Maharaj Kumar Shri Anant Narain Singh, which was celebrated from 23 to 26 Nov., 1971, The *Bāla-Vasant-Pūjā* was performed in the Devi temple of the Ramnagar Fort Sixteen Vaidika bālaka-s (children who have memorised some portions of a Veda-Saṁhitā) recited the Vedic mantras according to the rules. Dakṣinā was given to them after the Pūjā

सामवेदसंहितायास्तद् ब्राह्मणस्य च कण्ठस्थीकरणार्थं श्रोत्रियाय पं० श्रीकृष्णमूर्ति वैदिकाय महाराजकाशिनरेशैः प्रदत्तमासीत् । गोष्ठीसमाप्तौ उपस्थितसज्जन-वृन्देभ्यः प्रसादवितरणं च कृतम् ।

वामनजयन्ती

२ सितम्बर १९७१ दिनाङ्के पुराणविभागे 'वामनजयन्ती' आयोजितासीत् । वामन-पूजार्थं वामनपुराणतो वामनस्य स्तुति-पाठोऽपि कृतः । श्रीमन्तः काशिनरेशमहोदया अपि अस्मिन्नुत्सवे समुपस्थिता आसन् । पूजनान्ते प्रसादवितरणं च जातम् ।

पुराणविभागे समागता विद्वांसः

अधोनिर्दिष्टा विद्वांसः पुराणविभागे संप्राप्तास्तस्य कार्यप्रणालीं चापश्यन्—

१. डा० राबर्ट जी० मिल्लरमहोदयः, रेसिडेन्ट डाइरेक्टर, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज, यू० एस० ए० । (२९.७.७१)

२. अध्यक्षमहोदयः, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज । (२९.७.७१)

३. श्रीमतीकाजुकोयामादा जापानस्य टोकियो विश्वविद्यालये वङ्गभाषाया अध्यापिका पुराणकार्ये रुचिमदर्शयत् । पौराणिकानामथ च जापानस्य धार्मिकाणां ग्रन्थानां विषयमवलम्ब्य एकं तुलनात्मक-शोधप्रबन्धं विरचयितुं सदूप्रार्थिता, तस्यै च वामनपुराणस्य समीक्षात्मकपाठस्य एको हिन्दीभाषाया अनुवादः समर्पित आसीत् । (२१.११.७१)

४. डा० हूबर्ट हैन्गीमहोदयः, जुरिच्, स्विटजरलैण्ड । (२२.११.७१)

महाराजबनारसविद्यामन्दिरन्यासस्य कार्यविवरणम्

वैदिक-बाल-वसन्त-पूजा

२३ नवम्बरतः २६ नवम्बरं यावत् संपाद्यमानस्य महाराजकुमार श्रीअनन्त-नारायणसिंहमहोदयस्य जन्मदिनोत्सवावसरे रामनगरदुर्गस्य देवीमन्दिरे बालवसन्त-पूजा संपादिता बभूव । षोडश वैदिकबालकाः (यैः वैदिक संहितायाः केचिद् अंशाः कण्ठस्थी कृताः) नियमानुसारेण वैदिकमन्त्राणां पाठं कृतवन्तः । पूजनान्ते तेभ्यो दक्षिणा प्रदत्ताः ।

Kirtana

A Kirtana or recitation and singing of God's names was held on the same day at night, in which the inmates of the Rāma Krishna Mission also took part. Prasāda was distributed after the Kirtana.

Bāla-śāstrārtha on Nyāya

A *śāstrārtha* or debate in Sanskrit on Navya Nyāya was organised under the supervision of Panditraj Shri Rajeshwar Shastri Dravid, in which the students of the Vidyā-mandir including the Maharajakumar took part. Principal V.V. Deshpande, Shri N.N. Banerjee (Editor of the *Hindutva*) and Pt. Baldeva Upadhyaya were among the audience. After the *śāstrārtha* Shri N.N. Banerjee gave a short discourse on the importance of memorising the passages of the Śāstras even without grasping their meaning. Prizes were given to all those children who participated.

Art-competition

A Citra-Kalā competition was also organised on this occasion in which the children under twelve years of age took part. Prizes were given.

ACTIVITIES OF MAHĀRĀNĪ DHARMAKĀRYA NIDHI

Bāla-Melā

A *Bāla-Melā* (Children's Fair and Baby-show) was also organised on this occasion on Nov. 25. Sports were organised in the Dewan Khana of the Fort. The selected children of the local schools took part in the sports under the supervision of their teachers. Prizes were given to the winners. Sweets were distributed to all the children of Ramnagar and the neighbouring villages below the age of 12 years, clothes and toys were also distributed by the Rajkumāris to the children below the age of four years.

RĀMA LĪLĀ

The Rāmalilā organised every year at Ramnagar in Sept.-Oct. (from Ananta-Caturdaśī upto the Sarat-Purnima)

कीर्तनम्

तस्मिन्नेव दिने रात्रिसमये भगवन्नामकीर्तनमपि संपादितम् । यस्मिन् राम-कृष्णमिशनसंस्थायाः संन्यासिनोऽपि सम्मिलिता बभूवुः । कीर्तनान्ते प्रसादवितरणं च कृतम् ।

बाल-शास्त्रार्थम्

नव्यन्यायस्य विषये शास्त्रार्थः पण्डिराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयानां निर्देशने संजातम् । यस्मिन् विद्यामन्दिरविद्यालयस्य छात्रैः सह महाराजकुमारोऽपि सम्मिलित आसीत् । प्रिंसिपल वी. वी. देशपाण्डे, श्री एन. एन. वैनर्जी (हिन्दुत्वसंपादक) अथ च पं० बलदेवउपाध्यायोऽपि सभायां सम्मिलिता आसन् । शास्त्रार्थान्ते श्री एन.एन. वैनर्जीमहाशय शास्त्रोद्धरणानाम् अर्थज्ञानं विनैव कण्ठस्थीकरणस्य महत्त्वं प्रतिपादयन् संक्षिप्तं भाषणं कृतवान् । शास्त्रार्थे सम्मिलितेभ्यश्छात्रेभ्यः पुरस्कार वितरणं जातम् ।

चित्रकलाप्रतियोगिता

तस्मिन्नेव दिने चित्रकलाप्रतियोगिताऽपि आयोजितासीत् । अस्यां प्रतियोगितायां द्वादशवर्षादल्पवयस्काः छात्राः सम्मिलिता जाताः । तेभ्यः पुरस्काराः प्रदत्ताः ।

महारानीधर्मकार्यनिधेः कार्यविवरणम्

बालमेला

अस्मिन्नवसरे २५ नवम्बर १९७० दिनाङ्के बालमेला संयोजिता । दुर्गास्य दीवानखानानामके प्राङ्गणे क्रीडा अयोजिता आसीत् । क्रीडायां स्थानीयानां पाठशालानां विशिष्टा छात्रास्तेषामध्यापकानां निर्देशने सम्मिलिता बभूवुः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः । रामनगरवास्तव्येभ्यः समीपवर्तितत्रामवास्तव्येभ्यश्च द्वादशवर्षादूनेभ्यः सर्वेभ्यो बालेभ्यो मिष्टान्नानि प्रदत्तानि तथा राजकुमारीभिः चतुर्थवर्षादूनेभ्यः बालेभ्यो वस्त्राणि क्रीडनकानि च प्रदत्तानि ।

रामलीला

सितम्बर-अक्टूबरमासे (अनन्तचतुर्दशीतः आरभ्य शरदपूर्णिमां यावत्) रामनगरे पूर्ववदेव सांस्कृतिकस्य धार्मिकस्य च महत्त्वाधायिकाया रामलीलायाः

Maharaja Kashi-Naresha is of a great cultural and religious importance for the masses. It lasts for full one month and is visited by a large number of people. Important personages of India and abroad who happen to come to Varanasi on that occasion make it apoint to visit this Rāmalīlā and appreciate it very much.

This year the Rāmlīlā was celebrated from 4th Sept. upto 3rd Oct., and was visited by many important personages also, both Indians and foreigners.

Distinguished Guests at the Nadesar House of His Highness

1. Dr. Juan Roger Rivieri, Professor of Indology, Madrid University, Madrid, Spain, along with his wife had been the guest of His Highness for about a month in November.
2. Justice S.K. Varma, Cheif Justice U.P. 6-7-71.
3. Sri Swaraj Ali Khan, Addl. Commissioner of Income tax, Lucknow, 25-7-71.
4. Sri Morarji Desai, M.P. 18-8-71.
5. Sri G.B. Gupta
6. Sri Jagdish Munshi, 22-8-71.
7. Sri B. Mullik, Allahabad, 22-9-71.
8. Dr. L. Sternbatch, 30-9-71.
9. Brig. Rizavi, 24-11-71.
10. Sri Govardhan Singh, Central Bank of India Lucknow, 25-11-71.

महाराजकाशिनरेशमहोदयेन आयोजनं कृतम्। प्रायः एकमासं यावत् संपाद्यमानायां अस्यां रामलीलायां भूयांसो दर्शकाः सम्मिलिता भवन्ति। भारतीया अथ च विदेशीयाः विशिष्टाः पुरुषाः ये तदा वाराणसीम् आगच्छन्ति, ते इमां रामलीलामपि प्रेक्षन्ते प्रशसन्ति च।

अस्मिन् वर्षे अस्या रामलीलाया आयोजनं ४ सितम्बरतः ३ अक्टूबरं यावत् अभवत्। एतां च बहवो भारतीया वैदेशिकाश्च विशिष्टाः पुरुषा अपि अपश्यन्।

तत्रभवतां काशिनरेशमहोदयानां नन्देश्वर-भवने प्राप्ता विशिष्टातिथयः

१. डा० जान रोजर रीविरी महोदयः प्रोफेसर प्राच्यविद्या, मेल्बिडविश्वविद्यालय, मेल्बिड, स्पेनतः आगतः नवम्बर-मासे प्रायः एकमासं यावत् स्वपत्न्या सह तत्रभवतां काशिनरेशानां अतिथिरासीत्।

२. जस्टिस एस. के. वर्मामहोदयः चीफ जस्टिस, उत्तरप्रदेश (६-७-७१)

३. श्री स्वराज अलीखानमहोदयः, एडिशनल कमिश्नर इनकम टैक्स, लखनऊ। (२५-७-७१)

४. ,, मोरारजी देसाईमहोदयः (१८-८-७१)

५. ,, चन्द्रभानगुप्तमहोदयः, (१८-८-७१)

६. ,, जगदीशमुन्शीमहोदयः (२२-८-७१)

७. ,, बी. मल्लिकमहोदयः, प्रयाग (२२-९-७१)

८. ,, एल. स्टर्नबाखमहोदयः, पैरिसविश्वविद्यालयस्य (३०-९-७१)

९. ,, ब्रिज० रिजवीमहोदयः (२४-११-७१)

१०. ,, गोवर्धनसिंहमहोदयः, सेण्ट्रल बैंक आफ इण्डिया, लखनऊ (२५-११-७१)

(३२)[1]

श्रीभगवानुवाच—

अधुना संप्रवक्ष्यामि यत्कर्म प्रेतसंश्रयम्[2] ।
संवत्सरे हि यत्कर्म परलोकहितं हि यत् ॥ १ ॥

आसन्नमरणं ज्ञात्वा देहिसंबन्ध(धि)बान्धवाः ।
मुमूर्षुं तत्र संस्थाप्य दक्षिणे चरणं शनः ॥ २ ॥

नयेयुः स्रोतसि क्षिप्रं गङ्गादौ यत्र क्षिप्यते ।
[3]शूद्रस्तु न बहिर्नेयुः (यः) संस्थाप्य (प्यो) निजवेश्मनि ॥ ३ ॥

[4]मृतो निःसार्यते गेहाद्द्वारेण दक्षिणेन हि ।
पूर्वोत्तरपश्चिमैस्तु ब्राह्मणानां गृहे मृताः ॥ ४ ॥

उदकृद्वारेण जीवन्तं[5] क्रमश्चापि निगद्यते ।
निकृत्य (निर्हृत्य) च शुचौ देशे स्वलिप्ते च कुशाम्भसा ॥ ५ ॥

मुमूर्षुं तत्र संस्थाप्य दक्षिणे [च] चरणं शनैः ।
सु(व)र्णं रजतं गां च कृ(त्)स्नां भूमिं प्रदीपकम् ॥ ६ ॥

तिलकाञ्चनकं दद्यात्ताम्रपात्रे निधाय च ।
विप्रेभ्यो वाक्यमुच्चार्य यथादैवतपूर्वकम् ॥ ७ ॥

दक्षिणासहितान्येव मुमूर्षोः स्वर्गमक्षयम् ।
स्वर्गं नयति गोचर्म सम्यग् दत्तं सदक्षिणम् ॥ ८ ॥

१. अयमध्यायः लण्डन्-कोश एवोपलभ्यते ।
२. 'ºसंशयः' इति मातृकायाम् ।
३. दृश्यतां हारलता पृ. १२६; तत्र आदिपुराणादेते श्लोका उद्धृताः ।
४. दृश्यतां हारलता पृ. १११ ।
५. आसन्नमरणो द्विजमित्यर्थः । 'आसन्नमरणो मानुषो गृहाद्बहिष्कार्यः, शूद्रस्तु गृह एव स्थाप्यः, न बहिर्निस्सारणीयः' इत्यादि हारलतायां (पृ. १२७) द्रष्टव्यम् ।

यावत्तृणानि यद्भूमौ शान्तिधान्यानि संख्यया ।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ९ ॥
अकस्मात् प्राङ्गणे देवा (यो वा ?) स्मृतो (मृतो) भवति मानवः ।
[१]तं च नीत्वा जलाभ्यार्शं विधिवत्प्रदहेत्तनुम् ॥ १० ॥
[२]यत्र देशे जलं नास्ति तुषवैस्तु (तुषारश्च) न विद्यते ।
तत्र तोयकथा[३] कार्या वक्तव्यं वा हिमं हिमम् ॥ ११ ॥
दृष्ट्वा तु तं मृतं (गत ?) प्राणं घृतेनाभ्युक्षयेत्ततः ।
स्नापयेत्सर्वतीर्थानि समावाह्य जलाशये ॥ १२ ॥
उद्धरन् (?)[४] वारिणा कुम्भे वराहकथितान्यपि ।
[५]गयादीनि च तीर्थानि पञ्च[६]पुण्याः शिलोच्चयाः ॥ १३ ॥
कुरुक्षेत्रं च गङ्गां च यमुनां च सरिद्वराम् ।
कौशिकीं चन्द्रभागां[७] च सर्वपापप्रणाशिनीम् ॥ १४ ॥
भद्रावकाशां सरयूं गण्डकीं [८]पनसां तथा ।
[९]वैणवं च वराहं च तीर्थं पिण्डारकं तथा ॥ १५ ॥

१. 'तत्त्वा नित्वा जलाभ्यम् रस' इति मातृकायाम् ।
२. हारलतायां (पृ. १२६) अयमेव श्लोकः आदिपुराणादुद्धृत इति दृश्यते ।
३. 'तोयं तोयम्' इति वाचोच्चारणम् ।
४. 'उद्धो' इत्येव मातृकायामेकाक्षर स्खूनं दृश्यते ।
५. इत आरभ्य षडर्धाः प्रायः एवमेव शुद्धितत्त्वे (पृ. ३०४), नित्यानन्दपद्धतीय-कृत-अन्त्यकर्मदीपके (पृ. २१ ff.), वराहपुराणे (१८७.११४-१२४), श्राद्धविवेके (पृ. ५२), हारलतायां (पृ. १२९), शुद्धिकौमुद्यां (पृ. ११०) च दृश्यते ।
६. ये च पुण्याः इति शुद्धितत्त्वे (पृ. ३०४), अन्त्यकर्मदीपके (पृ. २१), वराहे (१८७.११४), पितृदयितायां (पृ. ५५) ।
७. पर्यष्णीमिति वराहे ।
८. 'नन्दा भद्रावकाशा च गण्डकी सरयूः' इति अन्त्यकर्मदीपके । 'गण्डकी भद्र-नामा च सरयूर्बन्दा तथा' इति वराहे ।
९. 'भैरवम्' इति अन्त्यकर्मदीपके । 'वनानि नव वाराहे तीर्थे पिण्डारके तथा' इति वराहे ।

पृथिव्यां यानि तीर्थानि सरितः[१५] सागरांस्तथा ।
आवाहयामि तोयेऽस्मिन् मृतस्य (मृतस्स ?) शुद्धिमाप्नुयात् ॥१६॥
इत्युक्त्वा तत् शिरोदेशे दद्यात्तोयाञ्जलित्रयम् ।
प्रक्षाल्य च तनुं सर्वं विधाय शुचिवाससि (सा) ॥ १७ ॥
यज्ञोपवीतं तिलकं परिधाप्य ततः परम् ।
विलिख्य (प्य) सर्वगात्राणि चन्दनागरुकर्दमैः ॥ १८ ॥
पृथिवीं यातु[१६] मे घ्राणं यातु मे रसना जलम् ।
चक्षुषी ज्वलनं यातु स्पर्शो यातु च मारुतम् ॥ १९ ॥
शब्द आकाशमभ्येतु मनो वैकारिकं तथा ।
अशुभं वा शुभं वापि मृत्युकाले स्पृशेद्यदि ॥ २० ॥
यं यं चापि स्मरन् विप्राः (प्रः) तत्तत् (तं तं) लोकमवाप्नुयात् ।
ग (गा) रुडानि च रत्नानि वसिष्ठोक्तानि[१७] यानि च ॥ २१ ॥
बौद्धकपिञ्जलो (कापिलको) क्तानि मृत्युकाले न संस्मरेत् ।
गोमयं रक्तगन्धं च रोचना कुष्ठकं तथा ॥ २२ ॥
जीरकं गन्धकं प–सिद्धकं मौक्तिकानि च ।
शम्बूकं बर्हिपत्रं च मृत्युकाले न संस्पृशेत् ॥ २३ ॥
धात्रीफलं मुखे दत्त्वा तुलसी मृत्तिका शिरे ।
अश्वत्थपत्रं हृदये पद्मपुष्पं च पत्रकम् ॥ २४ ॥
मृत्यु काले च संस्पर्शे (संस्पृश्य) स गच्छेद्धरिमन्दिरम् ।
गोपीचन्दनलिप्ताङ्गो यस्तु प्राणान् परित्यजेत् ॥ २५ ॥
यमोऽपि नेक्षितुं शक्तः किं पुनर्यमकिङ्करैः (राः) ।
रुद्राक्षं कुशमूलं वा शालग्रामं च पुस्तकम् ॥ २६ ॥

१५. 'चत्वारः' इति अन्त्यकर्म°, वराहे च ।
१६. 'यातु' इत्येतत् सर्वत्र 'पातु' इति मातृकायां दृश्यते ।
१७. दुर्निमित्तानि अथवा अन्त्यकाले अस्मर्तव्यतया निर्दिष्टानि इति शेषः ।

स्पृष्ट्वा प्राणान् त्यजेद्यस्तु न गच्छेद्यममन्दिरम् ।
भुक्त्वान्नं तु त्यजेद्देहं विष्णुलोके वसेच्चिरम् ॥ २७ ॥
दुग्धपानादैन्द्रलोकं तोयपानाच्च वारुणम् ।
पायसान्नं समश्नीयाद्गुडं वा मधुनोक्षितम् ॥ २८ ॥
अन्यानि फलमूलानि मृद्वा (णा) लादीनि यानि च ।
प्राप्यते वैष्णवं (वो) लोकं (को) पिष्टकेऽपि तथैव च ॥ २९ ॥
दाडिमस्य फलं भुक्त्वा घृतं प्राश्य यदा मृतः ।
भवेदा (भुक्त्वा वा ?) अबीजपूरे शिवलोके महीयते ॥ ३० ॥
भक्ष [को] णे कोरदूषाणां शा(खो)टफलभक्षणे ।
[१८]आमिषान्नं दधि मधु ॥ ३१ ॥
भुक्त्वामिषं प्रमादाद्वा पैशाचत्वं (व्रजेत् ?) मृतः ।
शूद्रस्पृष्ट्वाद्य (स्पृष्टादि ?) शूद्रान्नं भुक्त्वा याति रसातलम् ॥३२॥
तदा कुत्सितशब्दं[१९] च म्लेच्छ.....तथैव च ।
कटुद्रव्याणि रक्तानि भुक्त्वा स्यान्मरणं भवेत् ॥ ३३ ॥
ब्रह्महत्यामवाप्नोति कूष्माण्डफलभक्षणे ।
आमिषान्नं दधि मधु क्षीराज्यगुडशर्कराम् ॥ ३४ ॥
व्यञ्जनानि सुगन्धीनि शाल्यन्नानि विशेषतः ।
परलोके भवेद्भोगी ब्रह्मलोके महीयते ॥ ३५ ॥
नासाच्छिद्रद्वये वक्त्रे कर्णच्छिद्रद्वयेऽपि च ।
अक्ष्णोः स्वर्णशलाकानि विनिक्षिप्य यथाक्रमम् ॥ ३६ ॥
एको विप्रः समादाय पावकं पुरतो व्रजेत् ।
भुक्तपात्रं गृहीता (स्वा ?)न्यः घृतकुम्भान् तथैव च ॥ ३७ ॥
दाहार्थं दारुभावा (रां)श्च निर्हरेयुर्द्विजातयः ।
न तु शूद्रो वहेद्दारु सर्वाण्यपि द्विजन्मनः ॥ ३८ ॥

१८. ३४ श्लोकस्योत्तरार्धः द्रष्टव्यः ।
१९. कुत्सितशब्दवन्नाममयुक्तं भक्ष्यमित्यवगन्तव्यम् ।

गत्वा च कियदध्वानं समुत्सृजेत्प्रयत्नतः ।
स किङ्कराय प्रेताय क्षेत्रपालं च निन्ततः (?) ॥ ३९ ॥

ततो नीत्वा श (वं) तत्र शुचौ देशे निधाय च ।
[20]'अपहता असुरा रक्षां (सि)' त्रिरेखा च चितौ लिखेत् ॥४०॥

दक्षिणाग्रमुदीर्घां च रेखामभ्युक्ष्य वारिणा ।
दक्षिणान्मान् कुशांस्तत्र विस्तीर्य तदनन्तरम् ॥ ४१ ॥

[21]'एहि प्रेत सोम्य' मनस्मृता आराद्युतस्मृतम् (?) ।
शोषकं शोषमत्रा (?) संबोध्य [22]शवमुद्दिशन् ॥ ४२ ॥

अमुकऋषिगोत्र प्रेत[23] निर्दिश्य तदनन्तरम् ।
उपतिष्ठतामितीत्युक्त्वा दद्यात्तत्र कुशोपरि ॥ ४३ ॥

पात्रं प्रक्षाल्य तत्तोयं दद्यात्प्रत्यवनेजनम् ।
निरग्निकमपि प्रेतं न दहेत् शूद्रवह्निना ॥ ४४ ॥

शूद्रताश्राति (तां चैति) पापात्मा भूयश्च शतजन्मनि ।
ज्वलन्तं पावकं हस्ते गृहीत्वा दक्षिणामुखः ॥ ४५ ॥

वामोपवीतिना गच्छन् जपन् मन्त्रं ततः परम् ।
[24]कृत्वा तु दुष्कृतं कर्म जानता वाप्यजानता ॥ ४६ ॥

मृत्युकालवशं प्राप्य नरं पञ्चत्वमागतम् ।
धर्माधर्मसमायुक्तं लोभमोहसमावृतम् ॥ ४७ ॥

दहेयं सर्वगात्राणि दिव्यान् लोकान् स गच्छतु ।
इति मन्त्रं च संजप्य ब्रह्मणो मुखनिःसृतम् ॥ ४८ ॥

२०. मन्त्रविशेषोऽयम् । दृश्यतां शुद्धितत्त्वे पृ. ४०८ ।
२१. दृश्यतां शुद्धितत्त्वे पृ. ४०८ ।
२२. 'शव्यम्' इति मातृकायाम् ।
२३. 'इति' इत्याहार्यम् ।
२४. दृश्यतां श्राद्धविवेके पृ. ५३, हारलतायाम् पृ. १२९., अन्त्यकर्मदीपके पृ. २४-२५., शुद्धितत्त्वे पृ. ३०४., वराहे १८७.१२०-१२१, पितृदयितायां (पृ. ७७)

वराहं (हे ?) गदितं चात्र पुराणेऽपि तथोदितम् ।
कृत्वा प्रदक्षिणं प्रेतं त्रिः कृत्वा च ततः परम् ॥४९॥

[२५]"अस्मात्त्वमसि जातोऽसि तदयं जायते पुनः ।
असौ स्वर्गाय लोकाय स्वाहे" त्युक्त्वा तु सानिकैः ॥५०॥

निवेशयेच्छिरोदेशे दक्षिणाभिमुखो नवम् ।
निरग्निकं विधिश्चैव सुख(खं)दद्यात्तथा त्रिभिः ॥५१॥

ततः शिरे प्रदातव्य एवं धर्मो न हीयते ।
उपलिप्य शुचौ देशे चितां निर्माय धर्मतः ॥५२॥

गोमयं वर्जयेत्तत्र तथा पाषाणशर्कराम् ।
चतुर्वारं कुशेनैव प्रोक्षयेत् शोधयेन्महीम् ॥५३॥

मण्डलं च ततः कृत्वा अग्निं प्रज्वालयेत्ततः ।
चितिं तु (तिस्तु) त्रिविधो (धा) ज्ञेयः (या) मञ्चश्च
त्रिनि (?) वर्तुलः ॥५४॥

एकैकं दाहयेन्मञ्चे तीर्थे कुर्याच्च वर्तुलम् ।
तथानुगमने कुण्डं चतुरश्रं सुशोभनम् ॥५५॥

शवहस्तप्रमाणेन मञ्चोच्छ्रायः प्रकीर्तितः ।
हस्तेकवरका (?) युक्तप्रस्तारे तु त्रिहस्तकम् ॥५६॥

कदाचिच्चानुगमने चतुर्हस्तं तदा भवेत् ।
कुण्डे त्रिहस्ते आयामे प्रादेशाधिकनिम्नगम् ॥५७॥

पिप्पलाग्नौ चन्दनाग्नौ सरलागरुभिस्तथा ।
शवं दहेत्कुशाग्नौ वा वैष्णवं लोकमाप्नुयात् ॥५८॥

विल्वाग्नौ वैष्णवं लोकं घातद्या (क्या ?) नौ शिवं व्रजेत् ।
पद्मकाष्ठस्य आम्राग्नौ तथा श्रीपर्णिकस्य वा ॥५९॥

२५. तैत्तिरीयारण्यकम् ६.१.१., हारलताया पृ. १३३., गरुड० उत्तर० ५.४८.

सर्वान् लोकानवाप्नोति माधवाग्नौ[२६] तथैव च ।
पलाशोदुम्बरं सालं शाल्मली बदरी जडा (?) ॥६०॥

वटनीपशमीखर्जूफलीचण्डातकानि[२७] च ।
तथा कुन्दालहिन्तालतिक्तवृक्षाणि यानि च ॥६१॥

चितायां वर्जयेद्यत्नात् केशवं[२८] माधवं तथा ।
मोक्षहानिः पलाशे च पलाशाग्नौ तथैव च ॥६२॥

[२९]कलिकाष्ठे घर्महानिः कुन्दाले[३०] चाप्यधोगतिः ।
उत्तराग्रं शवं कृत्वा सूर्यस्याभिमुखेन तु ॥६३॥

स्थापयेत्स्नापयेत्पश्चाद्गायञ्यदैवतैरपि ।
सुगन्धेनैव सर्वाङ्गं विलिप्य चन्दनाम्भसा ॥६४॥

घृतेन तिलतैलेन वृक्षनिर्यासकैः सह ।
जिह्वायां कनकं दद्यात् कर्णे वै राजतं स्मृतम् ॥६५॥

मुक्ताफलं तथाक्ष्णोश्च घ्राणे स्याद्राजपट्टकौ ।
नाभौ प्रवालमुद्दिष्टं हस्तगन्धौ (सन्धौ ?) तु स्फाटिकम् ॥६६॥

ताम्रं दद्यात्पादतले तोलार्धं तोलकं च वा ।
राजते कृष्णले द्वे च सुवर्णमथ कृष्णलम् ॥६७॥

अङ्गे चिह्नं न दातव्यं मृत्युकाले तथा शवे ।
स्वर्गाद्भ्रष्टो भवेदाशु चिह्नं दृष्ट्वा न संशयः ॥६८॥

देवचिह्नं ददेदङ्गे[३१] पार्श्वतो हृदयेऽपि च ।
शङ्खाद्यस्त्राणि चिह्नानि देवत्वं पातितात् क्षणात् ॥६९॥

२६. मधुकवृक्षः ।
२७. करवीरः ।
२८. पुन्नागः ।
२९. विभीतकः ।
३०. कुन्दरः ।
३१. 'दद्यात्' इत्यस्य स्थाने ।

मधुपर्कानन्तरतो यदि प्राणोऽपि वर्तते ।
कृच्छ्रेणापि विशुद्धिः स्याद्बद्धेऽपि तिलकाञ्चनम् ॥७०॥
दद्याद्धोजं समेतेन अथवा त्रिमधुं पिबेत् ।
न दद्याद्विधवायाश्च ब्राह्मण्याश्च विशेषतः ॥७१॥
यावत्संवत्सरं चैव तावन्मत्स्यं न दापयेत् ।
चतुर्थदिवसे साद्धे (श्राद्धे ?) साग्निकैः सामिषं चरेत् ॥७२॥
निरामिषं निरग्नेश्च कर्तव्यः सुसमाहितः ।
यावद्दशाहपर्यन्तं तिक्तान्नं परिवर्जयेत् ॥७३॥
अक्षारलवणस्यान्नं कुर्याद्भोजनमत्सरम्[३२] ।
महागुरुनिपाते तु सशिखं वपनं चरेत् ॥७४॥
प्रयागे च महातीर्थे दशाहे सार्ववर्णिकैः ।
द्वादशाहे च संप्राप्ते पकुर्यात्कुलपूजनम् ।
त्रयोदशाह्नि शयनं कुर्यादामिषभोजनम् ॥७५॥

॥ इति मत्स्यपुराणेरत्ते (न्त्ये) द्विविधौ·····॥३२॥

३२. अच्छलमित्यर्थः ।

श्रीभगवानुवाच—

[1]चतुर्थं दिवसं कर्म वक्ष्येऽहं सार्ववर्णिकम् ।
यावत्त्रिरात्रपर्यन्तं केशान्नैव प्रसाधयेत् ॥ १ ॥

चतुर्थेह्नि (र्थाह्नः ?) उषःकाले तृणैर्दन्तं विशोधयेत् ।
प्रसाधयेत्ततः केशान् शिखाबन्धं विमोचयेत् ॥ २ ॥

ब्राह्मणान् तिलतैलेन स्नापयेच्चाभिरूक्षयेत् ।
शतं वापि तदर्द्धं वा पञ्चविंशति (:) द्वादश[म्] ॥ ३ ॥

अवश्यमेव कर्तव्यं प्रेतस्यास्य परं हितम् ।
अग्निं श्राद्धं समाप्येतदस्थिसञ्चयनं चरेत् ॥ ४ ॥

यागान्तेऽस्थीनि गङ्गायां महातीर्थे च निक्षिपेत् ।
वक्ष्यमाणविधानेन भूतेशं प्रति पूजयेत् ॥ ५ ॥

त्र्यम्बकेन च मन्त्रेण वारिकुम्भे विशेषतः ।
उत्तराभिमुखो भूत्वा द्विहस्तो पिण्डकोपरि ॥ ६ ॥

वामोपवीतिना पूजा कर्तव्या भूतिमिच्छता ।
श्मशानस्योत्तरे भागे·····शच्चै[2] तृणासने ॥ ७ ॥

न पञ्चदेवता पूजा (जां) भूतशुद्धिं न चाचरेत् ।
न तैजसार्धं कुर्वीत विकिराऽन्न विकीरयेत् (?) ॥ ८ ॥

उत्तरादिक्रमेणैव महाकालं च भृङ्गिणम् ।
नन्दिनं च गणेशाख्यं प्रतिद्वारेषु पूजयेत् ॥ ९ ॥

१. अत्र १-११ श्लोका लण्डन् कोश एव सन्ति ।
२. 'उपविशेच्च' इति स्यात् ।

मध्ये आधारशक्तिञ्च अनन्तं पृथिवीं यजेत् ।
साङ्गोपाङ्गं तु संपूज्य ध्यायेद्देवं[३] महेश्वरम् ॥ १० ॥

ऊर्द्ध्ववक्त्रं च जटिलं द्विभुजं रक्तवाससम् ॥ ११ ॥

रक्तवर्णं भस्मयुतं नागयज्ञोपवीतिनम् ।
भैरवाष्टकसंयुक्तं चन्द्रार्धकृतशेखरम् ॥ १२ ॥

त्रिणेत्रं शूलडमरुधरं व्याघ्राजिनाम्बरम् ।
सर्वलक्षणसंपन्नं[४] दुर्निरीक्षं सुरासुरैः ॥ १३ ॥

असिताङ्गादिकान् तत्र यज्ञादींश्च प्रपूजयेत् ।
ततः क्रव्यादमुख्येभ्यः[५] पूजयेद्रक्तचन्दनैः ॥ १४ ॥

न बिल्वपत्रैः कल्हारैर्न[६] तुलस्या कदाचन ।
करवीरैर्न पद्मैश्च नार्चयेदत्र शङ्करम् ॥ १५ ॥

मन्दारैः कुरवकैः शालैः तथा धुत्तूरकैरपि ।
श्वेतभाण्डैर्हयारिश्च (?) धुता (?) शोकगणैरपि ॥ १६ ॥

नमो नम इति मन्त्रेण नमः शिवायेति तथा ।
नोच्चरेत् प्रणवं तत्र तथा तैर्मातृकैरपि (?) ॥ १७ ॥

पायसं चाष्टधा कृत्वा मृत्पात्रे विनिवेदयेत् ।
पाद्यमर्घ्यं ततो दद्यात् तथा चाचमनीयकम् ॥ १८ ॥

चरौ पूर्वादितः स्थाप्य (?) पालिका चाष्ट एव हि ।
लाजापूर्णं तथैकं तु द्वितीयं पिष्टकान्वितम् ॥ १९ ॥

३. एतदन्तं लण्डन्कोश एव वर्तते ।
४. स्व. म. अत्र पङ्क्तिः भूयसा लुप्ता ।
५. 'क्रव्यादाय नमस्तुभ्यम्' इति शुद्धिकौमुदी पृ. ११६.
६. स्व. म. अत्र पङ्क्तिः प्रायो लुप्ता । लण्डनकोशे 'धूमरकैः' इति

पञ्चमं फलसमृद्धं[७] षष्ठं च व्रीहिसम्भृतम् ।
सप्तमं तिलपिष्टैश्च[८] गुडपूर्णं[९] तथाष्टमम् ॥ २० ॥

अष्टौ दीपाः प्रदातव्याः अष्टौ नागाः सुशोभनाः ।
तोरणैकं खाग (१) यष्टिमयं[१०] वंशमयं च वा ॥ २१ ॥

[११]नैवेद्यं चाष्टधा कुर्यात् कृताञ्जलिरिदं पठेत् ।
[१२]प्रेतस्यास्य शुभान् लोकान् प्रयच्छतेति शाश्वतान् ॥ २२ ॥

अस्माकमायुरारोग्यं सुखं च ददताम्बरम् ।
श्मशानस्योत्तरे भागे प्रेतस्य मस्तकोपरि ॥ २३ ॥

शुचौ देशे काष्ठपंक्तिं[१३] हस्तमानं निवेशयेत् ।
क्षीरिवृक्षसमुद्भूते सहकारेऽथवा पुनः ।
प्रस्तरे पीतवस्त्रं च प्रेतस्यास्थीनि विन्यसेत् ॥ २४ ॥

रागाय (१) इति जप्त्वाथ उत्तरादि दिशः[१४] क्रमात् ।
तोयेनाभ्युक्ष्य प्रथमं दुग्धेन सेचयेत्ततः ॥२५॥

गन्धोदकेन क्षीरेण[१५] सर्वपैश्च प्रमार्जयेत् ।
[१६]पलाशवृन्तखण्डेन परिवृत्य क्षालयेत् (१) ॥२६॥

पञ्चगव्येन चाज्येन सेचयेत्तदनन्तरम् ।
जङ्घाजान्वस्थीनि ततः हृदयास्थि ततः परम् ॥२७॥

बाह्वोरस्थीनि च ततः शिरोजं परिकल्पयेत् ।
स्रोपक्षे च क्रमस्तत्र पूर्वभागे च वै शिरः ॥२८॥

७. ल. फलमूलाद्य° ८. ल. तिलसंमिश्रं ।
९. ल. गुडखण्डं । १०. ल. °मथ ।
११. श्राद्धविवेके अष्टाङ्गबलिरुद्दिष्टः । अत्राष्टधाकरणं तदनुवादोऽपि स्यात्, दृश्यतां पृ. ६३; पराशरगृह्यसूत्रे पृ. ५२५.
१२. अन्त्यकर्मदीपके पृ. ३६; शुद्धिकौमुदी पृ. १४६-१४८.
१३. ल. पङ्क्त्यां १४. ल. ततः ।
१५. ल. गौरेण १६. स्व. म. अर्धमिदं प्रायोः लुप्तम् ।

पश्चिमे तु भवेत् स्त्रीणामेवं धर्मो न हीयते ।
यथाक्रमेण संस्थाप्य चन्दनेन विलेपयेत् ॥२९॥

दुग्धेनाभ्युक्ष्य गन्धेन पुष्पं दद्याद् भूषाञ्चितम् (?) ।
[१७]वस्त्रेणाच्छाद्यालङ्कुर्याद्दक्षिणाभिमुखेन तु ॥३०॥

पद्मपण्डात् ततः पद्मं गृहीत्वा वा तथोत्पलात् ।
मातुलङ्गद्वयमानं लेपयेच्च तदुपरि[१८] ॥३१॥

ततश्च गोमयं दद्यात् स्त्रीपक्षे तु विवर्जयेत् ।
ततःकुण्ड[१९] अवटं परिपूरयेत् ॥३२॥

अभ्यर्च्य बान्धवैस्तत्र परितोऽस्य यथाविधि ।
क्षालयेन्मातुलङ्गैश्च गन्धतोयैः प्रसेचयेत् ॥३३॥

[२०]वारिणा तापनियाच(?) शुष्के तस्मिन्निधापयेत् ।
शाद्वले तरुमूले च सप्ताहं स्थापयेत्ततः ॥३४॥

तस्मात् पत्रादिना विप्र पङ्कादौ यदि शक्यते ।
दिवामृतस्य दिवसे रात्रौ रात्रिमृतस्य च ॥
स्त्रीणां रात्रौ विशेषोऽयमुत्थाय दक्षिणामुखः ॥३५॥

[२१]कुण्डतीर्थे सूर्यमुखः समुद्रे दक्षिणामुखः ।
पश्चिमं ब्रह्मपुत्रे तु पवनाशामुखेन तु ॥३६॥

[२२]पञ्चरत्नान्वितं कृत्वा गन्धचन्दनचर्चितम् ।
[२३]मृदः पिण्डे तु संस्थाप्य पलला[२४]भ्यन्तरेऽपि वा ॥३७॥

नमो नारायणायेति स्वाहेत्युक्त्वा विनिक्षिपेत् ।
ततः कृताञ्जलिर्भूत्वा मन्त्रमेतमुदीरयेत् ॥३८॥

१७. ल. °णाच्छादनं कुर्यात् । १८. ल. वस्तोपरि ।
१९. ल. कुण्डविले वाने इति । २०. स्व. म. इतोऽप्यशुद्धतरः पादः ।
२१. स्व. म. कुण्डे ।
२२. स्व. म. चत्वार्यक्षराणि लुप्तानि ।
२३. ल. मृत° । २४. ल. पलाश° ।

[25]नारायण परं धाम संसारात्त्राहि मां विभो।
[26]गृह्णास्थि [27]चामृतीकृत्य [28]यावच्चन्द्रार्ककारकाः ॥ ३९॥

[29]असगोत्रस्य शूद्रस्य नैवास्थिग्रहणं द्विजः।
कृत्वा पराकैः[30] शुद्धः स्याद् वेतनी (१)[31] द्विगुणं चरेत् ॥४०॥

चान्द्रायणं तु शूद्रस्य अन्त्यजे तु चतुर्गुणम्।
यथाकर्षुः भवेद् विप्रा अस्थिसञ्चयनस्य च ॥ ४१ ॥

अतिरिक्तेऽपि हीने वा हीनाङ्गे विकलीभवेत्।
स्त्रीकर्षुः वर्तुलः कार्यो द्वादशाङ्गुलविस्तृतः ॥ ४२ ॥

पुंसस्तु धनुषाकारश्चतुरङ्गुलविस्तृतः।
चतुर्दशाङ्गुलायामो निम्नः सप्ताङ्गुलः स्मृतः ॥ ४३ ॥

अष्टाङ्गुलायतः कार्यो निम्नः स चतुरङ्गुलः।
विस्तराद् द्व्यङ्गुलः कार्यः कुमारकर्षुरीरितः ॥ ४४ ॥

आद्वादशाब्दं कन्यायाः कार्यः कर्षुः षडङ्गुलः।
[32]निम्नश्च त्र्यङ्गुलश्चैवं शर्करादिविवर्जितः ॥ ४५ ॥

अत्रैकस्यां चितायां तु दह्यते चानुगामिनी।
कर्षुरेको भवेत्तत्र दम्पत्योरस्थिसञ्चये ॥ ४६ ॥

सा चेत् पृथक्चितायां तु नैकः कर्षुः प्रशस्यते।
[33]कक्षगर्भो भवेत्कर्षुरस्थि चैकत्र सञ्चयेत् ॥ ४७ ॥

२५. स्व. म. नारायणपदं लुप्तम्।
२६. गृहाणेत्यर्थे।
२७. स्व. म. °तु।
२८. स्व. म. वामृत·····ल. चामृभीकृत्य।
२९. स्व. म. ग्रन्थपातः।
३०. असगोत्रस्य द्विजस्य तथा शूद्रस्य चेत्युभयनिर्देशः।
३१. पराको व्रतविशेषः।
३२. ल. निम्नचतुर्गुरीरेव।
३३. ल. पद्मगर्भः।

आद्धीयद्रव्यमेकत्र स्थाल्यां पचनमेव हि ।
मन्यते वामभागे तु प्रेतस्यास्य हितं भवेत् ॥ ४८ ॥

ब्राह्मणेन न कर्तव्यं शूद्रस्यैवोर्ध्वदैहिकम् ।
शूद्रेण ब्राह्मणस्यैव मृते सांवत्सरात् क्वचित् ॥ ४९ ॥

[३४]असगोत्रः सगोत्रो वा यदि स्त्री यदि वा पुमान् ।
प्रथमेऽहनि यो दद्यात् स दशाहं समापयेत् ॥ ५० ॥

शिरसो वह्निना योगो येनाकारि सुतादिना ।
स एव तु[३५] दशाहानि प्रेतपिण्डं समापयेत् ॥ ५१ ॥

औरसानामभावे तु यद्यन्योऽप्यस्थिसञ्चयम् ।
कार्यं दाशाहिकं तेन नौरसेन कदाचन ॥ ५२ ॥

[३६]ज्येष्ठाभावे कनिष्ठो वा पिण्डं दद्याद्दशाहिकम् ।
समागतो यदा ज्येष्ठः शेषमेव समापयेत् ॥ ५३ ॥

रोगस्थे च व्रतस्थे च योगमार्गं गतेऽपि च ।
गलद्व्रणेऽपि कुर्वीत प्रेतकार्यं दशाहिकम् ॥ ५४ ॥

ज्येष्ठे सति विद्यमाने न कनिष्ठः क्रियां चरेत् ।
ततो दशाहमारभ्य यावदब्दं न पूर्यते ।
अष्टाहान्ते च पक्षान्ते मासान्ते चाथ मुण्डनम् ॥ ५५ ॥

यत्फलं समवाप्नोति प्रयागे मुण्डने कृते ।
तत्फलं समवाप्नोति प्रेताब्दे मुण्डने कृते ॥ ५६ ॥

पितर्युपरते चैव ज्येष्ठभ्रातरि मातरि ।
पितृव्ये पत्नीवर्गे[३७] च मुण्डनात् स्वर्गमाप्नुयात् ॥ ५७ ॥

३४. हारलता पृ. १७२; अन्त्यकर्मदीपके पृ. ४२; (आश्वलायनगृह्यपरिशिष्टादृदधृतम्); मदनपारिजाते च पृ. ४००-४०१.
३५. स्व. म. एवं तु । ३६. दृश्यतां मदनपारिजाते पृ. ४००-४०१.
३७. स्व. म. मार्गे ।

विशिखं मुण्डनं कुर्यात् प्रयागे सशिखं स्मृतम् ।
यावन्तः केशपाशाश्च निपतन्ति महीतले ॥
तावत्कालं वसेत्स्वर्गे विधिवन्मुण्डनात्ततः ॥ ५८ ॥

न मुण्डयति यो मोहात् प्राप्तकालो नराधमः ।
स पापो नरकं याति तिर्यग्योनौ च जायते ॥ ५९ ॥

महातीर्थे तु संप्राप्ते महागुरुनिपातने ।
न मुण्डयति यो मुण्डं शूकरत्वं स गच्छति ॥ ६० ॥

देवकार्याणि कृत्वा वै[३८] पैतृकं च विधानतः[३९] ।
अप्सु क्षिपामि केशांश्च पितॄणामपि तृप्तये ॥ ६१ ॥

चतुर्थदिवसं यावत् दद्यात् पिण्डं जलान्तिके ।
आर्द्रेण वाससा तत्र शुष्कवस्त्रेण चान्यतः ॥ ६२ ॥

प्रत्यहं तर्पणं कुर्यात् सकृत् सिद्धैश्च (?) बान्धवैः ।
असकृद्गुरुपक्षे च असकृद्दक्षिणामुखः ॥ ६३ ॥

वामभागे तु प्रेतस्य पचेदन्नं समाहितः ।
निरग्निर्बान्धवोऽन्यश्च यथास्नानं न जायते ॥ ६४ ॥

आमान्नैर्वैश्यशूद्रैश्च तथा सन्न्यासिनामपि ।
न पिण्डं विस्तृतं कुर्यात् सुदृढं तिलगर्भकम् ॥ ६५ ॥

यज्जातीयस्तस्य धान्यं तण्डुलं तस्य एव हि ।
गोधूमैर्वाथ नीवारैः सक्तुभिर्वापि निर्वपेत् ॥ ६६ ॥

३८. ल. संपाद्य ।

३९. ल. अत्र द्वौ अधिकौ श्लोकौ—

कृताञ्जलिपुटो भूत्वा इमं मन्त्रमुदीरयेत् ।
साक्षिणः सन्तु मे देवा विधिवन्मुण्डने मम ॥
पितरः तृप्तिमायान्तु मुण्डनेन विधानतः ।
आपो नारायणः प्रोक्तः आपो वै ब्रह्मणः सुतः ॥

क्षीराज्यं च गुडमधु प्रेतपिण्डे विवर्जयेत् ।
बिल्वामलकखर्जूरपनसाम्रफलानि च ॥ ६७ ॥

क्षीरस्य वर्जनं[४०] पिण्डे कपिलायाश्च तत्स्मृतम् ।
यावत् संवत्सरं नैव तावत् क्षीरं न दापयेत् ॥ ६८ ॥

मांसत्यागी ब्रह्मचारी विधवाब्राह्मणीषु च ।
तेषां संवत्सरं यावत् तावन्मांसं न दापयेत् ॥ ६९ ॥

साग्निकस्याग्निश्राद्धेऽपि मत्स्यमांसं न दापयेत्[४१] ।
निरग्निस्तु न प्रदद्यात् स्त्रीश्राद्ध उभयोरपि ॥ ७० ॥

वर्जयेत्तैजसं पात्रं शस्यते स्वश्म मृन्मयम् ।
सम्भवे रौप्यवैधे(?)वा[४२] न ताभ्रं योजयेत्क्वचित् ॥७१॥

श्वेतशालयोरन्नं द्विवारपूर्वपूरक(?)म् ।
प्रेतपादा (?)[४३] श्रपयित्वा प्रेतपिण्डं प्रदापयेत् ॥ ७२ ॥

प्रेतोपकरणैः सार्द्धं तदत्रैव नियोजयेत् ।
प्रेतस्य वामभागे तु प्रदद्याद्भर्भवर्जितम् ॥ ७३ ॥

विना जलेन प्रेतस्य शरावं नैव पूरयेत् ।
तस्याञ्जलित्रयं दद्यान्मृताहदिवसावधि ॥ ७४ ॥

पिण्डान्तिकाग्निभागे च दद्याद्दामसवारकैः[४४] (?) ।
कायतीर्थं[४५] जलं दत्त्वा [४६]सकृदेव जलं स्पृशेत् ॥ ७५ ॥

त्रिरात्रेण क्रिया यस्य तद्दिने वा समापयेत् ।
आदौ षडञ्जलीन् दद्यात्ततः पञ्चदशाञ्जलीन् ॥
तृतीये तु चतुस्त्रिंशदञ्जलीनां यथाविधि ॥ ७६ ॥

४०. ल. यज्जातीयस्य धान्यस्य ।
४१. स्व. म. °नात् ल. निवेदयेत् ।
४२. वार्क्षे इति स्यात् । ४३. स्व. म. °ङ्गामवारकैः ।
४४. पात्रे इति स्यात् । ४५. स्व. म. °तीर्थेन ।
४६. ल. दद्यात् ।

मुहूर्त्तानन्तरं स्नानं यावत् स्यात् त्रिमुहूर्त्तकम् ।
न मध्याह्ने न सायाह्ने न च रात्रौ विधीयते ॥ ७७ ॥
प्रेतश्राद्धं मासि मासि दशाहे वत्सरावधि ।
स्नानं कुर्यात् सचेलं तु आचम्य च हरिं स्मरेत् ॥ ७८ ॥
उत्थानगतवस्तूनि क्षालयेत् प्रोक्षयेत्ततः ।
यावद्दशाहपर्यन्तं तिक्तान्नं मधुरं घृतम् ॥ ७९ ॥
अत्युष्णान्नं न भोक्तव्यं पिप्पलीशृङ्गवेरकम् ।
अश्मपात्रे च सौवर्णे राजते नैव भोजयेत् ।
वृक्षपात्रे सोमपात्रे (?) जलजानां तथैव च ॥ ८० ॥
प्रशस्तं कदलीपत्रं[४७] मथवा कदलीत्वचम् ।
जलं प्रविश्य शोकार्त्तो[४८] जलमालोडयेत्त्रिभिः ॥ ८१ ॥
[४९]मध्यमाङ्गुष्ठकाभ्यान्तत् (?) स्नाने मज्जनमाचरेत् ।
त्रिःकुर्यादूगुरुपक्षे च सकृदन्यत्र शस्यते[५०] ॥ ८२ ॥
उदकं करिष्याम इति भार्यायाः सोदरेण तु[५१] ।
कुरुध्वमिति वक्तव्यं पुनरस्य[५२] शत (?) इत्यपि ॥ ८३ ॥
वर्षं प्रेतं समाभाष्य[५३] स्नानं कुर्यादनन्तरम् ।
श्यालाभावे श्यालपुत्रस्तत्पुत्रोऽपि विशिष्यते ॥ ८४ ॥
तदभावेऽपि तत्पुत्रस्तदभावे च योषितः ।
पुत्राभावेऽपि स्यात् पत्नी तदभावेऽपि सोदरः ॥ ८५ ॥

४७. ल. °पात्रम् ।
४८. ल. र्त्तैः ।
४९. ल. सव्यनामा° ।
५०. ल. सकृदन्या विधीयते ।
५१. ल. सोदरैरपि ।
५२. ल. °प्या ।
५३. ल. °ष्यं ।

अभावे भ्रातृपुत्रोऽपि तत्पुत्रोऽपि विशिष्यते ।
पुत्रे[५४] संविद्यमानेऽपि[५५] न स्वन्यः कारयेत्स्वधाम् ॥ ८६ ॥

अपुत्रस्य च या पुत्री सापि पिण्डप्रदा भवेत् ।
पुत्रा कुर्वन्ति प्रेतस्य क्षत्रविट्शूद्रयोनयः ॥ ८७ ॥

[५६]·····ह्यपुत्रेभ्यो न ददाति कदाचन ।
औरसो ज्येष्ठपुत्रो यः स पुत्रेषु क्रियां चरेत् ॥ ८८ ॥

पुत्राभावे ज्येष्ठ[५७]पुत्री तदभावे सधर्मिणी ।
तस्या अभावे भ्रातापि कन्यायास्तनयो न चेत् ॥
तदभावे पिता कुर्यान्मातापि तदभावतः ॥ ८९ ॥

तदभावे मातुलोऽपि [५८]भागिनेयोऽपि तं विना ।
भूतेशस्य च पूजायां दक्षिणाशामुखो भवेत् ॥ ९० ॥

श्राद्धीयानि च द्रव्याणि पक्वपात्रेषु सम्पचेत् ।
शिलायां चूर्णयेत्सर्वमस्थिसञ्चयनं चरेत् ॥ ९१ ॥

व्यक्तनाम लिखेत्तत्र इमशानाङ्गारकेन च ।
[५९]·····हरिं स्मृत्वाम्भसि क्षिपेत् ॥ ९२ ॥

प्रेतस्य बहुशो दाहाद् यद्यस्थि न हि लभ्यते ।
तन्मानशर्करास्तत्र गृह्णीयादस्थिसञ्चये ॥ ९३ ॥

[६०]विदेशमरणादस्य यद्यस्थि न च लभ्यते ।
तन्मानशर्करास्तत्र गृह्णीयादस्थिसञ्चये ॥ ९४ ॥

५४. ल. °षु । ५५. °मानेषु ।
५६. ल. स च दसन्यः । ५७. ल. ह्येषु ।
५८. एवं यत्र यत्र पादो वा पादभागो वा स्व. म. कोशे लुप्तः, ल. कोश उपलभ्यत स ल. कोशादुद्धृतः ।
५९. स्व. म. ल. उभयत्र पादं लुप्तम् ।
६०. इत आरभ्य श्लोकाः ९१– यावद् हारलतायामुपलभ्यन्ते । तथा दृश्यन्तां पितृदयिता पृ. ७७, अन्त्यकर्मदीपकम् पृ. ३०, श्राद्धविवेकः पृ. ६५, शुद्धितत्त्वम् पृ. ३०९ ।

..... यद्यस्थि न च लभ्यते ।
दाहयेत् कुशपत्रं च द्वादशाङ्गुलमानतः ॥ ९५ ॥
पित्रोश्च दाहो (?) विज्ञेयः पालासैश्च सबृन्दकैः ।
वेष्टयित्वा यथास्थानं मृगचर्मेण (?)[६१] वेष्टयेत् ॥ ९६ ॥
[६२]लेपयेद् यवचूर्णेन ऊर्णासूत्रैश्च वेष्टयेत् ।
चत्वारिंशत् शिरोदेशे ग्रीवायां च तथा दश ॥ ९७ ॥
उरःस्थाने न्यसेत् त्रिंशदुदरे विंशतिं न्यसेत् ।
पञ्च स्युः[६३] दक्षिणे भुजे वामेप्येवं विधीयते ॥ ९८ ॥
अङ्गुलिषु तथैकैकं गुण्ठयेत् सर्वतस्तनौ ।
दक्षिणे चरणे[६४] त्रीणि त्रीनि वामे ततो न्यसेत् ॥ ९९ ॥
शिश्ने देयानि चत्वारि पञ्च स्युः[६५] दक्षिणोरके ।
वामोरावपि पञ्च स्युर्विन्यसेदपि नान्यथा ॥१००॥
न्यसेज्जानुनोर्जङ्घयोर्क्रमात् पञ्च दशच्छदान् ।
पादाङ्गुलिषु चैकैकमेवं निर्माय पुत्तलीम् ॥१०१॥
शतत्रयं षडधिकपत्राणि ब्राह्मणस्य तु ।
गुरुपक्षे तु तज्ज्ञेयं तदर्धं ब्राह्मणेषु च ॥१०२॥
शतद्वयं क्षत्रियस्य वैश्ये सार्द्धशतं भवेत् ।
अष्टोत्तरशतं ग्राह्यं शूद्रस्य तु विशेषतः ॥१०३॥
अभावे कृष्णलस्यैव पत्राण्यपि नियोजयेत् ।
केवलं वा कुशेनापि गुरुपक्षेऽनलेन तु ॥१०४॥

६१. ल. चूर्णैश्च ।
६२. ल. पञ्चाशत् ।
६३. ल. वृषणे ।
६४. ल. पञ्चाशत् ।
६५. दृश्यतां हारलता पृ. १४२, पितृदयिता पृ. ७७, अन्त्यकर्मदीपके पृ. ३०, श्राद्धविवेके पृ. ६७, शुद्धितत्त्वे पृ. ३०९ ।

घृतेन दाहयेत् प्राज्ञः शरपत्रैश्च दाहयेत् ।
कुशाद्यभावे विज्ञेयं द्विजातीयैश्च[६६] चर्मणा ॥१०५॥

अभावे कृष्णसारस्य गव्यस्य (?) च विशेषतः ।
पत्रार्धं विन्यसेत्तत्र पृथङ्न्यासविधिं शृणु ॥१०६॥

शीर्षे विंशति पत्राणि बाह्वोश्चापि च वै दश ।
वक्षःस्थले षोडशं तु उदरे तुर्यमेव हि ॥१०७॥

अष्टावष्टौ पादयुगं पञ्च पञ्च तथाङ्गुलीः ।
कराङ्गुलिषु चैकैकं तुर्यपत्रैस्तु वै मुखम् ॥१०८॥

पञ्चविंशतिभिर्गुह्यं तद्वत् कटावुदाहृतम् ।
त्रिंशत्पत्रैः पृष्ठभागं विज्ञेयं विप्रमात्रके ॥१०९॥

वैश्ये शतं तु यत् प्रोक्तं तत्रार्यं च विधिक्रमः ।
षोडशैश्च शिरः ख्यातं तुर्यपत्रैस्तु वै मुखम् ॥११०॥

द्वादशभिर्हृदि स्थानमष्टपत्रैस्तु वै कटिः ।
अष्टावष्टौ पादयुग्ममुदरं तुर्यपत्रकैः ॥१११॥

पादयुग्मं दशभिश्च पञ्च पञ्च दशाङ्गुलीः ।
दशभिः करमित्याहुर्वैश्यवत् शूद्रकेऽपि च ॥११२॥

अधिकाष्टौ च वृषणे षष्ठे द्वे[६७] वृषणेऽपि च ।
पञ्चाशदपि स्त्रीपक्षे तत्रापि च विधिं शृणु ॥
दशभिश्च शिरः प्रोक्तं पञ्च पञ्च भुजद्वये ॥११३॥

तुर्यं तुर्यं भवेत् पादावष्टाभिरुदरं भवेत् ।
तुर्येण च मुखं ज्ञेयमुपस्थे चैवमेव हि ॥११४॥

वेष्टयेत् शरपत्रैश्च गोमयेन प्रलेपयेत् ।
मातृकाम्न्यसेद्देहे स्त्रीशूद्राणां नमोन्तकम् ॥११५॥

६६. स्व. म.·····°स्य ।
६७. स्व. म. षष्ठोद्द्वे° ।

पर्णदाहानन्तरं च यद्यस्थीनि क्वचिल्लभेत् ।
पुनर्दाहश्चितायां तु ब्राह्मणस्य विधीयते ॥११६॥
मातापित्रोः क्षत्रियस्य च शवदाहे स्वहस्तकम् ।
कर्तुर्दक्षिणहस्ते च कुर्यात् कुशमयं शवम् ॥११७॥
त्रिशुक्लदिवसे चैव आषाढे माघवेऽपि वा ।
निवेशयेच्चितायां च शवधर्मेण दाहयेत् ॥११८॥
अस्थिसञ्चयनं नास्ति श्मशाने देवतार्चनम् ।
समर्पयेत् त्रिरात्रेण एष धर्मो न हीयते ॥११९॥
दग्धे पलाशपुरुषे जीवन्नायाति चेत् पुमान् ।
अग्न्याधानं विनिर्वर्त्य नित्यहोमं समाप्य च ॥१२०॥
तमन्नालभ्यकुर्वीत प्रसृतं च घृताहुतीः ।
अग्न्याधानाद्[६८] नाम वीशेयत्[६९] (?) शेषं कर्म समापयेत् ॥१२१॥
प्रदद्यात् काञ्चनं धेनुं दक्षिणां सतिलं घृतम् ।
शान्तिं कुर्वीत यज्ञान्ते शान्त्या चोत्पवनेन च ॥१२२॥
ब्राह्मणान् भोजयेत् शक्त्या तेन जीवति मानवः ।
यदा तु साग्निको दैवात् पतितो निधनं गतः ॥१२३॥
पुत्रो वा तस्य भ्राता वा प्रायश्चित्तं समाचरेत् ।
ततस्तस्य क्रियां कुर्याच्चं दहेल्लौकिकाग्निना ॥१२४॥

इति स्वरूपमत्स्यपुराणे षट्पदकार्यासाहस्रे[७०] अस्थिसञ्चयनपर्णदाहविधौ
त्रयस्त्रिंशत्तमोऽध्यायः ॥ ३३ ॥

६८. स्व. म. अध्यानाद् ल. अध्यानद् ।
६९. 'आयुयेष्टिम्' इति स्यात् ; सैवोष्ठि ग्रन्थान्तरेष्वत्र विहिता ।
७०. ल. नास्ति ।

APPENDIX—1

EXTRACTS IN GARUḌAPURĀṆA FROM WORKS ON DHARMA—YĀJÑAVALKYASMṚTI AND PARĀŚARASMṚTI COMPARED WITH THEIR RESPECTIVE SOURCES.

	GP.	YĀJ.
Ch. 93		Ācāra, Upodghāta (Prakaraṇa 1). pp. 2-4
v.	3a	2a
	3b	3a
	4a	3b
	4b	} 4
	5	}
	6	5
	7	6
	इष्टाचारो दमोऽहिंसा दानं स्वाध्यायकर्म च ।	इज्याचारदमाहिंसा दानस्वाध्याय कर्मणाम् ।
	अयञ्च परमो धर्मो यद्योगेनात्म-दर्शनम् ॥ 8	अयं तु परमो धर्मो यद्योगेनात्म-दर्शनम् ॥ 8
	चत्वारो वेदधर्मज्ञाः पराञ्चैविद्यमेव वा ।	चत्वारो वेदधर्मज्ञाः पर्षञ्चैविद्यमेव वा ।
	सत्रते यत्स्वधर्मैः स्याद्देवाराध्यात्म-वित्तमः ॥ 9	सा ब्रूते यं स धर्मः स्यादेको वाऽ-ध्यात्मवित्तमः ॥ 9
		Brahmacāri (Pra. 2) pp. 4-13
	10	10
	11	11
	12	12
	13	13
Ch. 94		
	1	14
	2	15
	3	16
	4	17

GP.	YAJ
5	18
6	19
मुखानि 7	20 खानि
8	21
9	22
10	23
11	24
12	25
13	26
सर्वं, अस्य, अपरान् 14	27 लब्धं, तस्य, आचरेत्
15	29
16	30
17	31
18	32
मधु मांसं तथा स्वित्रं इत्यादि परिवर्जयेत् 19a	33 मधुमांसाञ्जनोच्छिष्ट- शुक्तस्त्रीप्राणिहिंसनम् । भास्करालोकनाश्लील- परिवादादि वर्जयेत् ।।
19b, 20a, 20b, 21a,	34a, 34b, 35a, 35b.
21b, 22a	36
22b, 23a	37
23b, c	38
24, 25, 26,	39, 40, 41.
यजुः साम पठेत्तद्वदथर्वाङ्गिरसं द्विजः ।	यजूंषि शक्तितोऽधीते योऽन्वहं घृतामृतैः ।
सन्तर्पयेत् पितॄन्देवान्सोऽन्वहं हि घृतामृतैः ॥ 27	प्रीणाति देवानाज्येन मधुना च पितॄंस्तथा ॥
	स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत् । सामानि तृप्तिं कुर्याच्च पितॄणां मधुसर्पिषा ॥
	मेदसा तर्पयेद्देवानथर्वाङ्गिरसः पठन् । पितॄंश्च मधुसर्पिर्भ्यांमन्वहं शक्तितो द्विजः ॥ 42-44
वेदवाक्यं पुरा-गुश्च नाराशंसीश्च गाथिकाः ।	वाकोवाक्यं पुराणं च नाराशंसीश्च गाथिकाः ।

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इतिहासांस्तथा वेदान्-	इतिहासांस्तथा विद्याः शक्त्याधीते हि
योऽधीते शक्तितोऽन्वहम् ॥ 28	योऽन्वहम् ॥ 45
सन्तर्पयेत्पितॄन्देवान्	मांसक्षीरौदनमधुतर्पणं स दिवौकसाम् ।
मांसक्षीरौदनादिभिः ।	करोति तृप्तिं कुर्याच्च पितॄणां
ते तृप्तास्तर्पयन्त्येनं	मधुसर्पिषा ॥ 46
सर्वैकामफलैः शुभैः ॥ 29	ते तृप्तास्तर्पयन्त्येनं सर्वैकामफलैः
	शुभैः । 47a
30a	47b
भूमिदानस्य तपसः	त्रिर्वित्तपूर्णपृथिवीदानस्य फलमश्नुते ।
स्वाध्यायफलभाग् द्विजः 30b	तपसश्च परस्येह नित्यस्वाध्याय-
	वान्द्विजः ॥ 48
तद्भावे 31	49 तदभावे.
साधयेत् 32	50 साधयन्

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गुरवे च धनं दत्त्वा स्नात्वा च	गुरवे तु वरं दत्त्वा
तदनुज्ञया 1b	स्नायीत तदनुज्ञया 51a
समापितब्रह्मचर्यो लक्षण्यां	अविप्लुतब्रह्मचर्यो
स्त्रियमुद्वहेत् ।	लक्षण्यां स्त्रियमुद्वहेत् ।
अनन्यपूर्विकां कान्तां	अनन्यपूर्विकां कान्तां
असपिण्डां यवीयसीम् ॥ 2	असपिण्डां यवीयसीम् ॥ 52
3	53
द्विपञ्चनवविख्यात्	दशपूरुष विख्यातात्
श्रोत्रियाणां महाकुलात् ।	श्रोत्रियाणां महाकुलात् ।
सवर्णः श्रोत्रियो विद्वान्	स्फीतादपि न सञ्जारि-
वरो दोषान्वितो न च ॥ 4	रोगदोषसमन्वितात् ॥ 54
शूद्रा, न यत् 5	56 शूद्रात्, नैतत्
अनुपूर्वेण, विशाद्भार्यां वा 6	57 अनुपूर्व्येण, विशां भार्या स्वा
7	58
यज्ञस्थाय, गोयुगं 8	59 यज्ञस्य, गोद्वयं
9	60
कन्यकाच्छलात् 10	61 कन्यकाछलात्
11	—

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	12	62	
	13	63	
एषां	14	64	गम्यं तु
सुदुष्टां तु परित्यजेत्	15	65a	
		66b	दूषयंस्तु मृषा शतं।
अपुत्रां, सगोत्रे	16	68	अपुत्रां, सगोत्रो
	17	69	
कृत,	18	70	हृत
तासां, सर्ववेदा मेध्यो	19	71	आसां, सर्वमेध्यत्वं
ऋतेऽशुद्धे त्यागं करोति / या / वधे,	20	72	ऋतौ शुद्धिः, त्यागो विधीयते वधादौ,
सुरापी व्याधिता द्वेष्ट्री विहर्त्तव्या प्रियंवदा।		73a	× × धूर्ता वन्ध्यार्थघ्न्य × अधिविन्ना तु भर्त्तव्या
भर्त्तव्या चान्यथा ह्येन ऋषयो हि भवेन्महत्॥	21	74a	महदेनोऽन्यथा भवेत्
यत्राविरोधो दम्पत्यो- स्त्रिवर्गस्तत्र वर्द्धते।	22a	74b	यत्रानुकूल्यं दम्पत्यो- स्त्रिवर्गस्तत्र वर्द्धते।
····या···	22b	75a	···वा···
	23a	75b	
शुद्धां त्यजंस्तृतीयांशं दद्यादाभरणं स्त्रियाः॥	23b	76b	त्यजन्दाप्यस्तृतीयांशं अद्रव्यो भरणं स्त्रिया॥
	24a	77a	
·····तासु·····	24b	79a	···तस्मिन्···
ब्रह्मचारी च·····	25a	79b	···ब्रह्मचार्येव···
·····कामान्·····	25b	80a	···क्षामां···
लक्षण्यं जनयेद्देवं पुत्रं रोगविवर्जितम्॥	26a	80b	सुस्थ इन्द्रौ सकृत्पुत्रं लक्षण्यं जनयेत्पुमान्॥
	26b	81a	
यतस्ततः	27a	81b	यतः स्मृताः।
	27b	82a	
	28a	82b	
	28b	83a	
श्वश्वशुरयोः कुर्यात्- पादयोर्वन्दनं सदा।	29a	83b	कुर्याच्छ्वश्वशुरयोः पाद- वन्दनं भर्तृतत्परा।

GP.	YĀJ
क्रीडाशरीरसंस्कार····· 29b	84a क्रीडां शरीरसंस्कारं··· ··· ।
30a	84b
रक्षेत्कन्यां पिता बाल्ये	
यौवने पतिरेव ताम् ॥ 30b	
वार्द्धक्ये रक्षते पुत्रो	
ह्यन्यथा ज्ञातयस्यथा ।	
पतिं विना न तिष्ठेत	
दिवा वा यदि वा निशि ॥ 31	
ज्येष्ठां धर्मविधौ कुर्यान्	
न कनिष्ठां कदाचन । 32a	
दाहयेदग्निहोत्रेण	दाहयित्वाग्निहोत्रेण
स्त्रियं वृत्तवतीं पतिः ॥ 32b	89a ····· ॥
अविलम्बितः । 33a	89b ·····अविलम्बयन् ॥
हिता भर्तुर्दिवं गच्छेत्-	
इह कीर्तिरवाप्य च ॥ 33b	

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विप्रान्मूर्द्धाभिषक्तो हि	विप्रान्मूर्धावसिक्तो हि
क्षत्रियार्था विशःस्त्रियाम् । 1b	91a क्षत्रियायां विशः स्त्रियाम् ।
जातोऽम्बष्ठस्तु शूद्रायां	अम्बष्ठः शूद्रयां निषादो
निषादः पर्वतोऽपि वा । 2a	91b जातः पारशवोऽपि वा ।
माहिष्यः क्षत्रियाज्जातो	वैश्या शूद्रयोस्तु राजन्यान्-
वेश्यायां म्लेच्छसञ्ज्ञितः । 2b	92a माहिष्योग्रौ सुतौ स्मृतौ ।
शूद्रायां करणो वैश्यात्	वैश्यात्तु करणः शूद्रयां
विद्वानेष विधिः स्मृतः । 3a	92b विज्ञास्वेष विधिः स्मृतः ।
···वैदेहक··· 3b	93a ·····वैदेहिकः·····
शूद्राज्जातस्तु चाण्डालः	शूद्राज्जातस्तु चण्डालः
सर्ववर्णविगर्हितः । 4a	93b सर्वधर्मबहिष्कृतः ।
क्षत्रियायां मागधो वैश्यात्	क्षत्रिया मागधं वैश्यात्-
शूद्रा क्षेत्रावमेव च । 4b	94a शूद्रास्त्वत्तारमेव च ॥
शूद्रयामयोगवं·····। 5a	94b शूद्रादायोगवं ····· ।
5b	95a

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असंस्तुतास्तु वै ज्ञेयाः·····।	6a	95b	असत्सन्तस्तु विज्ञेयाः·····।
जात्युत्कर्षाद् द्विजो ज्ञेयः			जायुत्कर्षो युगे ज्ञेयः
सप्तमे पञ्चमेऽपि वा।	6b	96a	सप्तमे पञ्चमेऽपि वा।
·····पूर्ववच्चोत्तरावरम्।	7a	96b	·····पूर्ववच्चाधरोत्तरम्।

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	7b	97a	
दानकालाद्दते···वैवाहिकाग्निषु	8a	97b	दायकालाद्दते···वैतानिकाग्निषु।
	8b	98a	
	9a	98b	
हुत्वाग्नौ ·····।	9b	99a	हुत्वाग्नीन् ·····।
	10a	99b	
योगक्षेमादिसिद्ध्यर्थ-			उपेयादीश्वरं चैव
मुपेयाश्वरं गृही।	10b	100a	योगक्षेमार्थसिद्धये।
	11a	100b	
वेदानथ·····।	11b	101a	वेदार्थवं·····।
·····अनुसिद्ध्यर्थं·····।	12a	101b	·····प्रसिद्ध्यर्थं·····।
	12b	102a	
	13a	102b	
देवेभ्यस्तु हुतं चाग्नौ			देवेभ्यश्च हुतादन्नात्
क्षिपेद्भूतबलिं भवेत्	13b	103a	शेषाद्भूतबलिं हरेत्॥
·····भूमौ च·····	14a	103b	·····भूमौ श्व·····।
	14b	104a	
·····अन्वहं·····पचेच्च·····	15a	104b	···सततं·····पचेद्·····।
	15b	105a	
·····अतिथिकृत्यांश्च·····	16a	105b	·····अतिथिभृत्यांश्च·····।
	16b	×	
	17a	×	
·····चैव भुज्यते	17b	106a	·····अशनता तथा।
	18a	106b	
अतिथिभ्यस्तु वर्णेभ्यो			अतिथित्वेन वर्णानां
देयं शक्त्यनुपूर्वशः।	18b	107a	देयं शक्त्यानुपूर्वशः।

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अप्रणम्योऽतिथिः सोऽय-		अप्रणोद्योऽतिथिः साय-	
मपि नात्र विचारणा ।	19a	मपि वाग्भूतृणोदकैः ।	107b
		Even if he comes in the evening, not to be said no.	
संहृत्य····· ।	19b	सत्कृत्य····· ।	108a
आगतान्भोजयेत्सर्वान्		भोजयेच्चागतान्काले	
महोक्षं श्रोत्रियाय च ।	20a	सखिसंबन्धिबान्धवान् ॥	108b
		महोक्षं वा महाजं वा	
		श्रोत्रियायोपकल्पयेत् ।	109a
·····त्वर्च्यां·····	20b	····· त्वर्ध्यां ····· ।	110a
·····च. प्रत्युद्गिन्नजः·····	21a	·····यज्ञं प्रत्यृत्विजः····· ।	110b
·····प्रोक्तः·····	21b	·····ज्ञेयः ····· ।	111a
	22a		111b
	22b		112a
	23a		112b
श्रोत्रियं वातिथिं तृप्त-		अतिथिं श्रोत्रियं तृप्त-	
मासीमान्तादनुव्रजेत् ।	23b	मासीमान्तमनुव्रजेत् ।	113a
	24a		113b
···हुत्वाग्नौ भोजनं ततः ।	24b	·····हुत्वाग्नीँस्तानुपास्य च ।	114a
कुर्याद्भूत्यैः समायुक्तैः		भृत्यैः परिवृतो भुक्त्वा	
चिन्तयेदात्मनो हितम् ।	25a	नातितृप्त्याथ संविशेत् ।	114b
ब्राह्मे मुहूर्ते चोत्थाय		ब्राह्मे मुहूर्ते चोत्थाय	
मान्यो विप्रो धनादिभिः ।	25b	चिन्तयेदात्मनो हितम् ।	115a
वृद्धार्तानां समादेयः		वृद्धभारिनृपस्नात-	
पन्था वै भारवाहिनाम् ।	26a	स्त्रीरोगि वरचक्रिणाम् ।	
		पन्था देयो नृपस्तेषां	
		मान्यः स्नातश्च भूपतेः ॥	117
·····दानादि·····	26b	·····दानानि····· ।	118a
	27a		118b
·····धर्मः ·····	27b	·····कर्म ····· ।	119a
·····पशु·····	28a	·· ····· पाशु ····· ।	119b
शूद्रस्य द्विजशुश्रूषा		शूद्रस्य द्विजशुश्रूषा	
द्विजो यज्ञं न हापयेत् ।	28b	× ×	120a

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·····संयमः ।	29a	122a ····· निग्रहः ।
दमः क्षमाऽऽर्जवं दानं·····।	29b	122b दानं दमो दया क्षान्तिः·····।
	29c	123b
·····य ·····		·····
स हि सोमं पातुमर्हति ।	30a	124a स हि सोमं पिबेद्द्विजः ।
स्यादन्नं वार्षिकं तस्य		प्राक्सौमिकीः क्रियाः
कुर्यात् प्राक् सौमिकीं क्रियां ।		कुर्याद्यस्यान्नं वार्षिकं भवेत् ।
	30b	124b
	31a	125a
·····ग्रहणेष्ट्रिश्च·····यस्नतः ।	31b	125b ···आग्रयणेष्ट्रिश्च···चैव हि ।
	32a	126a
हीनद्रव्यं·····	32b	126b हीनकल्पं ·····।
	33a	127a
यज्ञार्थलब्धं नादद्यात्		यज्ञार्थं लब्धमदद्वत्
·····।	33b	127b ·····।
·····त्रैहिको ह्यस्तनोऽपि वा ।	34a	128a ·····ऽयाहिकोऽश्वस्तानो-
		ऽपि वा ।
	34b	128b

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	35a	129a
·····गोत्रेभ्यः ·····	35b	130a ·····याज्येभ्यः ·····।
दम्भहेतुकपापण्डि-		दम्भिहैतुकपाखण्डि-
बकवृत्तीश्च वर्जयेत् ।	35c	130b बकवृत्तीश्च वर्जयेत् ।
·····नखैः ·····।	36a	131a ····· ·····नख ·····।
	36b	131b
अप्रियं न वदेज्जातु		न संशयं प्रपद्येत
ब्रह्मसूत्री विनीतवान् ।		132a नाकस्मादप्रियं वदेत् ।
देवप्रदक्षिणान् कुर्याद्		दाक्षायणी ब्रह्मसूत्री
यष्टिमान् सकमण्डलुः ॥	37	वेणुमान्सकमण्डलुः ।
		कुर्यात्प्रदक्षिणं देवं-
		133 ऋद्गोविप्रवनस्पतीन् ॥
····· भस्म ·····।	38a	134a ·····धर्म·····।

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..... द्विजन्मनाम् ।	38b	134b	 द्विजन्मनः ।
नेक्षेतार्क्ष्यर्कं ।	39a	135a	नेक्षेतार्कं न ।
न मूत्रं पुरीषं वापि		135b/1	न च मूत्रं पुरीषं वा
स्वपेत् प्रत्यक्शिरा न च ।	39b	136b/2	स्वपेत्प्रत्यक्शिरा न च ।
..... विधाणि न संक्षिपेत् ।	40a	137a	 रेतांसि न निक्षिपेत् ।
	40b	137b	
पिबेन्नाञ्जलिना तोयं ।	41a	138a	जलं पिबेन्नाञ्जलिना ।
..... कितवैः च ।	41b	138b	 धर्मज्ञैः वा ।
..... नदीतटम् ।	42a	139a	 नदीतरम् ।
..... अङ्गारं ।	42b	139b	 अङ्गार ।
	43a	140a	
	43b	140b	
..... च ।	44a	142a	 वा ।
हस्ते च च ।	44b	142b	हस्तेन तु ॥
	45a	143a	
	45b	143b	
अनध्यायस्त्वहं प्रेते			ऽयहं प्रेतेष्वनध्यायः
..... ।	46a	144a	 ।
..... स्वशाख मृते ।	46b	144b	 स्वशाखा तथा ।
..... निपातनात् ।	47a	145a	 निपातने ।
..... स्वनिर्श ।	47b	145b	 द्युनिर्श ।
	48a	146a	
	48b	146b	
..... शूकरैः ।	49a	147a	 मूषकैः ।
..... शुकपाते ।	49b	147b	 शुक्रपाते ।
..... बाल ।	50a	148a	 बाण ।
	50b	148b	
	51a	149a	
	51b	149b	
दिग्दाहे पांशुवर्षे च ।	52a	150a	पांशुवर्षे दिग्दाहे ।
	52b	150b	
..... गिरि ।	53a	151a	 इरिण ।
	53b	151b	

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वेदद्विष्टं तथाचार्यं		देवर्त्विक्स्नातकाचार्य-
राजच्छायां परस्त्रियम् ।	54a	152a राज्ञां छाया परस्त्रियाः ।
·····उद्वर्तनानि च ।	54b	152b ·····उद्वर्तनादि च ।
	55a	153a
·····पादान्तानां····· ।	55b	154b ····· पादाम्भांसि ····· ।
श्रुतिस्मृत्युक्तमाचारं		श्रुतिस्मृत्युदितं सम्यङ्
कुर्यान्मर्मणि न स्पृशेत् ।	56a	154b नित्यमाचारमाचरेत्
		आमृत्योः श्रियमाकाङ्क्षेत्-
		153b न किंचिन्मर्मणि स्पृशेत् ।
·····सुतं·····	56b	155b ·····पुत्रं····· ।
आचरेत्सर्ववेदा धर्मं		कर्मणा मनसा वाचा
तद्विरुद्धं तु नाचरेत् ।	57a	यस्नाद्धर्मं समाचरेत् ।
मातापित्रतिथीत्यृक्चैः		अस्वर्ग्यं लोकविद्विष्टं
विवादं नाचरेद् गृही ।	57b	156 धर्म्यमप्याचरेन्न तु ॥
		मातापित्रतिथिभ्रातृ-
		जामिसंबन्धिमातुलैः ।
		वृद्धबालातुराचार्य-
		157 वैद्यसंश्रितबान्धवैः ॥
		ऋत्विक्पुरोहितापत्य-
		भार्या दाससनाभिभिः ।
		विवादं वर्जयित्वा तु
		158 सर्वाल्लोकान्जयेद् गृही ॥
	58a	159a
स्नायान्नदीप्रस्रवण-		स्नायान्नदीदेवखात-
देवखातह्रदेषु च ।	58b	159b ह्रदप्रस्रवणेषु च ।
वर्जयेत्परशय्यादि		परशय्यासनोद्यान-
न चादनीयादनापदि ।	59a	गृह्यानानि वर्जयेत् ।
		अदत्तान्यग्निहीनस्य
		160 नान्नमद्यादनापदि ॥
कदर्यं बद्धवैराणां		कदर्यबद्धचौराणां
तथा चानग्निकस्य च ।	59b	161a क्लीबरङ्गावतारिणाम् ।
·····(वार्द्धुष्य·····)	60a	161b ·····(वार्धुष्य) ·····।
पात्रान्तरचिकित्सानां		चिकित्साकातुरस्कृद्ध—

GP.	YAJ.
क्लीवरङ्गोपजीविनां ।। 60b	162a पुंश्चलीमत्तविद्विषाम् ।
61a	162b
शास्त्रविक्रयिणश्चैव	अवीरास्त्रीस्वर्णकारः
स्त्रीजितग्रामयाजिनां ।। 61b	स्त्रीजितग्रामयाजिनाम् ।
	शस्त्रविक्रयिकर्मार-
	163a तन्तुवायश्वधृत्तिनाम् ।।
62a	164a
पिशुनानृतिनोश्चैव	पिशुनानृतिनोश्चैव
सोमविक्रयिणस्तथा । 6_b	तथा चाक्तिकबन्धिनाम् ।
	एषामन्नं न भोक्तव्यं
	165 सोमविक्रयिणस्तथा ।।

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63a	×
न भोक्तव्यं । 63b	167a अनर्चितं ।
भक्तं पतितोक्षितम् । 64a	167b शुक्तं पतितेक्षितम् ।
..... पर्याप्तं । 64b	168a पर्यायान्नं ।
..... पाद । 64c	168b पदा ।
65	166
..... संभृतम् । 66a	169a संस्थितम् ।
..... नापि । 66b	169b अपि ।
.....स्त्रीणां	 स्त्रैण-
पयश्च परिवर्जयेत् । 67a	170b मारण्यकमथाविकम् ।
.....मांसानि वर्जयेत् । 67b	171a प्रतुदद्विड्भान् ।
.....बलाकवककटिट्टिभान् । 68a	172b सर्वांश्च ग्रामवासिनः ।
68b	173b
कुररं जालपादञ्च	कलविङ्कं सकाकोलं
खञ्जरीटमृगद्विषः । 69a	कुररं रज्जुदालकम् ।
	जालपादान्खञ्जरीटान्-
	174 अज्ञातांश्च मृगद्विजान् ।
चाषान्मत्स्यान्नक्तपादान्	चाषांश्च रक्तपादांश्च
जग्ध्वा वै कामतो नरः । 69b	175a सौनं वल्लूरमेव च ।
बन्धुरं कामतो जग्ध्वा	मत्स्यांश्च कामतो जग्ध्वा

GP.	YĀJ.
सोपवासस्त्र्यहं भवेत्। 70a	175b सोपवासस्त्र्यहं वसेत्।
पलाण्डुलशुनादीनि	पलाण्डुं विड्वराहं च
जग्ध्वा चान्द्रायणञ्चरेत्। 70b	छत्राकं ग्रामकुक्कुटम्।
	लशुनं गृञ्जनं चैव
	176 जग्ध्वा चान्द्रायणं चरेत् ॥
श्राद्धे देवान्पितॄन्प्रार्च्य	प्राणात्यये तथा श्राद्धे
खादेन्मांसं न दोषभाक्। 71a	प्रोक्षितं द्विजकाम्यया।
	देवान्पितॄन्समभ्यर्च्य
	179 खादन्मांसं न दोषभाक् ॥
..... पशुरोमतः। 71b	180a पशुरोमभिः।
72a	180b
मांसं संत्यज्य···ततो हरिम्। 72b	181 सर्वान्कामानवाप्नोति ··· ···
	मांसविसर्जनात् ॥

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1a	××
सुवर्णराजताज्जानां	सौवर्णराजताज्जानां-
शङ्खरज्ज्वादिचर्मणाम्। 1b	उध्वंपात्रग्रहाश्मनाम्।
	शाकरज्जुमूलफल—
	182 वासोबिदलचर्मणाम् ॥
पात्राणाञ्चासनानाञ्च ····· । 1c	183a पात्राणां चमसानां च···॥
उत्पाद्रिः सुक्स्रुवयोः	चरुस्रुक्स्रुवसत्रेह—
ध्यान्यानां प्रोक्षणेन च। 2a	183b पात्राण्युष्णेन वारिणा।
	स्फ्यशूर्पाऽजिनधान्यानां
	184a मुसलोलूखलाऽनसाम् ॥
·· शाकास्थ्यादेः	प्रोक्षणं संहतानां च
चमसपात्रस्य मार्जनात्। 2b	184b बहूनां धान्यवाससाम् ॥
	तक्षणं दारुशृङ्गास्थ्नां
	गोवालैः फलसंभुवाम्।
	मार्जनं यज्ञपात्राणां
	185 पाणिना यज्ञकर्मणि ॥
सौषैरुदकगोमूत्रैः	सौषैरुदकगोमूत्रैः
शुद्धत्यावि[क]कौशिकम्। 3a	186a शुद्धत्यावि[क]कौशिकम् ॥
भैक्ष्य योषिन्मुखं पवम्	सगौरसर्षपैः क्षौमं

	GP.	YAJ.	
पुनः पाकान्महीमयम् ।	3b	187a	पुनः पाकान्महीमयम् ।
		b	कारुहस्तः शुचिः पण्यं
			भक्ष्यं योषिन्मुखं तथा ॥
	4a	189a	
भस्मक्षेपाद्विशुद्धिःस्याद्-			सलिलं भस्म मृद्वापि
भूशुद्धिर्मार्जनादिना ।	4b	189b	प्रक्षेप्तव्यं विशुद्धये ।
	5a	190a	
भस्माद्विर्लोहकांस्याना-			भस्माद्भिः कांस्यलोहानां
मम्लातश्च सदा शुचि ॥	5b	190b	शुद्धिः प्लावो द्रवस्य तु ॥
·····गन्धलेपापकर्षणात् ।	6a	191a	·····शुद्धिर्गन्धादिकर्षणात् ।
·····गोतृप्तिदं·····।	6b	192a	····· गोतृप्तिकृत् ·····।
	7a	192b	
·····गौदचैव वसुधानि च ॥	7b	193a	····· गौरधो वसुधानिलः ।
अधाजविप्रुषो मेध्यास्तथा च			अजाश्वयोर्मुखं मेध्यं
मलबिन्दवः ।	8a		न गोर्न नरजा मलाः ।
			पन्थानश्च विशुध्यन्ति
		194	सोमसूर्यांशुमारुतैः ॥
			मुखजा विप्रुषो मेध्याः -
		195a	तथाचमनविन्दवः ।
····· रथ्याप्रसर्पणे ॥	8b	196a	····· रथ्योपसर्पणे ।
·····अन्यत्परिधाय च ।	9a	196b	·····विपरिधाय च ॥
	9b	×	
	10	×	

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	1a	×	
अन्येभ्यो ब्राह्मणाः श्रेष्ठाः			सर्वस्य प्रभवो विप्राः
तेभ्यश्चैव क्रियापराः ।	1b		श्रुताध्ययनशीलिनः ।
			तेभ्यः क्रियापराः श्रेष्ठाः
		199	तेभ्योऽप्यध्यात्मवित्तमाः ॥
ब्रह्मवेत्ता च तेभ्योऽपि			न विद्यया केवलया
पात्रं विद्यात्तपोऽन्वितम् ।	2a		तपसा वापि पात्रता ।
			यत्र वृत्तमिमे चोभे

	GP.	YĀJ.
		200 तद्धि पात्रं प्रकीर्तितम् ॥
..... धान्य	2b	201a तिल ।
	3a	202a
	3b	202b
	4a	203a
याचिते चापि.....तु शक्तितः ।	4b	203b याचितेनापि ... स्वशक्तितः ।
	5a	204a
	5b	204b
	6	×
	7	×
	8a	205a
.....तारयते..... ।	8b	205b तारयति ।
.....द्वौपादौ.....प्रदृश्यते ।	9a	207a पादौ द्वौ...च दृश्यते ।
	9b	207b
	10a	208a
	10b	208b
	11a	209a
	11b	209b
	12a	×
भूदीपांश्चान्नवस्त्राणि सर्पिर्दत्वा व्रजेच्छ्रियम् ।	12b	210a भूदीपाश्चान्नवस्त्राभ्यः- तिलसर्पिः प्रतिश्रयान् ।
गृहधान्यच्छत्रमाल्य- वृक्षयानघृतं जलम् । शय्यानुलेपनं दत्त्वा स्वर्गलोके महीयते ॥	13	गृहधान्याभयोपान- च्छत्रमाल्यानुलेपनम् । 211 यानं वृक्षं प्रियं शय्यां दत्त्वात्यन्तं सुखी भवेत् ॥
	14	
	15	
	16	×
	17	
	18a	
..... गन्धाः प्रत्याख्येया न वारि च ।	18b	मत्स्या गन्धाः पुष्पं दधिक्षितिः । मांसं शय्यासनं धानाः 214 प्रत्याख्येयं न वारि च ॥

GP.	YĀJ.
19a	215a
..... द्विस्तथा। 19b	215b तथा द्विषः।
देवातिथ्यर्चनकृते	देवातिथ्यर्चनकृते
पितृतृप्त्यर्थमेव च। 19c	गुरुभृत्यार्थमेव वा।
	सर्वतः प्रतिगृह्णीयाद्-
	216. आत्मवृत्त्यर्थमेव च ॥

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	1a	×
..... पक्ष ।	1b	217a पक्षो ।
	2a	217b
	2b	218a
..... श्राद्धकालः प्रकीर्तितः।	2c	218b श्राद्धकालाः प्रकीर्तिताः।
अम्रो यः सर्वदेवेषु		अम्र्याः सर्वेषु वेदेषु
श्रोत्रियो वेदविद्युवा।	3a	219a श्रोत्रियो ब्रह्मविद्युवा।
तिथिज्ञाने च कुशलः		वेदार्थविज्ज्येष्ठसामा
..... त्रिसवर्णिकः।	3b	219b त्रिसुपर्णिकः।
..... जामाता		 जामातृयाजि
आचार्य ।	4a	220a ।
	4b	220b
..... द्विजाः केचित् ।	5a	221a तपोनिष्ठाः ।
..... श्राद्धदेवताः।	5b	221a श्राद्धसंपदः।
	6a	222a
अवकीर्णादयो ये च		अवकीर्णी कुण्डगोलौ
ये चाचारविवर्जिताः।	6b	222b कुनखी श्यावदन्दकः।
अवैष्णवाश्चा ये सर्वे		
श्राद्धार्हा न कदाचन।	7a	×
निमन्त्रयेच पूर्वेद्युः		निमन्त्रयेत पूर्वेद्युः
द्विर्जैर्भाव्यं च संयतैः।	7b	ब्राह्मणानात्मवान्शुचिः।
		तैश्चापि संयतैर्भाव्यं
	225	मनोवाक्कायकर्मभिः ॥

GP.		YAJ.
	आचान्ताश्चैव पूर्वाह्णे	
	ह्यासनेषूपवेशयेत् । 8a	
		अपराह्णे समभ्यर्च्य
		स्वागतेनागतांस्तु तान् ।
		पवित्रपाणिराचान्ता-
226		आसनेषूपवेशयेत् ॥
	युष्मान्दैवे तथा पित्र्ये	युष्मान्दैवे यथाशक्ति
	स्वप्रदेशेष्वशक्तितः । 8b	पित्र्येऽप्युग्मांस्तथैव च ।
		परिस्तृते शुचौ देशे
227		दक्षिणाप्रवणे तथा ॥
	द्वौ दैवे प्राग्युदक्पित्र्ये	द्वौ दैवे प्राक् त्रयः पित्र्य
228a	त्रीण्येकश्चोभयोः पृथक् । 9a	उदग्गेकैकमेव वा ।
228b	·····मन्त्रं·····। 9b	·····तन्त्रं·····।
229a	हस्तप्रक्षालनं···विष्टरार्थं···। 10a	पाणिप्रक्षालनं···विष्टरार्थ···।
	आवाह्य तदनुज्ञातो	आवाहयेद्दनुज्ञातो
229b	विश्वेदेवा महानृचा । 10b	विश्वेदेवास इत्यृचा ।
	यवैरन्नं विकीर्याथ	यवैरन्ववकीर्याथ
230a	·····। 11a	·····
230b	11b	
231a	·····हस्तेष्वेव·····। 12a	·····हस्तेष्वर्घ्य·····।
	गन्धं तथोदकञ्चैव	दत्त्वोदकं गन्धमाल्यं
231b	धूपादींश्च पवित्रकम् । 12b	धूपदानं सदीपकम् ।
232b	13a	
233a	·····उशन्तः·····। 13b	·····हि उशन्तः·····।
233b	·····तदनुज्ञातैः·····। 14a	·····तदनुज्ञातो·····।
234b	14b	
235a	·····संश्रवं ह्येषां·····। 15a	·····संस्रवांस्तेषां·····।
235b	15b	
236a	16a	
	सव्याहृतिञ्च गायत्रीं	सव्यहृतिकां गायत्री
239a	मधुवातेत्यृचस्तथा । 16b	मधुवाता इति तृचम् ।
239b	17a	
240a	·····नरः । 17b	·····अत्वरः ।
240b	18a	
241a	·····अन्नमन्वहम् । 18b	·····चैवानुमान्य च ।

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·····भूयो···अपि····। 19a	241b ·····भूमौ·····आपः···।
19b	242a
·····प्रदद्यात् ·····। 20a	242b ·····दद्याद्वै·····।
·····दद्याच्च·····। 20b	243a ·····दद्यात्·····।
21a	243b
·····च·····। 21b	244a ·····तु ·····।
····· पितृभ्यश्च·····। 22a	244b ·····प्रकृतेभ्यः ···।
विप्रैरस्तु स्वधेत्युक्तो·····। 22b	245a ब्रूयुरस्तु स्वधेत्युक्ते ···।
प्रीयन्तामिति चाद्वैवं	विश्वेदेवाश्च प्रीयन्तां
विश्वेदेवा जलं ददत्। 23a	245b विप्रैश्चोक्त इदं जपेत्।
23b	246a
·····मा व्यगमत्·····। 24a	246b ·····मा विगमत्·····।
इत्युक्तोऽपि प्रियं वाक्यं·····। 24b	247a इत्युक्त्वोक्त्वा प्रिया वाचः···।
वाजे वाजे इति प्रीत्या·····। 25a	247b वाजेवाज इति प्रीत·····।
यस्मिंस्ते संश्रवाः	यस्मिंस्तु संस्रवाः
·····निपातिताः। 25b	248a ·····निवेशिताः।
25c	248b
·····अनुस्तुत्य···पितृशेषितं। 26a	249a ···अनुव्रज्य···पितृसेवितम्।
ब्रह्मचारी भवेत्तत्र	ब्रह्मचारि भवेत्तां तु
रजनीं भार्यया सह। 26b	249b रजनीं ब्राह्मणैः सह।
एवं सदक्षिणं कुर्यात्	एवं प्रदक्षिणावृत्को
वृद्धौ नान्दीमुखानपि। 27a	250a वृद्धौ नान्दीमुखान्पितॄन्।
···· मिश्राः पिण्डा यवैः श्रिताः। 27b	250b ···मिश्रान्पिण्डान्यवैःक्रियाः।
·····एकान्तैक ·····। 28a	251a ·····एकाद्यैक·····।
आवाहनाग्नी ·····। 28b	251b आवाहनाग्नौ·····।
उपतिष्ठतामित्यक्षय्य-	उपतिष्ठतामक्षय्य-
स्थाने विप्रान्विसर्जयेत्। 29a	252a स्थाने विप्रविसर्जने।
····· प्रब्रूयात्प्रोच्चुस्ते····स्वह। 29b	252b ·····इति वदेद्ब्रूयुस्ते स्मह।
····· मिश्रं ·····। 30a	253a ·····युक्त·····।
30b	253b
31a	254a
31b	254b
32a	255a

	GP.	YĀJ.
..... संवत्सरे द्विजः।	32b	255b संवत्सरं द्विजे।
	32c	257a
	33a	258a
..... औरभ्र ।	33b	258b कौरभ्र..... ।
	34a	259a
.....अपि तुष्यन्ति ।	34b	259b अभितृप्यन्ति..... ।
दद्याद्वृषैत्रयोदश्यां		तथा वर्षत्रयोदश्यां
मघासु च न संशयः।	35a	261b मघासु च विशेषतः।
प्रतिपत्प्रभृतिष्वेवं		प्रतिपत्प्रभृतिष्वेवं
कन्यादीन्श्राद्धदो लभेत्।	35b	264a वर्जयित्वा चतुर्दशीम्।
		cf. also, 262 $\frac{a}{1}$ and 263 $\frac{b}{2}$
.....निहतानां तु		तु हता ये वै
चतुर्दश्यां ।	36a	264b तेभ्यस्तत्र..... ।
स्वर्गं ह्यपत्ययोगञ्च ।	36b	265a स्वर्गं ह्यपत्यमोजश्च..... ।
	37a	266b
धनं विद्याञ्च वाक्सिद्धिं		धनं वेदान्भिषक्सिद्धिं
कुप्यं गोऽजाविकं तथा।	37b	267a कुप्यं गा अप्यजाविकम्।
.....संप्रतीच्छति ।	37c	267b संप्रयच्छति ।
.....कामी प्राप्नुयाद्..... ।	38a	268a कामानाप्नुयाद्..... ।
	38b	×
.....स्वर्गमोक्षसुखानि च।	39a	270a स्वर्गं मोक्षं सुखानि च।
प्रयच्छति.....		प्रयच्छन्ति
प्रीत्या नित्यं पितामहः।	39b	270b प्रीता नृणां पितामहाः।

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विनायकोपसृष्टस्य ।	1a	272a तेनोपसृष्टो यस्तस्य ।
	1b	272b
	2a	274b
राजा राज्यं कुमारी च		तेनोपसृष्टो लभते
पतिं पुत्रञ्च गुर्विणी।	2b	275a न राज्यं राजनन्दनः।
		कुमारी च न भर्तारं
		275b अपत्यं गर्भमङ्गना।

	GP.	YĀJ.	
नाप्नुयात्स्नपनं तस्य ····· ।	3a	277a	स्नपनं तस्य कर्तव्यं····· ।
····गन्धेन·····उत्सारितस्य तु ।	3b	277b	····कल्केन····उत्सादितस्य च ।
·····शिरसं····· ।	3c	278a	·····शिरसः····· ।
···स्वस्तिवाच्यं द्विजान्शुभान् ।	4a	278b	···स्वस्तिवाच्याः द्विजाः शुभाः ।
	4b	279b	
एककृत्या····· ।	5a	280a	या आहूता····· ।
चर्मण्यानुद्वहे····स्नाप्यं··· तथा ।	5b	280b	चर्मण्यानडुहे····स्थाप्यं ···ततः ।
·····पारणं····· ।	6a	281a	····· पावनं····· ।
	6b	281b	
भगवान्वरुणो····· ··· ।	7a	282a	भगं ते वरुणो····· ····· ।
	7b	282b	
	8a	283a	
····· नार्श तद्यातु ते सदा ।	8b	283b	···· आपस्तद् धन्तु सर्वदा ।
····· श्रवणे मस्तके तथा ।	9a	284a	···· सुवेणौदुम्बरेण तु ।
····· साज्यान् परिगृह्य च ।	9b	284b	···· सव्येन परिगृह्य च ।
···· संयमितश्चैव शालकटङ्कटैः ।	10a	285a	···· संमितश्चैव शालकटङ्कटौ ।
कूष्माण्डं राजपुत्राश्च अन्ते ···· ।	10b	285b	कूष्माण्डो राजपुत्रश्चेत्यन्ते··· ।
····· भूमौ ··· ··· सर्वशः ।	11a	286a	···· शूर्पे ···· ···· सर्वतः ।
कृताकृतं तथा चैव तण्डुलौदनमेव च ॥	11b	287a	कृताकृतांस्तन्दुलांश्च पललौदनमेव च ।
	12a	288a	
दधिपायसमन्नञ्च घृतञ्च गुडमोदकम् ।	12b	289a	दध्यन्नं पायसं चैव गुडपिष्टं समोदकम् ।
·····उपाकृत्य·····शिवः ।	13a	289b	···· समाहृत्य ···· शिरः ।
अम्बिकामुपतिष्ठेच्च दद्यादन्नं कृताञ्जलिः ।	13b	290a	विनायकस्य जननीम्- उपतिष्ठेत्ततोऽम्बिकाम् ।
दूर्वासर्षपपुष्पैश्च पुत्रजन्मभिरन्ततः ।	14a	290b	दूर्वासर्षपपुष्पाणां दत्त्वाघ्यं पूर्णमञ्जलिम् ।
कृतस्वस्त्ययनश्चैव प्रार्थयेदम्बिकां सतीम् ।	14b	×	
···· भाग्यं भवति ··· ।	15a	291a	···· ···· भगं भगवन् ···· ।
···· श्रियं····सर्वान्कामान्···· ।	15b	291b	···· धनं···· सर्वकामान् ···· ।

GP.		YĀJ.	
ब्राह्मणांस्तोषयेत्पश्चात्-		ब्राह्मणान्भोजयेद्दद्याद्-	
शुक्लवस्त्रानुलेपनैः ।		292b	वस्त्रयुग्मं गुरोरपि ॥
वस्त्रयुग्मं गुरोर्दद्यात्		एवं विनायकं पूज्य	
संपूज्यश्च ग्रहस्तथा ॥	16	293a	ग्रहांश्चैव विधानतः ।

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श्रीकामः शान्तिकामो वा		श्रीकामः शान्तिकामो वा	
ग्रहदृष्ट्यभिचारवान् ।		295a	ग्रहयज्ञं समाचरेत् ।
ग्रहयागं सदा कुर्याद्-			
ग्रहाश्चैते बुधैः स्मृताः ॥	1		
···· ··· मङ्गलश्च बुधश्चैव ··· ।	2a	296a	···महीपुत्रः सोमपुत्रो··· ।
···· ···ग्रहगणाः ··· ···· ।	2b	296b	···चेति ग्रहाः ··· ।
ताम्रकांस्य ··· ···· च		ताम्रकात् ··· रक्त-	
रक्तचन्दनस्वर्णकात् ।	3a	297a	चन्दनास्वर्णकाद्भौ ।
···· ··· दृष्टिः प्रशान्यति ।	3b	297b	··· कार्या ग्रहाः क्रमात् ।
रक्तः शुक्लस्तथा रक्तः			
पीतः पीतः सितासितः ।		स्ववर्णैर्वा पदे लेख्या	
कृष्णः कृष्णः क्रमाद्वर्ण		298a	गन्धैर्मण्डलकेषु वा ।
निबोध मुनयस्ततः ॥	4		
स्नापयेद्धोमयेचैव			
ग्रहद्रव्यैर्विधानतः ।	5a		
सुवर्णानि ·····।	5b	298b	यथावर्णं··· ।
गन्धादिबलयश्चैव ·····।	6a	299a	गन्धश्च बलयश्चैव··· ।
····· तत्र मन्त्रैश्च		···मन्त्रवन्तश्च	
अधिप्रत्यधिदैवतैः ।	6b	299b	चरवः प्रतिदैवतम् ।
	7a	300a	
····· जुहुयाद्		···च ऋचो	
ऋग्भिरेव यथाक्रमम् ।	7b	300b	यथासंख्यं प्रकीर्तिताः ।
····· परिधीयेति		···अतियदर्यः	
अन्तात्परिश्रुतोरसम् ।	8a	301a	तथैवान्तात्परिस्रुतः ।
····· कयानश्च		···तथा काण्डात्	
केतुं कृण्वन्निति क्रमात् ।	8b	301b	केतुं कृण्वन्निमांस्तथा ।

	GP.	YAJ.	
··· ··· तु ··· ··· ।	9a	302a	
औदुम्बरः ··· ··· ··· ।	9b	302b	
··· ··· ··· चैव समन्वितः ।	9c	303b	···क्षीरेण वा युताः ।
···· ··· ··· क्षीरषष्टिकम् ।	10a	304a	···क्षीरषाष्टिकम् ।
···पूपान् ··· ।	10b	304b	···चूर्णं··· ।
···द्विजः क्रमादेतान्			····अहःक्रमादेवं
ग्रहेभ्यो ····· ततः ।	11a	305a	द्विजेभ्यो···बुधः ।
···तथा ।	11b	306a	·····क्रमात् ।
···क्रमात् ।	12a	306b	·····स्मृताः ।
ग्रहाः पूज्याः सदा यस्माद्			ग्रहाधीना नरेन्द्राणाम्—
राज्ञापि प्राप्यते फलम् ।	12b		उच्छ्रायाः पतनानि च ।
			भावाभावौ च जगतः
		308	तस्मात्पूज्यतमा ग्रहाः ॥

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वानप्रस्थाश्रमं वक्ष्ये			
तत्करस्तु महर्षयः ।	1a		
पुत्रेषु भार्यां निक्षिप्य			
वनं गच्छेत्सहैव वा ।	1b	45a	तया वानुगतो वनम् ।
·····शमदमक्षमी ।	2a	45b	·····सोपासनो व्रजेत् ।
अर्चयेत्साग्निकान्विप्रान्			अफालकृष्टेनाग्नींश्च
पितृदेवातिथींस्तथा ।	2b	46a	पितृन्देवातिथीनपि ।
भृत्यांस्तु ·····शश्वत् ····· ।	3a	46b	भृत्यांश्च·····शमशु·····।
दान्तस्त्रिसवनं स्नायात् ····· ।	3b	48a	दान्तस्त्रिषवणस्नायी ·····।
···· ध्यानशीलः····भूत····· ।	4a	48b	·····दानशीलः·····सत्व··· ।
अहो मासस्य मध्ये वा			
कुर्यात्स्वार्थपरिग्रहम् ।	4b		
निराश्रयं स्वपेद्भूमौ			स्वप्याद्भूमौ शुची रात्रौ
कर्म कुर्यात्फलं विना ।	5a		दिवा संप्रपदैर्नयेत् ।
			स्थानासनविहारैर्वा
		51	योगाभ्यासेन वा तथा ॥

GP.	YĀJ.
5b	52a
……योगाभ्यासादिनं नयेत् । 6a	52b ……शक्त्या वापि तपश्चरेत् ।
……परितुष्टश्च । 6b	53b ……अपरितुष्टश्च…… ।

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भिक्षोर्धर्मं प्रवक्ष्यामि		
तं निबोधत सत्तमा. ।	1a	×
वनान्निर्गत्य कृत्वेष्टिं		वनाद्गृहाद्वा कृत्वेष्टिं
सर्ववेदसदक्षिणम् ।	1b	56a सार्ववेदसदक्षिणाम् ।
प्राजापत्यं तदन्तेऽपि		प्राजापत्यां तदन्ते तान्
अग्निमारोप्य…… ।	2a	56b अग्नीनारोप्य…… ।
	2b	58a
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अमृतत्वमवाप्नुयात् ।	4b	203b अमृतत्वाय कल्पते ।
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गृही श्राद्धेऽपि मुच्यते ।	5b	ज्ञाननिष्ठोऽतिथिप्रियः ।
		श्राद्धकृत्सत्यवादी च
		205 गृहस्थोऽपि हि मुच्यते ।।

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ब्रह्महत्याकमास्थुश्च			हेमहारी तु कुनखी
तत्सर्वं वा शिशोर्भवेत् ।	2c	209b	दुश्चर्मा गुरुतल्पगः ॥
धान्यहर्ता त्वनाहारी			अन्नहर्तामयावी स्यात्
मूको रागापहारकः ।	3a	210b	मूको वागपहारकः ।
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·····वा यथावर्णं		·····च यथावर्णं
·····त्रयीनिषूदनम् ।	23a	251b ·····त्रेयीनिषूदकः ।
·····घातनार्थमुपागतः ।	23b	252a ·····घातार्थं चेत्समागतः ।
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व्रतं ब्रह्महनं कुर्यात्
पुनः संस्कारमर्हति ॥ 25b 255b/1 पुनः संस्कारमर्हति ॥
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नैर्ऋत्यामुत्सृजेद्दिशि । 28b 259b नैर्ऋत्यां चोत्सृजेत्तनुम् ॥
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नाशः सन्ध्यात्रये कृते । 52a	यदज्ञानकृतं भवेत् ।
	त्रैकाल्यसंध्याकरणात्
	307 तत्सर्वं विप्रणश्यति ॥
रुद्रैकादशजप्याद्धि	सर्वपापहरा ह्येते
पापनाशो भवेद्द्विजाः । 52b	308b रुद्रैकादशिनी तथा ॥
सहसूशीर्षाजप्येन ··· । 53a	304a सहसूर्शार्षाजापी ··· ।
·····कुर्यात्····· । 53b	305a ··· कार्य····· ।
ओङ्काराभियुतं सायं	ओङ्काराभिहृतं सोम-
सल्लिप्राशनाच्छुचिः । 54a	306a सलिलं पावनं पिबेत् ।
कृत्वोपवासं रेतो-	कृत्वा हि रेतोविण्मूत्र-
विण्मूत्राणां प्राशने द्विजः । 54b	306b प्राशनं तु द्विजोत्तमः ।
·····शान्तं····· । 55a	307a ·····क्षान्त····· ।
·····हि·····	·····इह·····
चाशु स्मृत्वा ह्यपोहितः । 55b	310b महापातकजान्यपि ।
·····सहसूगायत्री	·····सहस्रं गायत्र्याः
शुध्येद्ब्रह्मवधाद्दते । 55c	311b शुध्येद्ब्रह्मवधाद्दते ॥

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ध्यानं····अकल्पता ।	56a	312a	दानं·····अकल्कता ।
·····माधुर्यं दमश्चैते····· ।	56b	312b	·····माधुर्यं दमश्चेति··· ।
स्नान·····			स्नानं·····
·····इन्द्रियनिग्रहः ।	57a	313a	·····उपस्थनिग्रहाः ।
तपोऽक्रोधो गुरोर्भक्तिः			नियमा गुरुशुश्रूषा
शौचञ्च नियमाः स्मृताः ।	57b	313b	शौचाक्रोधाप्रमादता ।
पञ्चगव्यं तु गोक्षीरं			गोमूत्रं गोमयं क्षीरं
दधिमूत्रशकृद्घृतम् ।	58a	314a	दधि सर्पिः कुशोदकम् ।
·····परेद्यु·····		·····परेह्नि·····	
·····द्विजाः ।	58b	314b	·····चरन् ।
·····सान्तपनैः····· ।	59a	315a	····· सान्तपन····· ।
	59b	315b	
	60a	316a	
·····प्रत्याहाभ्यस्तैः····· ।	60b	316b	·····प्रत्यहं पीतैः····· ।
·····पावनः ।	61a	317a	·····उदाहृतः ।
·····चैकेन·····उदाहृतः ।	62	318	···चैवार्य·····प्रकीर्तितः ।
·····पूर्णाम्बुभोजनात् ।	63	319	·····पूरान्नभोजनः ।
कृच्छ्रातिकृच्छ्रं····· ।	64a	320a	कृच्छ्रातिकृच्छ्रः····· ।
द्वादशाहोपवासैश्च समुदाहृतः ।	64b	320b	द्वादशाहोपवासेन···परिकीर्तितः।
	65a	321a	
एकैकं·····शामो····· ।	65b	321b	एकरात्र··· ··सौम्यो····· ।
·····एकैकं स्याद्यथाक्रमात् ।	66a	322a	·····एकैकस्य यथाक्रमम् ।
·····इत्येव···पञ्चदशाह्निकः ।	66b	322b	···इत्येष···पञ्चदशाह्निकः ।
तिथिपिण्डांश्चरेद्वृद्धया·····।	67a	323a	तिथिवृद्धया चरेत्पिण्डान् ··· ।
·····चरेत् ।	67b	323b	·····चरन् ।
	68	324	
कृत्वा त्रिषवणं स्नानं			
पिण्डञ्चान्द्रायणञ्चरेत् ।	69a	325a	कुर्यात्त्रिषवणस्नायी
	69b	325b	कृच्छ्रं चान्द्रायणं तथा ।
अनादिष्टेषु····· ।	70a	326a	अनादिष्टेषु····· ।
धर्मार्थी····· ।	70b	326b	धर्मार्थं····· ।
·····अश्नुते ।	70c	327a	·····आप्नुयात् ।

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प्रेताशौचं प्रवक्ष्यामि
तच्छृणुध्वं यतव्रताः । 1a
1b 1a
·····अनुवाह्य ·····अनुव्रज्य
इतरैः·····युतः । 2a 1b इतरो·····वृतः ।
·····जप्यं····· । 2b 2a ·····गाथा····· ।
2c 2b
3 3
·····पत्नीनाञ्च····· । 4a 4a ····· ·····प्रेतानां····· ।
कामोदकाः····पुत्र···द्विजाः । 4b 4b कामोदकं···प्रत्ता··· ऋत्विजाम् ।
नामगोत्रेण ह्युदकं सकृत्प्रसिञ्चन्त्युदकं
सकृत्सिञ्चन्ति वाग्यताः । 4c 5a नामगोत्रेण वाग्यताः ।
पाषण्डपतितानां तु न ब्रह्मचारिणः कुर्युः
न कुर्युरुदकक्रियाः । 5b उदकं पतितास्तथा ।
न ब्रह्मचारिणो ह्यास्था पाखण्ड्यनाश्रिताः स्तेना
योषितः कामगास्तथा ॥ 5 6a भर्तृघ्न्यः कामगादिकाः ।
सुरापाः स्वात्मघातिन्यो····· । 6a 6b सुराप्य आत्मत्यागिन्यो··· ।
ततो ... त्वनित्या जीवसंस्थितिः । 6b 11b अतो···क्रियाः कार्याः स्वशक्तितः ।
क्रिया कार्या यथाशक्ति इति संश्रुत्य गच्छेयु—
ततो गच्छेद्गृहान्प्रति । 7a 12a गृहं बालपुरः सराः ।
विदार्य ··· ··· । 7b 12b विदश्य ··· ··· ।
··· अथाग्निमुदकं ··· । 8a 13a ··· अग्न्यादि सलिलं ··· ।
8b 13b
··· ··· प्रेतसंस्पर्शनादपि । 9a 14a ··· ··· प्रेतसंस्पर्शिनामपि ।
ईक्षतां ··· ··· । 9b 14b इच्छतां ··· ···· ।
··· ··· पृथक्पृथक् । 10a 16a ··· ··· पृथक्क्षितौ ।
पिण्डं यज्ञकृता ··· । 10b 16b पिण्डयज्ञावृता ··· ··· ।
··· ··· श्रुतिचोदिताः । 11 17 ··· ···· श्रुतिचोदनात् ।
··· ··· आचूडं ··· । 12a 23a ··· आचूडान् ··· ।
12b 23b
···· ··· वक्ष्यते । 13a 18a ··· ··· इष्यते ।

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	13b	18b	
	13c	20a	क्षत्रस्य द्वादशाहानि
दशद्वादशवर्णानां			विशः पञ्चदशैव तु ।
तथा पञ्चदशैव च ।			त्रिंशद्दिनानि शूद्रस्य
त्रिंशद्दिनानि च तथा			तदर्धं न्यायवर्तिनः ।
भवति प्रेतसूतकम् ॥	14	22	
	15	24	
	16a	25a	
नीरसे ··· तथा ··· कारकम् ।	16b	25b	निवास ··· प्रेते ··· कारणम् ।
हतानां नृपगोविप्रैर-			महीपतीनां नाशौचं
लक्षं चास्मघातिनाम् ।			हतानां विद्युता तथा ।
विषाग्नैश्च हतानाञ्च			गोब्राह्मणार्थं संग्रामे
नाशौचं पृथिवीपतेः ॥	17	27	यस्य चेच्छति भूमिपः ॥
	18	28b	
		29a	
··· हतानाञ्च ··· ।	19a	29b	··· हि कष्टायां ··· ।
कालोऽग्निकर्म ··· जपः ।	19b	31a	कालोऽग्निः कर्म ··· जलम् ।
··· सर्वेषां ··· ।	20a	31b	··· सर्वेऽमी ··· ।
··· नद्यास्तु ··· ।	20b	32a	··· ··· नद्याश्च ··· ।

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	21a	35a	
फलसोमक्षौमवीरुद्-			फलोपलक्षौमसोम
दधि क्षीरं घृतं जलम् ।	21b		मनुष्यापूपवीरुधः ।
तिलौदनरसक्षार-			तिलौदनरसक्षारान्-
मधुलाक्षायुतं हविः ॥	21c	36	दधि क्षीरं घृतं जलम् ॥
			शस्त्रासवमधूच्छिष्टं
		37a	मधुलाक्षाश्च बर्हिषः ।
वल्लोपलामवं पुष्पं			मृच्चर्मपुष्पकुतप-
शाकमृच्चर्मपादुकम् ।	22a	37b	केशतक्रविषक्षितीः ।
एणत्वङ्वैव कौषेयं			कौशेयनीललवण-
लवणं मांसमेव च ॥	22b	38a	मांसैकशफसीसकान् ।
पिण्याकमूलगन्धांश्च			शाकाद्यौषधिपिण्याक-
वैश्यवृत्तो न विक्रयेत् ।	23a	38b	पशुगन्धांस्तथैव च ।

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		वैश्यवृत्त्यापि जीवन्नो
	39a	विक्रीणीत कदाचन।
... विक्रयंस्तेषां-		... विक्रयं नेयास्-
तिलयान्येन संयुतम्। 23b	39b	तिला धान्येन तत्समाः।
लवणादि न विक्रीयात्		लाक्षालवणमांसानि
तथा चापद्गतो द्विजः।	40a	पतन्नीयानि विक्रये।
कुर्यात् कृष्यादिकं तद्वद्-		आपद्गतः संग्रगृह्णन्
अविक्रेया ह्यास्तया॥ 24	41a	भुञ्जानो वा यतस्ततः॥
		कृषिः शिल्पं भृतिर्विद्या
		कुसीदं शकटं गिरिः।
		सेवानूपं नृपो भैक्षम्-
	42	आपत्तौ जीवनानि तु॥
दृष्ट्वा वृत्तिविवर्जितम्।		
	25a 43a	धान्यमब्राह्मणाद्धरेत्।
राजा धर्मान्प्रकुर्वीत		ज्ञात्वा राजा कुटुम्बं च
वृत्तिं विप्रादिकस्य त्र। 25b	44b	धर्म्यां वृत्तिं प्रकल्पयेत्।

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पराशरोऽब्रवीद्व्यासं	
धर्मैवर्णाश्रमादिकम् । 1a	×
... ... क्षयोत्पत्तिः	 क्षयोत्पत्त्या
क्षीयन्ते न ह्यजादयः । 1b	ब्रह्मविष्णुमहेश्वराः ।
...	
यः कश्चिद्वेदकर्त्तृकः । 2a	20 निर्णेतारश्च सर्वदा ॥
वेदाः स्मृता ब्राह्मणादौ	न कश्चिद्वेदकर्तास्ति
धर्मा मन्वादिभिः सदा । 2b	वेदं स्मृत्वा चतुर्मुखः ।
	तथैव धर्मान्स्मरति
	21 मनुः कल्पान्तरेऽन्तरे ॥
दानं कलियुगे धर्मः	त्यजेद्देशं कृतयुगे
कर्त्तारश्च कलौ त्यजेत् ।	त्रेतायां ग्राममुत्सृजेत् ।
पापकृत्यं तु तत्रैव	द्वापरे कुलमेकं तु
शापं फलति वर्षतः ॥ 3	25 कर्तारं तु कलौ युगे ॥
आचारात्प्राप्नुयास्सर्वं	आतिथ्यं वैश्वदेवं च
षट्कर्माणि दिने दिने । 4a	38b ।
...	
देवताथित्यादिपूजनम् । 4b	39a देवतानां च पूजनम् ।
...	
ह्यपूर्वा यतयस्तदा । 5a	49a ह्यपूर्वैश्चातिथिस्तथा ।
क्षत्रियः परसैन्यानि	क्षत्रियो हि प्रजा रक्षन् ।
जित्वा पृथ्वीं प्रपालयेत् । 5b	शस्त्रपाणिः प्रदण्डवान् ।
	निर्जित्य परसैन्यानि
	61 क्षितिं धर्मेण पालयेत् ॥
वणिक्कृष्यादि वैश्ये स्याद्	कृषिकर्म च वाणिज्यं
द्विजभक्तिश्च शूद्रके । 5c	63a वैश्यवृत्तिरुदाहृता ।
	शूद्रस्य द्विजशुश्रूषा
	64a परमो धर्म उच्यते ॥

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अभक्ष्यभक्षणाच्चौर्याद्-	विक्रीणन् मद्यमांसानि
अगम्यागमनात् पतेत्। 6a	ह्यभक्ष्यस्य च भक्षणम्।
	कुर्वन्नगम्यागमनं
6b	शूद्रः पतति तत्क्षणात्॥

Adhyāya 2

	षट्कर्मसहितो विप्रः
2b	कृषिकर्म च कारयेत्।
	क्षुधितं तृषितं श्रान्तं
3a	बलीवर्दं न योजयेत्।
	हीनाङ्गं व्याधितं क्लीबं
3b	वृषं विप्रो न वाहयेत्॥
	एकद्वित्रिचतुर्विप्रान्
5b	भोजयेत्स्नातकान् द्विजः।
	··· ··· यज्ञांश्च
6b	ऋतुदीक्षां च·····।
	तिला रसा न विक्रेया
7a	विक्रेया धान्यतस्समाः।
12b	राज्ञे ··· ··· ··· ···।
	विप्राणां त्र्यंशकं भागं
13a	सर्वपापैः प्रमुच्यते।
	क्षत्रियोऽपि कृषिं कृत्वा
13b	देवान्विप्रांश्च पूजयेत्।
	वैश्यः शूद्रस्तथा कुर्यात्
14a	कृषि वाणिज्य शिल्पकम्।

Adhyāya 3

1b	··· ··· शुद्ध्यन्ति ··· ···।
	क्षत्रियो द्वादशाहेन
	वैश्यः पञ्चदशाहकैः।
	शूद्रः शुद्ध्यति मासेन
2	पराशरवचो यथा॥

····· शुध्येत ·····। 9b	
अत्री दशाहाद्धूर्यस्तु	
द्वादशान्मासि शूद्रकः। 10a	

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याति विप्रो दशाहात्तु	जातौ विप्रो दशाहेन
क्षत्रो द्वादशकाहिनात् । 10b	4a द्वादशाहेन भूमिपः ।
पञ्चदशाहाद्वैश्यस्तु	वैश्यः पञ्चदशाहेन
शूद्रो मासेन शुद्ध्यति । 11a	4b शूद्रो मासेन शुद्ध्यति ।
··· ··· ···भाव··· ··· । 11b	7a ··· ··· ··· ··· दार··· ··· ··· ।
जन्मना च विपत्तौ च	जन्मन्यपि विपत्तौ च
भवेत्तेषाञ्च सूतकम् । 12a	7b तेषां तत्सूतकं भवेत् ।
··· ··· दशरात्रस्य ··· ··· । 12b	9a ·····दशरात्रं स्यात् ··· ··· ।
··· ··· ··· ··· च दिनत्रयम् । 13a	9b ··· ··· ··· तु दिनत्रयात् ।
देशान्तरे मृते बाले	भृग्वग्निमरणे चैव
सद्यः शुद्धिर्यतो मृते । 13b	देशान्तरमृते तथा ।
	बाले प्रेते च सन्यस्ते
	10 सद्यः शौचं विधीयते ॥
··· ··· न पिण्डं ··· ···॥ 14	14 ··· ··· नाशौचं ··· ॥
··· ··· वापि ··· ···	···· ··· चापि ····
···मासान्स्थितो···तावदिनानि ॥ 15	15 ···मासस्थितो···दिनं तावत्तु···॥
आनामकरणात्सद्य	आदन्तजन्मनः सद्य
आचूडान्तादहर्निशम् ।	आचूडान्नैशिको स्मृता ।
आव्रतस्थात्त्रिरात्रेण	त्रिरात्रमाव्रतादेशाद्-
तदूर्ध्वं दशभिर्दिनैः ॥ 16	18 दशरात्रमतः परम् ॥
17a	16a
ब्रह्मचर्यादग्निहोत्रात्	ब्रह्मचारी गृहे येषां
नाशुद्धिः सङ्गवर्जनात् । 17b	हूयते च हुताशनः ।
	सम्पर्कं चेन्न कुर्वीत
	19 न तेषां सूतकं भवेत् ॥
····· ···कारवो·····भृत्यकाः । 18a	21a ·····कारुका ··· ··· नापिताः ।
अग्निमान्श्रोत्रियो राजा ····· । 18b	21b राजानः श्रोत्रियाश्चैव ··· ··· ।
दशाहाच्छुद्ध्यते माता	सर्वेषां शावमाशौचं
स्नानात्सूते पिता शुचिः । 19a	25a मातापित्रोस्तु सूतकम् ।
सङ्गात् सूतौ सूतकं स्यात्	सूतकं मातुरेव स्यात्
·····। 19b	25b ···· ···· ···· ···· ···· ।
···· ···· ···· ···· 20a	28a ···· ···· ···· तु ···· ···· ···· ।

GP.	PARĀŚARASMṚTI
पूर्वसंस्कल्पितादन्य-	पूर्वसङ्कल्पितं द्रव्यं
वर्जनञ्च विधीयते । 20b	28b दीयमानं न दुष्यति ।
मृतेन शुद्ध्यते सूती	
मृतकं जातकं त्वसौ । 21a	×
गोग्रहादौ विपन्नानाम्	आहवेषु विपन्नानाम्-
एकरात्रं तु सूतकम् । 21b	30b एकरात्रमशौचकम् ।
अनाथप्रेतवहनात्	असगोत्रमबन्धुं च
प्राणायामेन शुध्यति । 22a	प्रेतीभूतं द्विजोत्तमम् ।
	वहित्वा दाहयित्वा च
	42 प्राणायामेन शुद्ध्यति ।
प्रेतशूद्रस्य वहनात्-	प्रेतीभूतं तु यः शूद्रं
त्रिरात्रमशुचिर्भवेत् । 22b	ब्राह्मणो ज्ञानदुर्बलः ।
	अनुगच्छेन्नीयमानं
	46 त्रिरात्रमशुचिर्भवेत् ।

Adhyaya 4

आत्मघातिविषादूबन्ध-	
कृमिदष्टे न संस्कृतिः । 23a	×
गोहतं कृमिदष्टञ्च	तप्तकृच्छ्रेण शुध्यन्ती-
स्पृष्ट्वा कृच्छ्रेण शुध्यति ॥ 23a	त्येवमाह प्रजापतिः ।
	गोभिर्हतं तथोदूबंधं
	4 ब्राह्मणेन तु घातितम् ॥
अदुष्टां पतितां भार्यां	
यौवने यः परित्यजेत् ।	
सप्तजन्म भवेत् स्त्रीत्वं	
वैधव्यञ्च पुनः पुनः ॥ 24	
बालहत्या स्त्रगमनाद्-	
ऋतौ च स्त्री तु शूकरी ।	
अगम्या व्रतकारिण्यो	
अष्टपानोदकक्रियाः ॥ 25	
औरसः क्षेत्रजः पुत्रः	औरसः क्षेत्रजश्चैव
पितृजौ पिण्डदौ पितुः । 26a	दत्तः कृत्रिमकः सुतः ।
	दद्यान्माता पिता वापि
	24 स पुत्रो दत्तको भवेत् ॥

GP.

परिवित्तेस्तु कृच्छ्रं स्यात्
कन्यायाः कृच्छ्रमेव च। 26b
अतिकृच्छ्रं चरेद्दाता
होता चान्द्रायणञ्चरेत्। 27a
27b
जात्यन्ध ····· परिवेदने। 27c
····· वा ·····
··· ··· न विद्यते॥ 28
भर्त्रा सह मृता नारी
रोमाब्दानि वसेद्दिवि॥ 29

श्वादिदष्टस्तु गायत्र्या
जपाच्छुद्धो भवेन्नरः। 30a

दाह्यो लोकाग्निना विप्रः
चण्डालाग्नैहतोऽग्निमान्। 30b

क्षीरैः प्रक्षाल्य तस्यास्थि
स्वाग्निना मन्त्रतो दहेत्। 30c

प्रवासे तु मृते भूयः
कृत्वा कुशमयं दहेत्।
कृष्णाजिने समास्तीर्य
षट्शतानि पलाशजाः॥ 31

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द्वौ कृच्छ्रौ परिवित्तेस्तु
26a कन्यायाः कृच्छ्र एव च।
कृच्छ्रातिकृच्छ्रो दातुस्तु
26b होता चान्द्रायणञ्चरेत्।
27a
27b जात्यन्धे ··· ··· परिविन्दतः।
··· ··· ··· च ··· ··· ···
30 ····· विधीयते॥
तिस्रः कोट्योऽर्धकोटी च
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तावत्कालं च ते स्वर्गे
32 भर्तारं या अनुगच्छति॥

Adhyāya 5

वृकश्वानशृगालाद्यैः
दष्टो यस्तु द्विजोत्तमः।
स्नात्वा जपेत्स गायत्रीं
1 पवित्रां वेदमातरम्॥
चण्डालेन श्वपाकेन
गोभिर्विप्रो हतो यदि।
दहेत्तं ब्राह्मणं विप्रो
10 लोकाग्नौ मन्त्रवर्जितम्॥
दग्ध्वास्थीनि पुनर्गृह्य
क्षीरेण क्षालयेद् द्विजः।
स्वेनाग्निना स्वमन्त्रेण
12 पृथगेतत्पुनर्दहेत्॥
आहिताग्निर्द्विजः कश्चित्-
13a प्रवसन्कालचोदितः।
प्रेताग्निहोत्रसंस्कारः
14a श्रूयतां ऋषिपुङ्गवाः।
कृष्णाजिनं समास्तीर्य
14b कुशैस्तु पुरुषाकृतिम्।
कार्या प्रतिकृतिस्तस्य
15a पलाशानां च पत्रतः॥

	GP.	PARĀŚARASMṚTI
		षट्शतानि शताभ्यानि
	15b	पालाश्यः समिधस्तथा।
शमी·····वृषणे क्षिपेत्।	32a	18b शाम्यां·····मुष्टयोरपि।
कुण्डं दक्षिणहस्ते तु		जुहूं च दक्षिणे हस्ते
वामहस्ते तथोपभृत्॥	32b	19a वामे उपभृतं न्यसेत्।
पार्श्वे तूदूखलं·····		पृष्ठे चोलूखलं·····
·····दहेत्।	33a	19b ·····न्यसेत्॥
उरौ निक्षिप्य दृषदं·····।	33b	20a उरसि क्षिप्य दृशदं·····।
·····हिरण्यशकलान् क्षिपेत्।	34	20b 21a ·····हिरण्यशकलं न्यसेत्।
अग्निहोत्रोपकरणाद्		अग्निहोत्रोपकरणम्
ब्रह्मलोकगतिर्भवेत्।	35a	22b अशेषं तत्र निक्षिपेत्।
·····आज्याहुतिः·····।	35b	23a ··· ··· ··· एकाहुतिं ·····।

Adhyāya 6

हंससारसकौञ्चानां·····।	36a	2a कौञ्चसारसहंसांश्च ···· ···· ···· ···।
मयूरमेषघाती च		जालपादं च शरभं
अहोरात्रेण शुद्ध्यति॥	36b	2b हत्वा अहोरात्रतः शुचिः।
पक्षिणः सकलान् हत्वा		पक्षिणां चैव सर्वेषाम्-
अहोरात्रेण शुध्यति।	37a	8b अहोरात्रमभोजनम्।
सर्वाश्चतुष्पदान्हत्वा		एवं चतुष्पदानां च
अहोरात्रोषितो जपेत्।	37b	सर्वेषां वनचारिणाम्।
		अहोरात्रोषितस्तिष्ठेत्-
		15 जपन्वै जातवेदसम्॥
शूद्रं हत्वा चरेत्कृच्छ्रम्		वैश्यं वा क्षत्रियं वापि
अतिकृच्छ्रं तु वैश्यहा।		निर्दोषं यस्तु घातयेत्।
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द्वाविंशं त्रिंशमाहरेत्॥	38	17 गोविंशदक्षिणां ददेत्॥
		वैश्यशूद्रं क्रियासक्तं
		विकर्मस्थं द्विजोत्तमम्।
		हत्वा चान्द्रायणं कुर्यात्-
		18 त्रिंशद्गाश्चैव दक्षिणाम्॥

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Haribhaktirasāmṛtasindhu of Rūpagosvāmin, Kasi, 1932.	63	220	17bc	

(2) in anthology

Padyāmṛtataraṅgiṇī of Haribhāskara

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मुक्तबन्धः, परं व्रजेत्			36	महाबन्धं परित्यजेत्

(3) in encyclopaedic works

Yuktikalpataru

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		11		50b	
	53		69		
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(source not mentioned)		43		1	
(„ „)		44a		2b	
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		87		23	
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		18		43	
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जायन्ते यत्र ये		69		15	न जायन्ते हि ये
समरागाः		70		16	सधर्माणः
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मणिः स्वभावादपि					आताम्रभावादपि
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एवं					एव
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जात्यं					जात्यः
सुखं न कुर्यात् अपि					न कौस्तुभेनापि
कौस्तुभेन					सहावबद्धं
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कलायपुष्पैः					कषायपुष्पैः
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भयं न चापि समुपस्थितम्					न चास्तीशमुपहसन्ति
संप्राप्ताङ्गुलित्रितयः					प्राप्ताङ्गुलीयकलत्वम्
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		92b		6c	
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		3		2	
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अथवा					सर्वथा

APPENDIX 3

VERSES AND PASSAGES QUOTED IN WORKS AS FROM GP. WHICH COULD NOT BE TRACED IN GP.

(1) in works on dharmaśāstra

Gadādharapaddhati, pt. I Kālasāra

Bib. Ind. 1904.

p. 55 स्मरणं कीर्त्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
सङ्कल्पोऽध्यवसायश्च क्रियानिष्पत्तिरेव च ॥
एतन् मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ।

p. 100 अत्यन्ताशक्तस्य तु गारुडे—
जयन्त्यां पूर्वविद्धायामुपवासं समाचरेत् ।
तिथ्यन्ते चोत्सवान्ते वा व्रती कुर्यात्तु पारणम् ॥

p. 110 पूजनीया शिवा सर्वैरेकधाभिन्नपर्वणि ।
भिन्ने भूपादिभिः पूर्वं परं ग्राह्यं द्विजातिभिः ॥
पूर्वपर्वणि भुक्त्यर्थं मुक्त्यर्थञ्च परेऽहनि ।
पशुमांसैर्बलिं कुर्यात् निशि चेन्नृपतेरतः ॥
पूर्वपर्व द्विजातीनां परं व्रतवतां सदा ।
यस्मिन्नहनि यत्कार्यं तस्मिन् तत्करणात् परम् ॥
फलं स्यात् पितृदेवानामतः कालं न लङ्घयेत् ।
सा विद्या चाप्यविद्या चेत् सा भीमा सा शिवा ततः ॥
अतस्तस्या द्विधा पूजा द्विधा कर्म च धर्मतः ।
या पूर्वतिथिसंयुक्ता सा तिथिर्व्रतकर्मसुः ॥
नेष्टा चेद्दैवकार्याणि कुतस्तस्यां द्विजन्मनाम् ।
तिथौ पूर्वापरौ प्रेते देवकार्येषु चेत् क्रमात् ॥
नातो देवी द्विजैः पूज्या विधिज्ञैः पूर्वपर्वणि ।
द्विजानामुपवासादि राजन्यस्यात्तैनं परम् ।
देवी द्विजातिभिर्नात्र कार्यं प्रेतगतेऽहनि ॥

p. 126 उपोष्यैकादशी नित्यं पक्षयोरुभयोरपि ।

p. 140 संपूर्त्तादीनामन्ते गारुडे—
पुत्रपौत्रप्रवृद्ध्यर्थं द्वादश्यामुपवासयेत् ।
तत्र क्रतुशतं पुण्यं त्रयोदश्यान्तु पारणम् ॥
एतदेव परं स्त्रीणां प्रायश्चित्तं विदुर्बुधाः ।

p. 607 तार्क्षपुराणे—
फाल्गुनस्यामले पक्षे कुम्भस्थे दिवसाधिपे ।
जीवे धनुषि योगे च शोभने रविवासरे ॥
पुष्यर्क्षे यदि संपूर्णा गोविन्दद्वादशी स्मृता ।
गोविन्दद्वादशीं प्राप्य गच्छेत् श्रीपुरुषोत्तमम् ॥
व्रतमापूर्य तत्रैव विष्णुसायुज्यमाप्नुयात् ।
महाज्यैष्ठ्याद् दशगुणं फलमाप्नोति मानवः ॥
p. 608 बालवृद्धातुराः कन्या येऽसमर्था उपोषितुम् ।
हविष्यभोजनं कृत्वा विष्णुपूजनतत्पराः ॥

Caturvargaciṇtāmaṇi by Hemādri

(Dān-khaṇḍa) Vol. I. Bib. Ind. 1873.

p. 18 ch. 2 कायिकं वाचिकं दानं मानसञ्च त्रिधा मतम् ।
अर्हते यत्सुवर्णादिदानं तत्कायिकं मतम् ॥
आर्त्तानामभयं दक्षीत्येतद्वै वाचिकं स्मृतम् ।
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p. 55 ch. 3 यावता पञ्चयज्ञानां कर्त्तुं निर्वहणं क्षमः ।
तावदेव हि गृह्णीयात् कुटुम्बस्यात्मनस्तथा ॥
यद्गृहीतमनिन्द्येभ्यः श्रद्धापूतञ्च यद्भवेत् ।
दानं प्रतिग्रहीतारं तारयत्येव तद्ध्रुवम् ॥
द्रव्याशिरपि श्रेयाननिन्द्यात् प्रतिगृह्यताम् ।
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p. 64 ch. 3 ज्यैष्ठस्य शुक्लदशमी संवत्सरमुखी स्मृता ।
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एकादश्यां सिते पक्षे पुष्यर्क्षं यत्र सत्तम ।
तिथौ भवति सा प्रोक्ता विष्णुना पापनाशिनी ॥
दानं यदीयते किञ्चित् समुद्दिश्य जनार्द्दनम् ।
होमो वा क्रियते तस्यां अक्षयं कथितं फलम् ॥
फलं दत्तहुतानाञ्च तस्यां लक्षगुणं भवेत् ।
p. 88 ch. 3 प्रशस्तदेश—काले च पात्रे दत्तं तदक्षयम् ।
सकलाङ्गोऽपि सम्भारो यस्य दानक्रियाविधौ ।
सम्भवेदपि पापीयान् स सद्यो मुक्तिमेष्यति ॥
p. 95 ch. 3 स्नातः सम्यगुपागृह्य दधानो धौतवाससी ।
सपवित्र करश्चैव प्रतिगृह्णीत धर्मवित् ॥

pp. 99-100 दैवं वा कर्म पित्र्यं वा नाशुचिः कर्तुमर्हसि ।
ch. 3 स्नानमेव द्विजातीनां परं शुद्धिकरं स्मृतम् ॥
अतः स्नातोर्हतामेति दाने चैव प्रतिग्रहे ।
कृतमस्नाविना कर्म राक्षसत्वाय कल्पते ॥
प्रजापतिः कर्मगुप्तेः पवित्रमसृजत्पुरा ।
रक्षोघ्नमेतत् परमं मुनिभिः कल्पितं सदे ॥
तस्मात्तत्करयोर्धार्यं ददता प्रतिगृह्णता ।
स्नान-होम-जपादीनि कुर्वता च विशेषतः ॥
संत्यज्य वैष्णवं मार्गं ब्रह्ममार्गेविनिर्गतम् ।
सकृत् प्रदक्षिणीकृत्य पवित्रमभिधीयते ॥

p. 109 कस्तूरिकाया द्वौ भागौ चत्वारश्चन्दनस्य च ।
ch. 3 कुङ्कुमस्य त्रयश्चैका शशिनः स्याच्चतुः समम् ॥
कर्पूरश्चन्दनं दर्भकुङ्कुमं च समांशकम् ।
सर्वेगन्धमिति प्रोक्तं समस्तसुरवल्लभम् ॥

तथा— कर्पूरमगुरुश्चैव कस्तूरीचन्दनं तथा ।
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p. 124 पञ्चहस्ताः ध्वजाः कार्या वैपुल्येन द्विहस्तकाः ।
ch. 3 सप्तहस्ताः पताकाः स्युर्विंशत्यङ्गुलविस्तृताः ॥
दशहस्ताः पताकानां दण्डाः पञ्चाशवेशिताः ।
सिन्दूराः कर्बुरा धूम्रा धूसरा मेघसन्निभाः ॥
हरिताः पाण्डुवर्णाश्च शुभ्राः पूर्वादितः क्रमात् ।
एवं वर्णाः सुभाः कार्याः पताकाः पाकशासनः ॥

p. 140 प्रणवादि नमोऽन्तञ्च चतुर्थञ्च सत्तम ।
ch. 3 देवतायाः स्वकं नाम मूलमन्त्रः प्रकीर्तितः ॥

pp. 215-16 तुलापुरुषदानन्तु शृणु सूत्र्यञ्योद्भवम् ।
ch. 5 अष्टलोहं प्रदातव्यं सर्वरोगोपशान्तये ॥
कांस्यञ्च यज्ञाणे देवयन्त्रपु चार्शोविकारके ।
अपस्मारे च सीसं स्यात् ताम्रं कुष्ठ सुदारुणे ॥
पैत्तलं रक्तपित्ते च रूप्यं प्रदरमेहयोः ।
सौवर्णं सर्वरोगेषु प्रदद्यान्मृत्फलोदनम् ॥
फलोद्भवं तथा दद्याद्ग्रहणे दीर्घदा (वा) रुणे ।
गौडं भस्मकरोगेषु योगन्तु गण्डमालके ॥
जाङ्गलञ्चाग्निनां मान्द्ये रोमोत्पाते तु पौष्पकम् ।
मधूद्भवं यथा देयं काश-श्वास-जलोदरे ।
घृतोद्भवं तथा देयं छर्दिरोगोपशान्तये ॥

क्षीरं पित्तविनाशाय दाधिकं भगदारणे ।
लावणं वलनाशाय पैष्टं दद्रुविनाशने ॥
अन्नञ्च सर्वरोगस्य नाशने स्मृतमेव च ।
अधिदेवतं लोहे च महाभैरव उच्यते ॥
कांस्ये तु पूषाश्विनौ च वायुश्च सैसके स्मृतः ।
ताम्रे सूर्यस्तथा प्रोक्तः पैत्तले च कुजस्तथा ॥
रूप्ये च पितरो ज्ञेयाः सुवर्णे सर्वदेवताः ।
फले सोमो गुडे चापस्ताम्बूले तु विनायकः ॥
गन्धर्वाः कुसुमे चैव जाङ्गलेऽग्निस्तथा स्मृतः ।
मधौ यक्षाः प्रयत्नेन घृते मृत्युञ्जयः स्मृतः ॥
क्षीरे तारागणाः सर्वे दध्नः सर्पाः प्रकीर्तिताः ।
पिष्टे प्रजापतिर्देवो अन्ने सर्वाश्च देवताः ॥
आर्त्ती यदा स्यात् पात्रं वा प्राप्नुयात्पुण्यदेशतः ।
मृत्यु मृत्युञ्जयप्राप्तविधिना यत्प्रदीयते ॥
तदेव सर्वशान्त्यर्थं भवतीह न संशयः ।

p. 331 ch. 5 खड्ग शूल गदा शक्ति कुन्ताङ्कुश धनूंषि च ।
स्वधितिश्चेति शस्त्राणि तेषु चापं प्रशस्यत इति ॥

pp. 489-90 ch. 7 सनत्कुमार उवाच—
आषाढपौर्णमास्यां तु कार्त्तिके वाथ फाल्गुने ।
श्राद्धदानैर्जितक्रोधैर्दैयमेतत्तथाविधि ॥
जाम्बूनदस्य शुद्धस्य पलैस्त्रिंशतिभिस्तथा ।
तदर्द्धमर्द्धेन तथा यथाशक्त्या पलैस्त्रिभिः ॥
द्वाभ्यामेकेन वा कार्यो वृषः सर्वाङ्गशोभनः ।
पलादूनो न कर्तव्यो दुःखशोकभयावहः ॥
मण्डपं कारयेद्दिव्यं परार्द्धचपदृनिर्मितम् ।
तन्मध्ये तन्दुलैः शुक्लैर्मण्डलं कारयेच्छुभम् ॥
ततः प्रभाते विमले समुत्थाय जितेन्द्रियः ।
शुक्लाम्बरधरः स्नातः शुक्लमाल्यानुलेपनः ।
कृत्यनित्यक्रियः शुक्लमालारत्नविभूषितः ॥
नरो वा यदि वा नारी दिव्यभोगाभिलाषिणी ।
सितवस्त्रयुगच्छन्नं स्थापयित्वा ततो वृषम् ॥
सौवर्णमण्डपे तस्मिन् सुवर्णैर्बहुभिश्चितम् ।
चन्दनागुरुकर्पूरैः सुमनोभिस्तथा सितैः ॥
संपूजयेत्ततः सम्यक् मन्त्रैः पौराणसम्भवैः ।
नमस्ते जगदाधार प्रियः पुण्यकृतामसि ॥

त्वद्विहीने जगत्यस्मिन्नकश्चिच्छुभमश्नुते ।
नमस्ते धर्मराजाय वृषरूपधराय वै ॥
त्वं मामुद्धर देवेश दुर्गसंसारसागरात् ।
यशः कीर्तिर्धनः धान्यं यदन्यदपि संस्थितम् ॥
तत्तत्प्रयच्छ देवेश परत्र च शुभां गतिम् ।
इति संपूज्य विधिवत्तं देवं वृषरूपिणम् ॥
नैवेद्यं संस्तरे तत्र ह्यविषा निर्मितं शुभम् ।
कालोद्भवं मूलफलं सर्वं देवसमन्ततः ॥
हविषान्नेन भुञ्जीत भोजयित्वा ततो द्विजान् ।
सायाह्ने तु ततः कुर्यात्पुष्पगृहमनुत्तमम् ॥
सितपुष्पैः शुभैर्गन्धैर्लुब्धन्मधुकराकुलैः ।
फलमूलानि चान्यानि दीपाः शुक्लदशान्विताः ॥
घृतपूर्णास्तु कर्तव्याः संप्रद्योतितमण्डपाः ।
रात्रौ जागरणं कार्यं देवदेवस्य सन्निधौ ॥
वारमुख्याः समा नार्यो गान्धर्वान् श्रुतिसौख्यदान् ।
गीतवादित्रशब्देन ब्रह्मघोषरवेण च ।
नर्मालापैश्च नृत्यैश्च गमयेत्तां निशान्ततः ॥
अरुणोदयवेलायां समुत्थाय जितेन्द्रियः ।
पूजयित्वा द्विजांस्तत्र गोहिरण्यैर्नरोत्तम ॥
वृषरूपं ततो धर्मं प्रीयतां वृषभध्वजः ।
इत्युच्चार्य परं मन्त्रमाचार्याय निवेदयेत् ॥
दत्त्वा दानमिदं सम्यक् विधिनानेन पार्थिव ।
कुर्याद्दिग्विजयं विप्रो वेदकर्म समाचरेत् ॥
वैश्यः समुद्रगमनं शूद्रः कर्म यथेप्सितम् ।
फाल्गुन्यामथवा दद्यादानमेतन्नरोत्तम ॥
रौद्रं कर्म विनिर्दिष्टं ब्रह्मणा शङ्करस्य हि ।

इति गरुडपुराणोक्तः सुवर्णवृषदानविधिः ।

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पलाष्टकेन रौप्येण कृत्वा वृषभमुत्तमम् ।
मुक्तापलैरलङ्कुर्यात् पद्मरागैः सुशोभनैः ॥
सुवर्णतिलकोपेतं चारुचामरभूषितम् ।
गत्वा शिवालयं सम्यक् पूजां कृत्वा शिवे ततः ।
रुद्राध्यायं जपित्वा तु सपडङ्गरहस्यकम् ।
होमश्च शिवमन्त्रेण तिलाज्येन विधीयते ॥

अथाहूय द्विजवरं वेदवेदाङ्गपारगम्।
वस्त्रालङ्कारमाल्याद्यैः पूजयित्वा शिवं ततः ॥
उमापते त्रिलोकेश जगत्कारणकारणम्।
स्ववाहनप्रदानेन प्रीतोभव नमोऽस्तु ते ॥
मन्त्रेणानेन तं दद्याद्धेमदक्षिणयान्वितम्।
दानस्यास्य प्रदानेन शिवलोके महीयते ॥

इति तृतीयरूप्य वृषदानविधिः ।

p. 512-13 ch. 7
दानानामुत्तमं दानं विद्यादानं विदुर्बुधाः।
आहुः समस्तविद्यानां श्रियमेवाधिदैवतम् ॥
यथा वरिष्ठो देवानां विष्णुः कारणपूरुषः।
यथा च योषित्प्रवरा कमला पङ्कजालया ॥
आहुर्बलवतां श्रेष्ठो यथा ज्योतिष्मतां रविः।
जलाशयानां प्रवरो यथायं सरितां पतिः।
तथा विद्याप्रदः श्रेष्ठो गरीयांश्च गरीयसाम् ॥
पुण्यश्लोपि स सर्वत्र यश्च विद्यां प्रयच्छति।
इहामुत्रसुखक्षेममाहुर्विद्याधनं धनम् ॥
विद्ययामलया युक्तो विमुक्तिं याति संयमी।
विद्यया च सुखं गच्छेद्विद्यया च परां गतिम् ॥
विद्यया प्रतिष्ठा भूतानां विद्यायोनिश्च देवता।
तस्माद्विद्याप्रदो लोके सर्वदः प्रोच्यते बुधैः ॥

p. 518 ch. 7
विद्यानाञ्च परा विद्या ब्रह्मविद्या समीरिता।
अतस्तद्दानतो राजन् सर्वदानफलं भवेत् ॥
आयुः समस्तविद्यानां वेदविद्यामनुत्तमम्।
अतस्तद्दातुरस्त्येव लाभः स्वर्गापवर्गयोः ॥

p. 513 ch. 7
अथ दानविधिं वक्ष्ये रहस्यं परमं मतम्।
यं विधाय नरो घोरान्निरयान्नोपसर्पति ॥
आम्नायरूपाणि विधाय सम्यक्
हैमानि पूर्वोदितलक्षणानि।
विशुद्धमाना मणिभूषितानि
ऋगादिवेदक्रमतो निवेश्य ॥

p. 506-1 ch. 8
ब्रह्महत्यादिपापानि उपपापानि यानि च।
तानि सर्वाणि नश्यन्ति ह्यमेधेन निश्चितम् ॥

न कलौ क्रियते यज्ञो ह्यश्वमेधोऽपि गोसवः ।
नरमेधोऽक्षता नारी देवरात् पुत्रसन्ततिः ॥
गर्हितं ह्यन्नकं ह्येतत् राजसूयं कमण्डलुः ॥
अश्वमेधमखं यस्तु कलौ कर्तुमनीश्वरः ।
अश्वदानं तु तेनेह कर्तव्यं विधिपूर्वकं ॥
विधिं तस्य प्रवक्ष्यामि ब्रह्मणा निर्मितं पुरा ।
श्वेतमश्वं शुभं स्नातं हेमपर्याणभूषितं ॥
रौप्यैस्तु कटकैः शुद्धैः करिदन्तोपशोभितं ।
वस्त्रनेत्रं खुरैस्ताम्रैः क्षौमपुच्छं सुवाससं ॥
शुभ्रेण पटकेनैव संवृतं स्वायुधान्वितं ।
धान्यरत्नोपरिस्थन्तु बद्धकक्षं सुपट्टकं ॥
एवं सुतेजसञ्चार्थं ब्राह्मणाय निवेदयेत् ।
सुरूपाय सुवृत्ताय विदुषे च सुबुद्धये ।
दातव्यो मन्त्रमुख्याय दातव्यो भाष्कराय च ॥
मन्वादौ च युगादौ च अयने विषुवे तथा ।
चन्द्र-सूर्यग्रहे चैवं अश्वं दत्त्वा सुखी भवेत् ॥

अथ पूजामन्त्रः

मार्तण्डाय सुवेगाय काश्यपाय त्रिमूर्त्तये ।
जगद्बीजाय सूर्याय त्रिदेवाय नमस्तु ते ॥

p. 630 ch. 8 मृत्युञ्जय मन्त्रन्यास—

स च गरुडपुराणोक्तनानारोगघ्नतुलापुरुषदाने द्रष्टव्यः ।

p. 638 ch. 9 यो जगन्निधये नागं प्रयच्छति महामतिः ।
भद्रजातिसमुद्भूतं पद्मनाभाय शक्तितः ।
कुप्यकं बलशोभाढ्यं घण्टाचामरभूषितं ॥
वस्त्राङ्कुशसंयुक्तं अनेकस्वर्णभूषणम् ।
नानामण्डनभूविष्टं चारुडिण्डिमडम्बरं ॥
कृत्वा विष्णोर्महापूजां कार्तिकैकादशीदिने ।
द्वादश्यां अर्पयेत्तं तु देवदेवाय चक्रिणे ॥
त्रिलोकीनाथ देवेश सर्वभूत कृपानिधे ।
गजदानेन तुष्टस्त्वं प्रयच्छ मम वाञ्छितं ॥
इत्युच्चार्यार्थ दत्त्वा तं प्रणिपत्य जगत्प्रभुं ॥
सुरेन्द्रलोकमासाद्य क्रीडते कालमक्षयं ॥

वर्षार्बुदसहस्राणि क्रीडित्वा सुचिरं दिवि ।
ततो भूलोकमासाद्य सार्वभौमो नृपो भवेत् ॥

॥ इति विष्णुगजदानविधिः ॥

p. 643 ch. 9 गन्त्रीं तुरङ्गसंयुक्तां यो ददाति द्विजातये ।
सर्वकामसमृद्धात्मा स राजा जायते भुवि ॥
p. 648 ch. 9 ऐष्टकं दारवं वापि मृण्मयं वापि शक्तितः ।
सर्वोपस्करणोपेतं यो दद्याद्विपुलं गृहं ॥
ब्राह्मणाय दरिद्राय बिबुधे च कुटुम्बिने ।
क्रीडित्वा सुचिरं स्वर्गे मानुष्यं लोकमागतः ।
भवत्यभ्याहृतैश्वर्यः सर्वकामसमन्वितः ॥
p. 681 ch. 9 सुशीलाय सुवृत्ताय सुविद्याय तपस्विने ।
कन्या देया प्रयत्नेन नेतरस्मै कथञ्चन ॥

p 699 ch. 10 दक्षिणासंख्या—

गतनिष्कसमोपेतं तद्दर्द्धार्द्धमथापि वा ।
अतो न्यूनं न दातव्यमधिकं फलमूर्जितम् ॥
उत्तमं तु शतेनैव मध्यमं तु तदर्द्धतः ।
तदर्द्धेन कनिष्ठं तु देयं कृष्णमृगाजिनं ।
न वित्तशाठ्यं कुर्वीत फलहानेस्तु कारणात् ॥
p. 942 ch. 13 नीलकण्ठस्य मोक्षेण गयायाञ्च तिलोदकैः ।
वर्षासु दीपदानेन पितृणामनृणो भवेत् ॥
यस्तु ब्राह्मणगेहेषु दीपमालां प्रयच्छति ।
न निर्वेस्यं तमो घोरं ज्योतिषां लोकमाप्नुयात् ॥
p. 952 ch. 13 पान्थं परिचरेद्यस्तु शयनासनभोजनैः ।
स स्वल्पेन प्रयासेन जयति क्रतुयाजिनाम् ॥
प्रतिश्रयं सुनिर्वातं शुचिभूमितलं शुभं ।
अध्वनीनाय सम्पाद्य सद्यो दहति पातकम् ॥
वर्षायामुष्मलतमे हेमन्ते शिशिरेषु च ।
ग्रीष्मे च शीतलतले पान्थं विश्राम्य नाकभाक् ।
दत्त्वा वासो विवस्त्राय रोगिणे रुक्प्रतिक्रियाम् ॥
तृषार्त्ताय जलं स्वादु मृष्टमन्नं बुभुक्षवे ।
पथिकाय यथा वित्तं सर्वं तरति दुष्कृतं ॥
अध्वन्यमनुसान्यापि शाकमूलफलैर्जलैः ।
सकृत् सत्कृत्य वाचापि श्रेयसो भाजनं भवेत् ॥

अध्वगानां सुखार्थाय मार्गसत्कारकारिणः ।
अगाधजलसञ्चारे तेषां नौकाधिकारिणः ॥
प्रपां अपां रसैर्दिक्षैः (?) पूर्णां पथिकहेतवे ।
ये कुर्वन्ति नरो राजन् सर्वे ते स्वर्गभागिनः ॥
pp. 990-1 मूल्येन कृत्वा धर्मान्नजलदानं प्रयच्छति ।
ch. 13 प्रयाति चन्द्रसालोक्यं शुभमालांशुकावृतः ॥
क्षीरकुल्यास्तमायान्ति तथा यान्ति मधुस्रवाः ।
घृत-दध्युदकास्तस्य समुद्रा वशवर्तिनः ॥
दिनानि बहुजीवन्ति अन्नेन रहिताः किल ।
न हि तोयविहीनस्तु दिनमेकं हि जीवति ॥
सर्वप्रदो नरव्याघ्र जलदानात् प्रकीर्तितः ।
उदके सर्वबीजानि इत्येवं गौणिकी स्मृतः ॥

Vratakhaṇḍa, Vol. II. (Bib. Ind. 1872.)

pp. 62-3 अर्चयित्वा यथायोग्यं परमात्मानमच्युतम् ।
ch. 18 गायत्रीमभ्यसेत्तत्र देवदेवस्य सन्निधौ ॥
सहस्रं दशसाहस्रं शतञ्चापि स्वशक्तितः ।
अथ ताम्रमयं पात्रं मृण्मयं वा समानयेत् ॥
घृतेन पूर्णं तत् कृत्वा पञ्च प्रस्थमितेन च ।
सुवर्णं रजतं मुक्तां रक्तान्नानि तिलांस्तथा ॥
अन्तर्निधाय तत् कुर्यात् नववस्त्रद्वयान्वितम् ।
स्थापयित्वा तु तस्याग्रे पूजनान्ते महामतिः ॥
तत्र मार्तण्डमारभ्य संपूज्य च यथाविधि ।
प्रदक्षिणं नमस्कार स्तोत्रालापैर्मुदा युतः ॥
स्थितः प्ररूढतिमिरनिर्भेदचतुरप्रभः ।
नानाव्याधिसमुत्थार्त्तिं मम संशमयत्वितः ॥
पुरुषः पुष्कराक्षश्च सर्वान्तरसमास्थितः ।
परमात्मासयक्लेशं व्यपोहतु ममाच्युत ।
इत्यनेनेति मन्त्रेण स तद्वासो विवृत्य च ॥
आत्मानं दर्शयेत्तत्र यथा सुस्पष्टलक्षितम् ।
विप्राय वेदविदुषे दरिद्राय च दापयेत् ॥

गुरवे दक्षिणां दत्त्वा कुर्याद् ब्राह्मणभोजनं ।
भुञ्जीत बान्धवैः सार्द्धमुस्सृजेन्नियमानपि ॥
एवं कुर्वन्नरो लोके सर्वरोगविवर्जितः ।
सौम्यगात्रप्रवृत्तश्रीश्चिरमायुश्च विन्दति ॥
यथापः शमयत्यग्निं समिद्धमतिकामतः ।
तथा व्रतमिदं ब्रह्मन् रोगाग्निं शमयेदिह ॥
नानाव्याधिभृशार्त्तानां नराणामिह सुव्रत ।
तत् प्रतापशमोपायो व्रतादन्यत्र विद्यते ॥

इति गरुडपुराणोक्तं गायत्रीव्रतम् ।

pp. 227-9
ch. 19

सनत्कुमार उवाच—

अथ पर्वणि यत्कृत्यं तच्छृणुष्व महामते ।
यज्ज्ञात्वा मनसः क्षान्तिं [कान्ति] सुसम्भूतिञ्च विन्दति ॥
यत्पर्वणि कृतन्तावत् [नाथ] शुभं वा यदि वाशुभं ।
षष्टिवर्षसहस्राणि तत्फलं भुञ्जते नराः ॥
दयितं जीवितं पुंसां सर्वेषामपि सम्मतं ।
यतस्त्वक्षयसंप्राप्तपरिक्लेशयुता नराः ॥
अतस्तच्छान्तिजननमायुः प्रदमनाकुलं ।
सर्वसौख्यप्रदं भद्रं तादृग्व्रतमिहोच्यते ॥
चतुर्दश्यां शुचिः स्नात्वा दन्तधावनपूर्वकम् ।
चरित्वब्रह्मचर्यञ्च यतवाक्कायमानसः ॥
पौर्णमास्यां तथा कृत्वा देवपूजां समाचरेत् ।
मण्डलं चतुरस्रन्तु कारयेत् कुसुमाक्षतैः ॥
तस्मिन् श्रीशं श्रियं देवीमर्चयेत् सुसमाहितः ।
वृहन्तं पयसा पूर्णं गव्येन स्थापयेद्घटं ॥
चतुरस्तोयपूर्णांस्तु कलशांस्थापयेत् क्रमात् ।
मध्ये वावाहयेत् पञ्च चक्रादीन्यायुधान्यपि ॥
इन्द्रियाणि तथा पञ्च बुद्धि प्राणं तथा मनः ।
न्यसेद्धेयानि सर्वाणि कलशेषु चतुर्ष्वपि ॥
सर्वापद्भ्यस्तरेन्मर्त्यश्चाधिव्याधिभयादपि ।
रक्षन्तु सर्वदा मां तु बुद्धिप्राणं मनश्च नः ॥
अवन्तु सर्वदापद्भ्यो मङ्गलानि दिशन्तु नः ।
इति मन्त्रेण चाभ्यर्च्य समिद्धे जातवेदसि ॥

षड्भिर्मन्त्रैस्तु जुहुयात् संस्कृते तु यथा विधि।
तिलेनाक्षतयुक्तेन त्रिमध्वक्तेन संयतः॥

मन्त्राः

अनामयाय पूर्णाय विमलायाच्युताय च।
मृत्यवे कालरूपायेत्येते मन्त्रास्तथा च षट्॥
अथैवायुधमन्त्रेण प्राणेन करणैरपि।
हुत्वा तु करणायेति (पुरुष) तच्छेषेण कलिन्दयेत्॥
अथासने स्थितं साध्यं कृत्वाचार्यस्तदग्रतः।
अभिषेकं ततः कुर्यात् पर्यसा तज्जलेन च॥
कुटुम्बिने दरिद्राय निष्कमावञ्च हाटकं।
तिलान्नलवणादीनि दद्याद्विप्रशताय च॥
पूर्णकुम्भांस्ततो वास्मै हरिद्राचूर्णसंयुतान्।
बीजपूर्णांस्तु कलशान् लवणेन प्रपूरितान्॥
चतुरश्चतुरो दद्याद्योषिद्भ्यः परमायुषे।
गुरवे च वरं दत्त्वा कृत्वा ब्राह्मणतर्पणं॥
उपवासविधानेन दिनशेषं नयेत्सुधीः।
अनन्तरे च दिवसे कुर्याद्भगवदर्चनं॥
बान्धवैः सह भुञ्जीत नियमांश्च विसर्जयेत्।
एवं पर्वणि यः कुर्याच्चिरञ्जीवो भवेच्च सः॥
सर्वव्याधिसमुत्थाने सर्वदुःखोदये सति।
स्नानं पर्वणि यः कुर्यात्तच्छान्ति सोऽश्नुते पराम्॥

इति गरडपुराणोक्तमायुर्व्रतम्।

pp. 869-76 ch. 31

श्वेतद्वीपे सुखासीनं देवदेवं जगद्गुरुं।
वासुदेवं जगन्नाथं स्थितिसंहारकारकं॥
प्रणिपत्य महादेवं चराचरगुरुं हरिम्।
शरीरारोग्यमैश्वर्यं कामदेवसमः पतिः॥

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विष्णुरुवाच—

कथयामि न सन्देहो व्रतानामुत्तमं व्रतं।
प्रद्युम्नायापि नाख्यातं पुत्रप्रीत्या व्रतं त्विदं॥

संक्रान्तिर्वा महाभागे कुहुर्वा चाष्टमी तिथिः ।
पर्वस्वेतेषु दातव्या काञ्चनाख्या पुरी शुभा ॥
रौप्या ह्यस्या अधोभूमिः शिखरं काञ्चनं तथा ।
स्तम्भा रत्नमयाः कार्या दशौरससमन्विताः ।
प्राकारं कारयेद्धैमं रौप्यं पैष्टमथापि वा ॥
p. 876 त्वया काञ्चनपुर्याख्यं व्रतमेतत् कृतं पुरा ।
व्रतप्रसादाद्भद्रार्हं लब्धस्त्रैलोक्यपूजितः ॥

इति गरुडपुराणोक्तं काञ्चनपुरीव्रतं ।

Gaṅgāvākyāvalī by Viśvāsadevī
Ed. by J. B. Chaudhuri, Contribution of Women to Sanskrit Literature, Vol. IV. Calcutta 1940

p. 144 तथा च गारुडे—

न नष्टाभिरफेनाभिरदुष्टाभिश्च धर्मतः ।
शौचेप्सुः सर्वदाचामेदासीनः प्रागुदङ्मुखः ॥
[Bhaviṣya purāṇa, Uttara, Ch. 123, V.]

p. 145. गारुडे—

अङ्गुष्ठ-मूलान्तरतो रेखाया ब्राह्ममुच्यते ।
अन्तरङ्गुष्ठ-देदिशन्योः पितृणां तीर्थमुत्तमम् ॥
कनिष्ठा-मूलतः पश्चात् प्राजापत्यं प्रचक्षते ।
अङ्गुल्यग्रे स्मृतं दैवं तदेवार्षं प्रकीर्तितम् ॥
मूले दैवतमार्षं स्यादाग्नेयं मध्यतः स्मृतम् ।
तदेव सौमिकं तीर्थमेतज्ज्ञात्वा न मुह्यति ॥

p. 146 तथा गारुडे—

संवृत्याङ्गुष्ठ-मूलेन मुखं वै समुपस्पृशेत् ।
अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नेत्रद्वयं ततः ॥
तर्जन्यङ्गुष्ठयोगे च स्पृशेन्नासा-पुट-द्वयम् ।
तर्जन्यङ्गुष्ठ-योगेन श्रवणे समुपस्पृशेत् ॥

सर्वासामप्रयोगेन हृदयन्तु तलेन वै।
संस्पृशेच्च शिरस्तद्वत् अङ्गुष्ठेनाथवा द्वयम् ॥
संस्पृष्टे हृदये चास्य प्रीयन्ते सर्व-देवताः।
मूर्ध्नि संस्पर्शनादेकः पीतः स पुरुषो भवेत् ॥
Gobhilīya Smṛti I. 2. 7-8.

p. 165 गारुड-भविष्ययो :— cf.G P.I.217.38

पुष्ये वा जन्मनक्षत्रे व्यतीपाते तु वैधृतौ।
अमावास्यां नदी-स्नानं हरत्याजन्मदुष्कृतम् ॥
Titbitattva. p. 433. I. 5.

p. 170 daśaharāsnāna

नक्षत्र-मात्रे योगेऽपि, गरुडपुराणे-दर्शनात्।

p. 173 गारुडे—

य इच्छेद्विपुलान् भोगांश्चन्द्र-सूर्य-ग्रहोपमान्।
प्रातः स्नायी भवेन्नित्यं द्वौ मासौ माघफाल्गुनौ ॥GP. I. 217.125

p. 174 गङ्गां योऽवगाहन्ते माघे मासि नराधिप।
चतुर्युग सहस्राणि न पतन्ति सुरालयात् ॥

p. 175 दिने दिने सहस्रन्तु सुवर्णानां विशांपते।
तेन दत्तं हि गङ्गायां यो माघे स्नाति मानवः ॥

p. 176 गारुडे—

चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम्।
स स्नातः सर्वतीर्थेषु किमर्थमयते महीम् ॥

गारुडे—

p. 177 सूर्यग्रहः सूर्यवारे सोमे सोमग्रहस्तथा।
चूडामणिरयं योगस्तत्रानन्तफलं लभेत् ॥

p. 194 स्कान्दे गारुडे च—

स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम्।
वृथा तस्य मदायज्ञा नीलवासो बिभर्ति यः ॥

p. 312 तथा च गरुड-शङ्खौ—

नित्यं नैमित्तकं चैव क्रियाङ्गं मलकर्षणम्।
तीर्थाभावे तु कर्तव्यमुष्णोदकंपरोदकैः ॥ G.P. 217.117.

Madanapārijāta of Madanapāla
(Bib Ind. 1893)

Stabaka 3 धात्रीफलेन यत्पुण्यं जयन्त्याः समुपोषणे ।
p. 302 Śl.18 खगेन्द्र स लभेन्मर्त्यस्तुलसीपूजनेन तत् ॥
यथा कथञ्चिदाहृत्य कुसुमैः पूजयेद्धरिम् ।
नाकपृष्ठमवाप्नोति नात्र कार्या विचारणा ॥

Varṣakriyākaumudī by Govindānanda
Bib. Ind. 149

pp. 58 and भर्तुर्भार्या व्रतं कुर्यात् भार्यायाश्च पतिस्तथा ।
69 असामर्थ्ये तयोस्ताभ्यां व्रतभङ्गो न जायते ॥
92 चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम् ।
स स्नातः सर्वतीर्थेषु किमर्थमटते महीम् ॥
175 इन्द्राय सुराधिपतये सवाहनपरिवारायुधाय नम इत्यादि ।
314 प्रपद्येऽहं सदा देवं सर्वकामप्रसिद्धये ।
315 भाद्रे कृष्णत्रयोदश्यां युगादौ श्राद्धकृन्नरः ।
गङ्गायां पिण्डदानेन समं फलमवाप्नुयात् ॥
322 एवमभ्यर्च्य देवेशं कृत्वा पुष्पाञ्जलिं वदेत् ।
504 यथेयं पापनाशाय प्रोक्ता चैकादशी शुभा ।
508 त्रयोदश्यां दिवं पश्य प्रकुर्यान्नियमं व्रती ।
श्वस्ते शिवचतुर्दश्यां जागरिष्याम्यहं निशि ॥
509 इति क्षमाप्य स्तुत्वा च नत्वा च बहुशः शिवम् ।
विसर्जयेत् परेह्युश्च शिवभक्तानथ द्विजान् ॥
भोजयित्वा प्रयत्नेन पारणं स्वयमाचरेत् ॥
एवमेतद्व्रतं पुण्यं कृत्वा द्वादशवार्षिकम् ।
512-13 पुरा कैलासशिखरे सर्वरत्नविभूषिते ।
सुखोपिता शैलसुता देवी पप्रच्छ शङ्करम् ॥
कर्मणा केन भगवन् व्रतेन तपसापि वा ।
धर्मार्थकाममोक्षाणां हेतुस्त्वं परितुष्यसि ॥
शरांश्चापं स बिभ्राणो वने बिभ्राणो सर्वतः ।
तडागात्तोयमानीय तस्य बिल्वस्य मूलतः ।
एवमेतद्व्रतं देवि मम प्रीतिकरं परम् ॥
यज्ञदानतपांस्यस्य कलां नार्हन्ति षोडशीम् ।
एतद्व्रतप्रभावेण गाणपत्यमवाप्नुयात् ॥

Śrāddhakriyākaumudī by Govindānanda
Bib. Ind. 157

p. 113 प्रारम्भे कर्मणां विष्णुं पुण्डरीकं स्मरेद्धरिम् ।

Smṛtitattva by Raghunandana
Vol. I., Calcutta, 1895

p. 439 स्थौल्यालस्यविबन्धघ्नश्च कटूद्दीपनपाचनः ।

p. 440 मुद्गः कषायो मधुरः कफपित्तामजिह्मजुः ।
ग्राही शीतः पटुः पाके चक्षुष्यो नातिवातलः ।
वातनुत्पित्तलो बल्यो मेदमांसकफप्रदः ।
मसूरो मधुरः ··· ··· ··· भिन्नवर्चसः ॥

p. 441 तिलः कषायो ··· ··· ··· केश्योऽनिलापहः ॥
स्निग्धो बल्यो ··· ··· ··· लेपहित्तश्च सः ॥
समाधुर्यात् ··· ··· ··· ··· चापि पित्तहा ॥
औष्ण्यात् ··· ··· ··· ··· संवत्सरोषितम् ॥

अथ शाकगुणा :—

पटोलं कफपित्तासृक् ··· ··· ··· विनाशनम् ॥
पटोलपत्रं ··· ··· ··· ··· तस्य विरेचकम् ॥
वास्तूकः शुक्रलो ··· ··· ··· अग्निबलवर्द्धनः ॥
वयःसंस्थापनी ··· ··· ··· हृल्लासकुष्ठनुत् ॥
मूलकं गुरु ··· ··· ··· ··· कफवातनुत् ॥
नालीशाकञ्च ··· ··· ··· ··· वातप्रकोपनम् ॥
तच्छुष्कवर्णं ··· ··· ··· ··· वातविवर्द्धिनी ॥
तण्डुलीयमसृक् ··· ··· ··· श्लेष्महरं गुरु ॥
कफपित्तहरी ··· ··· ··· ··· कफपित्तजित् ॥
पञ्चांगुलः ··· ··· ··· ··· ···विनाशहेतुः ॥
तस्माद् बुधैः ··· ··· ··· ··· ··· प्रशस्यते ॥
सर्वं शाकं ··· ··· ··· ··· ··· पुनर्णवा ॥

p. 442 वार्ताकुरेषा ··· ··· ··· ··· नाशिनी च ॥
सा बाला ··· ··· ··· ··· पित्तप्रसादिनी ॥
कुष्माण्डकं ··· ··· ··· ··· बस्तिशोधनम् ॥
सर्वदोषहरं ··· ··· ··· ··· ···कफरोगनुत् ॥
सक्षारा मधुरा ··· ··· ··· पित्तनाशिनी ॥

वातश्लेष्मकरीं ··· ··· ··· ··· कफरोगनुत् ॥
कारवेल्लः स कर्कटी ··· ··· ··· वातलम् ॥
त्रपुषं मूत्रलं ··· ··· ··· ··· विषदो लघुः ॥
विशेवादर्शसां ··· ··· ··· ··· शोथकरं कटु ॥
कर्ची सदा कटुः ··· ··· ··· पित्तहरं गुरु ॥
कुमुदोत्पल ··· ··· ··· ··· ··· मधुरा इमे ॥
मांसं वातहरं ··· ··· ··· ··· रसपाकयोः ॥
मत्स्यास्तु ··· ··· ··· ··· पित्तकराः मताः ॥
अध्वन्यवाय ··· ··· ··· मत्स्याशिनः सदा ॥
क्षुद्रमत्स्यास्तु ··· ··· ··· ··· ग्रहणीहिताः ॥

pp. 442-3 अथ लवणगुणाः ।
pp. 443-4 ,, फलगुणाः ।
pp. 445-6 ,, तोयगुणाः ।
p. 446 ,, क्षीरगुणाः ।
,, दधिगुणाः ।
pp. 446-7 ,, तक्रगुणाः ।
p. 447 ,, घृतगुणाः ।
pp. 447-8 ,, इक्ष्वादि ।

Nirṇayasindhu by Kamalākarabhaṭṭa
Chowk. Skt. Ser. 52. 1930

p. 170 Ekādaśī — उपोष्यैकादशीं नित्यं पक्षयोरुभयोरपि ।

pp. 177-180 दशमी शेषसंयुक्तो यदि स्यादरुणोदयः ।
,, नैवोपोष्यं वैष्णवेन तद्धि नैकादशीव्रतम् ॥

p. 177 उदयात्प्राग्यदा विप्र मुहूर्तद्वयसंयुता ।
संपूर्णैकादशी नाम तत्रैवोपवसेद् गृही ॥

p. 327 Manvādi — पूर्वाह्णे तु सदा ग्राह्याः शुक्ला मनुयुगादयः ।
देवे कर्मणि पित्र्ये च कृष्णे चैवापराह्णिकाः ॥

p. 469 Janmāṣṭamī jayantī — जयन्त्यां पूर्वविद्धायामुपवासं समाचरेत् ।

p. 477 ,, तिथ्यन्ते वा उत्सवान्ते वा व्रती कुर्वीत पारणम् ॥

Brahmasūtrabhāṣya of Ānandatīrtha

Sarvamūla edn.

p. 1b *l.* 4 उक्तं च गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
प्रारंभते नियत्यैव तत्किमत्र नियामकं ।।

p. 4b *ll.* 1-2 अप्रसिद्धेरवाच्यं तद्वाच्यं सर्वागमोक्तितः ।
अतर्क्यं तर्क्यमज्ञेयं ज्ञेयमेवं परं स्मृतमिति गारुडे ।।

p. 9b *l.* 7 उक्तं च गारुडे—

सर्वज्ञाल्पज्ञभेदात् सर्वशक्त्यल्पशक्तितः ।
स्वातन्त्र्यपारतन्त्र्याभ्यां संभोगो नेशजीवयोरिति ।।

p.43a *ll.*8-10 गारुडे च—

अध्यायान्ते द्विरुक्तिः स्याद्वेदे वा वैदिकेऽपि वा ।
विचारो यत्र सज्जेत पूर्वोक्तस्यावधारणे ।
अनुक्तानां प्रमाणानां स्वीकारश्च कृतो भवेत् ।
विनिन्द्य चेतरान्मार्गान् संपूर्णफलता तथेति ।।

p.50a *ll.*9-10 स्थूल सूक्ष्मविशेषोऽत्र न क्वचित्परमेश्वरे ।
सर्वैक्य प्रकारोऽसौ सर्वरूपेष्वजो यत ।। इति गारुडे ।

p. 72b *ll.*8-9 स य एवं विदेवं मन्वानं एवं पश्यन्नात्मानमभि-
संपद्यैतेनात्मना यथाकामं सर्वान्कामाननुभव-
तीति सौपर्णे श्रुतेः ।

p. 73b *ll.*3-4 स वा एष एतस्मान्मत्याद्विमुक्तश्चिन्मात्री भव-
त्यथ तेनैव रूपेणाभिपश्यत्यभि श्रृणोत्यभि-
मन्ुतेऽभिविजानाति तामाहुर्मुक्तिरिति सौपर्णे
श्रुतौ ।

pp. 74b-75a गारुडे च—

ll. 10 ff. आत्मेश्येव परं देवमुपास्यहरिमव्ययं ।
केचिद्त्रैव मुच्यन्ते नोत्क्रामन्ति कदाचन ।
अत्रैव च स्थितिस्तेषामन्तरिक्षे तु केचन ।
केचित्स्वर्गे महर्लोके जने तपसि चापरे ।
केचित्सत्ये महाज्ञानागच्छन्ति क्षीरसागरं ।
तत्रापि क्रमयोगेन ज्ञानाधिक्यात्समीपगाः ।

समालोक्यं च सरूपत्वं साम्यिष्यं योग एव च ।
इमामारभ्य सर्वत्र यावत्सृक्षीरसागरे ।
पुरुषोऽनन्तशयनः श्रीमान्नारायणाभिधः ।
मानुषा वर्णभेदेन तथैवाश्रमभेदतः ।
क्षितिपा मनुष्य-गन्धर्वा देवाश्च पितरश्चिराः ।
आ ज्ञानजाः कर्मजाश्च तात्त्विकाश्च शचीपतिः ।
रुद्रो ब्रह्मेति क्रमशस्तेषु चैवोत्तरोत्तराः ।
नित्यानन्दे च भोगे च ज्ञानैश्वर्यगुणेषु च ।
सर्वे शतगुणोद्दिष्टाः पूर्वैस्मादुत्तरोत्तरं ।
पूज्यन्ते चावरैस्ते तु सर्वैपूज्यश्चतुर्मुखः ।
स्वजगद्व्याप्तितस्तेषां पूर्ववत्स्मृदीरिता ।
सयुजः परमात्मानं प्रविश्य बहिर्गताः ।
चिद्रूपान्प्राकृतांश्चापि विना भोगांस्तु कांश्चन ।
भुञ्जते मुक्तिरेवं ते विस्पष्टं समुदाहृतेति ।

Bhāgavata tātparya nirṇaya,

Sarvamūla edn. pt. 3

p. 788b उक्तं च गारुडे—

अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ।
गायत्री भाष्यरूपोऽसौ वेदार्थपरिबृंहितः ।
पुराणानां साररूपः साक्षाद्भगवतोदितः ।
द्वादशस्कन्धसंयुक्तः शतविच्छेदसंयुतः ।
ग्रन्थोऽष्टादशसाहस्रः श्रीमद्भागवताभिध इति ।

p. 789a गारुडे च—

धर्मार्थकाममोक्षाणामेकमेवपदं यतः ।
अवरोधोह्यदोशस्य पृथग्वच्ये नतानहं इति ।

p. 803a भूतानि द्रव्यनामानि ज्ञानं ज्ञानेन्द्रियाण्यपि ।
क्रियां कर्मेन्द्रियाण्याहुस्तन्मूलत्वादहं त्रिधा ॥ इति गारुडे ।

p. 804a देहेन्द्रियादि भेदेन निर्भेदोऽपि हरिः स्वयं ।
भण्यते केवलैश्चर्यादनाद्यानन्दचिद्घन ॥ इति गारुडे ।

p. 808a मुक्तैः स्वपार्षदैः पूर्वैर्ब्रह्मादैश्चैव संयुतं ।
ब्रह्मा ददर्श तपसा भगवन्तं हरिं प्रभुं ॥ इति गारुडे ।

p. 811b ज्ञात्वा कतिपयैर्वर्षैः पूर्वमेव जनार्दनः ।
मौसलं ज्ञानसन्तत्या उद्धवं बदरीं नयत् ।
सज्ञानं तत्र विस्तीर्य पुनर्द्वारवतीं ययौ ।
पूर्वमेवोपदिष्टोऽपि हरिणा ज्ञानमुद्धवः ।
स्वर्गारोहणकाले तु पुनः पप्रच्छ केशवं ।
पुनः श्रुत्वा बदर्यां तु वर्षैत्रयमुवास ह ।
ज्ञानं संस्थाप्य पश्चाच्च स्वेच्छया स्वर्गतः प्रभुः । इति गारुडे ।
अनुप्रविश्य ब्रह्माणं प्राणं दशविधं तथा ।
इन्द्रियाणीन्द्रियार्थांश्च वर्णांश्चैवासृजद्धरिः ।। इति गारुडे ।

p. 832b सुपर्णशेषप्राणेश ब्रह्मविष्णून् गिरं श्रियं ।
ऋते नमन्ति नो रुद्रं क एव पुरुषार्थं भागिति गारुडे ।

p. 834a केचिद्भेदं विनिन्दति ह्याहुरज्ञानबृत्तयः ।
निराकुर्वन्त्यथो मन्दा भेदस्य परमार्थतां ।।
ये तु तत्त्वविदो मुख्या भेदं ब्रह्मान्यवस्तुनो ।
परमार्थमिति ज्ञात्वा नित्यं विष्णुमुपासत ।। इति गारुडे ।

p. 836a भिन्नस्वरूपमभिदं स्वरूपं तु द्विधा हरेः ।
भिन्नस्वरूपं ब्रह्माद्या मत्स्याद्यभिदमुच्यत ।। इति गारुडे ।

pp. 836b-837a पापरूपी पृथग्जातो निषादो वेनदेहतः ।
यस्मात्तस्मात्पृथोः पुत्राद्रजो वेनो दिवं ययौ ।। इति गारुडे ।

p. 837b देवा शक्राश्च मोहाय दर्शयेयुरशक्तवत् ।
ऋषीणां चैव राज्ञां च न हिते देवता समः ।।
आज्ञा वा हरेः क्वापि कार्यैतो वा कचित्कचित् । इति गारुडे ।

p. 839a

p. 845a-b तत्कालस्थितभक्तेषु मानुषेष्वृषभात्मजः ।
वरोऽपि धिक्कृतो राज्ञा सुहृदो वैष्णवेष्वपि ।। इति गारुडे ।

p. 854b हिरण्यकशिपुर्भूतममन्यमृतौ हरिं ।
अतो भयानको जातस्तत्र राजानमेव च ।
मात्वा राजैवसंजातः कृष्णं चक्रादिलक्षणैः ।
मृतिकाले हरिं चैव मत्वा भक्त्यैव केवलं ।
द्वास्थत्वं हरिमाविश्य प्रापैव मनुजोऽपि तु ।। इति गारुडे ।

p. 865b अतिभिन्नस्वरूपौ तौ जीवेशावेकदेहगौ ।
देहाभिमानीत्वेकोऽत्र न मानी मानदः परः ।। इति गारुडे ।

p. 862a दुर्वासाश्च स्वयं रुद्रस्तथाप्यन्यारयमुक्तवान् ।
तस्याप्यनुग्रहार्थाय दर्पनाशार्थमेव च ॥ इति गारुडे ।

p. 866a असुराश्च तमो घोरं यदि तत्रैव मध्यमाः ।
मध्यमां गतिमेवापुरेकदेहगता अपि ॥ इति गारुडे ।

p. 871a तस्मात्तीर्थानि देवाश्च नित्यं विद्वत्सुसंस्थिता । इति गारुडे ।

p. 878a अगण्य्य पदाक्रम्य वैष्णवं निलयं ययुः । इति गारुडे ।

p. 883a नमत्समोऽधिको वापि कश्चिदस्ति द्विजोत्तमे । इति गारुडे ।

Sarvadarśanasangraha—C. Prasthānabheda

by Madhusūdana Sarasvatī

Ānandāśrama Sanskrit Series 51.

पूर्णप्रज्ञदर्शन

pp. 58-59 गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
प्रारभेत नियत्यैव तत्किमत्र नियामकम् ॥
कश्चार्थस्तु तयोर्विद्वान्कथमुत्तमता तयोः ।
एतदाख्याहि मे ब्रह्मन्यथा ज्ञास्यामि तत्त्वतः ॥
एवमुक्तो नारदेन ब्रह्मा प्रोवाच सत्तमः ।
आनन्तर्याधिकारे च मङ्गलार्थे तथैव च ॥
अथ शब्दस्ततः शब्दो हेत्वर्थे समुदीरितः ॥

Haṭhayogapradīpikā—C. Jyotsnā of Brahmānanda, Adyar edn. 1933 pt. II.

p. 167 गरुडपुराणे—

तथा यतेत मतिमान्यथा स्यान्निर्वृत्तिः परा: ।
योगेन लभ्यते सा तु न चान्येन तु केनचित् ॥
भवतापेन तप्तानां योगो हि परमौषधम् ।
परावरप्रसक्तानां धीर्यस्य निर्वेदसंभवा ॥
स च योगाग्निना दग्धसमस्तक्लेशसञ्चयः ।
निर्वाणं परमं नित्यं प्राप्नोत्येव न संशयः ॥
संप्राप्तयोगसिद्धिस्तु पूर्णो यस्त्वात्मदर्शनात् ।
न किञ्चिद् दृश्यते कार्यं तेनैव सकलं श्रुतम् ॥

आत्मारामः सदा पूर्णः सुखमात्यन्तिकं गतः ।
अतस्तस्यापि निर्वेदः परानन्दमयस्य च ॥
तपसा भावितात्मानो योगिनः संयतेन्द्रियाः ।
प्रतरन्ति महात्मानो योगेनैव महार्णवम् ॥

p. 175 तदुक्तं गरुडपुराणे—

योगाभ्यासो नृणां येषां नास्ति जन्मान्तराहृतः ।
योगस्य प्राप्तये तेषां शूद्रवैश्यादिकक्रमः ॥
स्त्रीत्वाच्छूद्रत्वमभ्येति ततो वैश्यत्वमाप्नुयात् ।
ततश्च क्षत्रियो विप्रः कृपाहीनस्ततो भवेत् ॥
अनूचानः स्मृतो यज्ञा कर्मन्यासी ततः परम् ।
ततो ज्ञानित्वमभ्येति योगी मुक्तिं क्रमाल्लभेत् ॥

APPENDIX 4

LIST OF VEDIC MANTRAS REFERRED TO IN GP.

Abbreviations used as given in Bloomfield's Vedic concordance.

RV. — Ṛgveda
SV — Sāmaveda
AV — Atharvaveda
VS — Vājasaneyī-saṁhitā (Mādhyandinīya)
VSK — Vājasaneyīsaṁhitā
TS — Taittirīyasaṁhitā
MS — Maitrayaṇīsaṁhitā
KS — Kāṭhakasaṁhitā
KSA — Kāthakasaṁhitā—Aśvamedhagrantha
Ar. S — Āraṇyaka Saṁhitā

agna āyāhi	I.48.12; 48.78	RV.6.16.10a; SV.1.1a; 2.10a; VS. 11.46; TS.2.5.7.3,4; 8.1,2; 4.1.4.3c; 5.1.5.8; 5.6.1. MS. 2.7.4c; 79.8; 3.1.6; 8.1; 4.10.2a; 145.1; KS. 16.4c; 19.5; 20.14a; 26.1.
agnim īle	I.48.11; 48.77	RV.1.1.1a; Ar. S. 3.4a; TS. 4. 3.13.3a; MS. 4.10 5a:155.1; KS.2.14a.
agnim saṁsupti	I.48.15	
agnir jyoti	I.48.36	SV.2.1131; VS.3.9; MS.1.6.10: 102.11; 1.8.1:115.2; 1.8.5: 121.1; 2.7.16:99.4; KS.40.6.
agnir mūrdhā	I.48.19; 48.37; 101.7	RV.8.44.16a; SV.1.27a; 2. 882a; VS. 3.12a; 13.14a; 15.20a; TS. 1.5.5.1a; 7.1; 4.4.4.1a; MS. 1.5.1a:55.8; 1.5. 5:73.7,8; 1.7.4; 113.4; KS.6.9a; 7.4; 9.2.
agniśca	I.209.4	TA.10.24.1; Mahān U 14.3.
agniśca me	I.36.4	VS.18.22; TS.4.7.9.1; 5.4.8.4; KS.18.11.

aghamarṣaṇa sūkta	I.205.138; 206.21	RV.10.190 (ṛtaṁ ca satyaṁ cābhiddhāt).
atharva (vā)-	I.48.5f; 48.74	
(ṇā)	215.13 (taught by Vyāsa to Sumantu)	
atharvaśiras	I.48.56	
annāt pariśruto rasam	I.101.8	VS.19.75a; MS.3.11.6a:149.1; KS.38.1a; TB.2.6.2 2a.
apanaḥ saśucadagham	I.106.3	RV.1.97.1a, 1c-8c; AV.4.33.1a, 1c-8c; VS.35.6c, 21a;
apām rasaḥ	I.206.17	
ayam gauḥ	I.206.22	cf. ayam goṣu RV.6.44.24c.
avabhṛtanicam	I.206.14	avabhṛta nicumpuṇa (nicaṅ. kuṇa, nicuṅkuṇa) VS. 3.48a; 8.27a; 20.18a; TS.1.4.45.2a; 6.6.3.4; MS.1.3.39a; 45.11; 4.8.5:113.2; KS.4.13a; 29.3; 38.5a;
asmin vṛkṣa itaḥ	I.48.19	
ākṛṣṇena	I.101.7	([o]rajasa vartamānaḥ) RV.1.35. 2a; VS.33.43a; 34.31a; TS.3.4. 11.2a; MS.4.12.6a:196.16.
āca tvā	I.48.20	(ā ca tvām•eta vṛṣaṇā vahātaḥ) RV. 3.43.4a.
ātila	I.48.78	
āpaḥ punantu	I.36.4; 209.4	
āpo asmān	I.206.8; 206.9	([o]mātaraḥ śundhayantu) RV. 10.17.10a; AV.6.51.2a; VS. 4.2a; TS.1.2.1.1a; KS.2.1a; MS.1.2.1a:10.1; 3.6.2:61,7.
āpo jyotīrasaḥ	I.209.4	TA.10.15.1; 28.1; TAA.10.68.
āpo tvantumasī	I.206.13.	
āpo devāḥ	I. 206.16; 206.17	
āpo nauṣadhi	I. 206 12; 206.14	
āpo mā tasmā-denasaḥ	I. 206.27	VS. 6.17e
āpo haviṣmatīḥ	I. 206.16	

āpo hiṣṭhā	I. 37.5; 206.16; 209.7	RV. 10.9.1a; AV. 1.5.1a; SV. 2.1187a; VS. 11.50a; 36.14a; TS. 4.1.5.1a; 5.6.1.4a; 7.4.19.4a; MS. 2.7.5a : 79 16; 3.1.6 : 8.10; 4.9.27a : 139.3; KS. 16.4a; 19.5; 35.3a.
āpyāyasva	I. 48.16; 48.43	RV. 1.91.16a; 9.31.4a; VS. 12.112a; TS. 3.2.5 3a; 4.2.7.4a; MS. 2.7.14a : 96.6; KS. 16.14a.
āyātu varadā devī.	I. 209.4; 209.5	TA. 10.26.1a; TAA. 10.34a.
idam āpa pravahatā (a)	I. 206.26	RV. 1.23.22a; 10.9.8a; AV. 7.89.3a; VS. 6.17a; VSK. 6 5.5a
idam apo haviṣmatī	I. 206.16	
idam viṣṇur-vicakrame	I. 206.7; 206 8	RV. 1 22.17a; AV. 7.26.4a; SV.1.222a; 2.1019a; VS. 5.15a; TS. 1 2.13.1a; MS. 1 2.9a : 18.17; 1.8 9 : 130.12; 4.1.12a : 16.4; 4.12 1 : 169 3; KS. 2.10a
imam devā	I. 101.7	(°asapatnam) (VSK. 11.3.2. 6.2) VS. 9.40; 10.18.
imam mantra	I. 48.47	
imam me varuṇa	I. 206. 12-14.	RV. 1.25.19a; SV. 2.935a; VS. 21.1a; TS. 2.1.11.6a; MS. 4 10.2a; 146.8; 4.14.17a : 246.1; KS. 4.16a.
imam me gāṅga	I. 48 37	(imam me gāṅge yamune sarasvati) RV. 10.75.5a; TA. 10.1.13a.
imā rudra	I. 48.20	cf. RV. 1.114.1a; VS. 16.48a; MS. 2.9.9a : 127.9; KS. 17.16a (iṃā rudrāya tavase kapardine) and RV. 7.46.1a; TB. 2.8.6 8a. (imā rudrāya sthiradhanvane giraḥ).

iṣe tvā	I. 48.11	VS. 1.1.22; 7.30; 14.22; TS. 1.1.1.1; 3.7.1; 9.2; 4.3 7.2; 6.3.6.1; 9.3; MS. 1.2 15; 24.8; 1.2.16: 26.15; 1.11.3: 164.3; 2.8.3: 109.2; 2.11.6: 144.3; 3.9.6: 123 13; 3.10.1: 129.7; 4.1.1: 1.10; KS. 1.1.10; 3.4; 17.3.
uttare śikhare jata	I. 209.9	
uttiṣṭha brahmaṇaḥ pate	I. 48.80	RV. 1.40 1a; AV. 19.63 1a; VS 34.56a; MS. 4.9.1a: 120.7; 4.12.1a; 178.11; KS. 10.13a.
udutyam	I. 36.8;(udutyam) 206.31; 209.8 (udutyam jātavedasaṁ)	RV. 1.50.1a; AV. 13 2.16a; 20.47.13a; SV.1.13a; VS. 7.41a; 8.41a; 33.31a; TS. 1.2.8 2a; 4.43.1a; 2.3.8.2; 4.14.4;6 1.11.4; MS. 1.3.37a; 43.6; KS. 4.9a; 11.1; 30.5a.
udbudhyasvāgne	I. 101.7	VS. 15.54a; 18.61a; TS. 4.7. 13.5a; MS. 2.12.4a: 148.6; KS. 18.18a.
urum hi rājā varuṇaścakara	I. 206. 4; 206.5	RV. 1.24.8a; VS. 8.23a; TS. 1.4.45.1a; 6.6.3.2; MS. 1.3.39a: 45.3; 4.8.5 : 112.8; KS. 4.13a; 29.3.
ṛtañca satyañcā-bhiddhāttapaso	I. 209.7	RV. 10.190.1a; TA. 10.1.13a.
kayānaśca	I. 101.8	Kayānaścitra ā bhuvat RV. 4.31.1a; AV. 20.124.1a; SV. 1. 169a; 2.32a; VS. 27.39a; 36.4a; TS. 4.2.11.2a; 4.12.5; MS. 2.13.9a : 159.4; 4.9.27a : 139.11; KS. 21.13; 39.12a.
kavihau	I. 48.47	
kiñce dadhātu	I. 48.20	
kumbhasūkta	I. 48-56; 48.74	
ketum kṛṇvan	I. 101.8	(°aketave) RV. 1.6.3a; AV. 20.26.6a; 47.12a; 69.11a; SV. 2.820a; VS. 29.37a; TS. 7.4.20. 1a; MS. 3.16.3a : 185-8, KSA 4.9a.

kṣīrodasya	I. 48.42	(Kṣīrasya codakasya ca) AV. 1.15.4b.
gaṇānām tvā	I. 48.30	RV. 2.23.1a; VS. 23.19; TS 2.3.14.3a;.MS. 3.12.20; 166.11; KS. 10.13a; KSA. 4.1.
gandha dvāra	I. 48.46	(gandha dvārām durādharṣām) RVKh. 5.87.9a; TA 10.1.10a.
ghṛtodasya	I. 48. 42	
citpatir me	I. 206. 18	(citpatir mā punantu) VS. 4.4; ŚB. 3.1.3.22.
citram	I. 206.31; 209.8	(citram devānām ud agād anīkam) RV. 1.115,1a; AV. 13.2.35a; 20.107.14a;Ar.S.5.3a; VS. 7.42a; 13.46a; TS. 1.4.43. 1a; 2.3.8.2; 4.14.4a; MS. 1.3.37a; 43.8; 4.14.4: 220.13; KS.4.9a; 22.5a, 6,8.
jyeṣṭha sāman	I. 48.55; 48.73	(jyeṣṭham yo vṛtrahā gṛṇe) SV. 1.273d; 2.283d cf. RV. 8.70.1d ; AV. 20.92.16d; 105.4d (jyeṣṭho yo°).
taṁ ῑśānam	I. 48.16	(tam ῑśānam vasavo agnim gṛṇīṣe) RV. 7.6.4c.
taccakṣurdeva	I. 206.31	(°hitam) RV. 7.66.16a; VS. 36. 24a; MS. 4.9.20a: 136.4; TA. 4 42.5a.
tadviṣṇu	I. 206.25	(tad viṣṇoḥ paramam padam) RV. 1.22 20a; AV. 7.26.7a; SV. 2.1022a; VS. 6.5a; TS. 1.3.6.2a; 4.2.9.3a; MS. 1.2.14a: 24.3; 3.9.4: 118.11; KS. 3.3a; 26.5.
tannayāmi	I. 48.16	
tejo si	I. 48.43; 205.71	AV. 7.89.4; 19.31.12; VS. 1.31; 15.8; 19.9; 20.23; 18.25; TS. 1.1.10.3; 4 45.3; 5.7.6.1; 6 6.3. 5; MS. 1.1.11; 6.13; 1.4.2: 48.17; 1.4.7:55.5; 2.7.15: 98.

		6; 3.4.7:54.12; 4.9.7:128 5; KS. 1.10; 4.13; 5.5; 9.7; 29.3; 32.5; 36.7, 14;38.5; 40.3.
trātāram indram	I. 48.19; 48.79	RV. 6.47.11a; AV. 7.86.1a; SV. 1.333a; VS. 20.50a; TS. 1.6.12.5a; MS. 4.9.27a; 139.17; 4.12 3a; 182.17; KS. 17.18a.
triyugmaka	I. 48.79	
tvannassatvanna	I. 206.12; 206.14	
tvanno agne varuṇasya	I. 206.12; 206.14.	(°vidvān) RV. 4.1.4a; VS. 21.3a; TS. 2.5.12.3a; MS. 4.10.4a; 153.12; 4.14.17a: 246.9; KS. 34.19a.
dadhikrāvaṇṇo	I. 206.43.	(dadhikrāvṇo akāriṣam) RV. 4.39.6a; AV. 20.137.3a; SV. 1.358a; VS. 23.32a; VSK. 35.57a; TS. 1.5.11.4a; 7.4.19. 4a; MS. 1 5.1a: 66.6; 1.5.6: 74.8; 3.13.1: 168.9; 4.11.1: 162.1; KS. 6.9a; 7.4; KSA. 4.8.
dāsya	I. 48.53	(dāsyann adāsyann uta saṁ gṛṇāmi) AV. 6.71.3b; TA. 2.6.2b.
divaḥ kakut	I. 48.8	
dīrghāyuṣṭvā	I. 48.79	(dīrghāyuṣṭvāya varcase) SMB. 1.6.7e cf. dīrghāyutvāya.
devasya tvā	I. 48.81; 48.84	(°savituḥ prasaveśvinor bahubhyām pūṣno hastabhyām ā dade). VS. 1.24; 5.22, 26; 6.1, 30; 11.9; 22.1; 37.1; 38.1; VSK. 2.3.4, 5; TS. 1.3.1.1; 7.1.11.1; MS. 1.1.9; 5.11; 1.2.10: 19.14; 1.2.15 : 24.10; 1.3.3: 30.12; 2.7.1: 74.12; 3.11.8: 151.6; 4.1.2: 2.12; 4.1.4: 6.6; 4.1.10: 12.13; 4.9.1: 120.5; 4.9.7: 127.4; KS. 1.2, 9; 2,9,11,12; 3.3,5,10; 16.1; 27.1; KSA. 1.2.

devīrāpa	I. 206.16	(devīrāpaḥ śuddhā yūyam) MS. 1.1.11: 7.5; 1.2.16: 26 6; 3.10.1: 128.7; KS. 3.6. cf. (°śuddhā vodhvaṁ—ŚB. 3.8.2.3)
drupadā	I. 50.45; 214.14	
drupadād iva	I. 48.41; 206.17; 209.7	AV. 6.115.3a; VS. 20.20a; MS. 3.11.10a: 157.11; KS. 38.5a.
dhyeyaḥ sadā savitṛmaṇḍala	I. 222.34	
nīlarudra	I. 48.56.	
paṭhet	I. 48.30	
pavamāna	I. 48.53; 206.17 & 18 (pāvamānya)	
pitṛmaitra	I. 48.54	
punantu ādyā	I. 206.17	
puruṣasūkta	I. 48.54; 205. 135; 206.33	(Beg. Sahasraśīrṣā) RV. 10.90. 1a; Ar.S. 4.3a; VS. 31.1a.
pracārī	I. 48.19	
prāyaścittāni aśeṣāṇi	I. 222.4	
bṛhad rathantara	I. 48.78	(bṛhad rathaṁtarayos tvā) TS. 2.3.10.2 cf. AB. 5.30.3a. AG. 2.6.1. LS. 3 12.6. VS. 1.2.4; T.S. 4.1.10.5; MS. 2 7.8:84.16; KS. 16.8. SS. 6.3.8.
bṛhaspate pari-dīya (atiyadarya)	I. 101.8	RV. 10.103.4a; AV. 19.13.8a; SV. 2.1202a; VS. 17.36a; TS. 4.6.4.1a; MS. 2.10.4a; 135.15; KS. 18.5a.
brahmāṇa	I. 48.54	
brahmavaiṣṇavaraudra	I 205.133	
bhadram karṇebhiḥ	II. 30.29	RV. 1.89.8a; SV. 2.1224a; VS. 25.21a; MS. 4.14.2a: 217.11; KS. 35.1a;
bhinnā devī	I. 48.20	
bhīruṇḍa	I. 48.73; 48.55	

	(bheruṇḍa sāman).	
mā nas toka	I. 206.10.11.	(mā nas toka) RV. 1.114.8a; VS. 16.16a; TS. 3.4.11.2a; 4.5.10.3a; MS. 4.12.6a: 197.15; KS. 23.12a.
mitra	I. 48.53	
muñcantu avabhṛta	I. 206.13	
muñcantu mām	I. 206.14	(muñcantu mā śapathyāt) RV. 10.97.16a; AV. 6.96.2a; 7.112.2a; 11.6.7a; VS. 12.90a.
mūrdhā bhava	I. 48.79	cf. mūrdhā bhuvo bhavati naktam agnih RV. 10.88.6a.
maitra	I. 48.56	cf. maitraḥ śarasi saṁtāyyamāne VS. 39.5.
maitrāvaruṇa	I. 205.133	maitrāvaruṇasya, TS. 6.4.3.3; cf. maitravaruṇas te, AS. 6.9.3.
yajñā yajña	I. 48.38	yajñā yajña vo agnaye, RV. 6 48.1a; SV. 1.35a; 2.53a; VS. 27.42a; MS. 2.13.9a : 159.10; KS. 39.12a.
yamasūkta	I. 106.2	
yamāya dharmarājāya	I. 52.16	
yamo nāga	I. 48.15	
yā oṣadhī	I. 48.40; 48.43; 48.45.	(yā oṣadhīḥ pūrvājātāḥ) RV. 10 97.1a; VS. 12.75a; KS. 13.16a. cf. yā oṣadhīḥ somarājñīḥ, RV. 10.97 18a, 19a; VS. 12.92a, 93a;
yāḥ phalinī	I. 48.40	yāḥ phalinīr yā aphlāḥ RV. 10.97.15a; VS. 12.89a; TS. 4.2 6.4a; MS. 2.7.13a : 94.11; KS. 16.13a.
ye te śatam varuṇāya	I. 206.4; 206 6	ye te śatam varuṇa ye sahasram KS. 25.1.11a; ApŚ. 3.13.1a; 24.12.6a; KauŚ. 97.8a,

yoge yoga	I. 48.32	yoge-yoge tavāstaram RV. 1.30.7a; AV. 19.24.7a;20.26.1a; SV. 1.163a; 2.93a; VS. 11.14a; TS. 4.1.2.1a; 5.1.2.1; MS. 2.7.2a : 75.5; 3.1.3 : 3.21; KS. 16.1a; 19.2a.
rakta varṇa	I. 48.14	
rakṣo hanan	I. 48.15	rakṣohaṇān valagehanā VS. 5.25; VSK. 5.6.5; TS. 1.3.2.2; KS. 2.11; 25.9.
rathanta	I. 48.85	(rathaṁtaraṁ sāma) VS. 10.10; TS. 1.8.13.1; MS. 2.6.10 : 69.13; 2.7.20 : 104.16; KS. 15.7; 39.7. cf. rathantaraṁ sāma pratiṣṭhityā VS. 15.10; TS. 4.4.2.1; MS. 2.8.9 : 113.7; KS. 17.8;
rudrasukta	I.48.54; 48.73	
vāta	I.48.15	vāta ā vātu bheṣajam. RV.10. 186.1a; SV. 1.184a; 2.1190a; cf. vāta iva vṛkṣān, AV. 10. 1.17a.
vāmadevī	I.48.55	cf. Vāmadevyam sām gāya MS.4.9.11:132.10.
vāsa (sūkta)	I.48.53	
vāstoṣpati	I.48.30	vāstoṣpate prati jānīhyasmān RV.7.54.1a; TS.3.4.10.1a; MS. 1.5.13a:82.13. cf. RV.7.54.2a and RV.7.54. 3a and RV.8.17.14a
vidyā	I.48.31	cf. vidyā ca me, Ap. MB.2.5.5 and vidyām yām u ca, AB 7. 18.7d; ŚŚ. 15.27d.
vibhrāḍ ityanuvāka	I.206.33	vibhrāḍ bṛhat pibatu, RV.10. 170.1a; SV.2.803a; Ar. S.5.2a; VS. 33.30a; MS.1.2.8a:18.10; 3.8 5:101.12; KS.2.9a; 25.6.
viṣvataḥ cakṣuḥ	I.48.48; 209.8 (°viśvatomukham)	RV 10.81.3a; VS.17.19a; TS. 4.6.2.4a. (°mukhaḥ)

viṣṇ urloka	I.48.16	cf. viṣṇorloke mahīyate, RVKh.9.113. 1b.
viṣṇusūkta	II. 18.6	
vṛṣākapi	I. 48.53	cf. vṛṣākaper ati vyathḥ. RV. 10.86.2b; AV. 20.126.2b. and vṛṣākapāyi revati; RV. 10.86, 13a; AV. 20.126.13a.
vedavrata	I. 48.55	
śannodevī	I. 48.12; 48.78; 101.8; 206.17	śaṁ no devīr abhiṣṭaye; RV. 10.9.4a; RVKh. 10.127.13b; AV. 1.6.1a; SV. 1.33a; VS. 36. 12a; KS. 13.15a; 38.13a.
śambhavāya	I. 48.48	
śrīśca	I. 48.79	śrīśca lakṣmīśca TAA. 10.64
śrīsūkta	I. 48.53; 206.18	(hiraṇyavarṇām hariṇīm) RVKh. 5.87.1a.
ślokādhyāya	I. 48.54	
śamṣupti (mantra)	I. 48.15 cf. agnim	
atvanna	I. 206.12; 206.14	
adasitvā havāmahe	I. 206.11	cf. sad asi, TS. 1.6.5.1; 7.5.2; MS. 1.4.2: 48.9; 1.4.7: 54.10; 2.6.12: 71.4; 4.4.6: 56.7; KS. 5.5
avitur vaḥ	I. 48.84	savitur vaḥ prasava ut, VS. 1.12,31; 10.6.
ahājina	I. 48.53	
ikriya	I. 48.54	
imitriyā na	I. 206.6	sumitrā na āpa oṣadhayaḥ santu, VS. 6.22; 20.19. 35.12; 36.23; 38.23; TS. 1.4.45.2; MS. 1.2.18: 28.10; KS. 3.8; 38.5.
raṇyavarṇā	I. 206.18	cf. śrīsūkta

APPENDIX 5

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APPENDIX 6

INDEX OF THE NAMES OF HERBS AND DISEASES OCCURRING IN THE MEDICAL CHAPTERS OF THE GARUḌA PURĀṆA

aṁśumati	Hedysarum Gangeticum	I. 202.2
akṣa (vibhī-taka)	Terminalia Belerica	I. 169.49; 171 25; 173.30; 192.33; 202.25; 202 71.
akṣipīluka	?	I. 202.48
akṣiśūla	eye sore	I. 177.63 (remedy for)
agaru	Dysoxylum Malabaricum or Aquiloria Agallocha?	I. 174.6; 178.6; 185.28.
agnimāndya	dyspepsia	I. 171.34; 183.7
agnividaṅga	?	I. 167.58.
agnirmantha	clerodendron phlomoides or premna integrifolia?	I. 173.22; 177.44; 192.4; 192.35.
agnivisarpa	a kind of dry itch	I. 163.13.
aṅkoṭa(ṭha)	Alangium Lamarckii	I. 172.22; 185.25; 191.13
aja	goat	*ghee* 169.32 (as curative); *urine* 177.4; 174.21; 184.10 (as curative); 185.32 (,,); 185.35. *milk* 176.1 (as remedy for baldness); 183.18 (as remedy for enlargement of spleen). 185.31.
ajājī (jīraka)	cuminum cyminum	I. 172.2; 184.4; 202.19.
aṭa(āṭa)ru(rū)-ṣaka	Ailantus excelsa	I. 170.26; 174.2; 177.8; 182.27; 184.3; 192.33; 202.52.
atasī	Linum Usitatissimum.	I. 164.23; 169.9; 172.33; 182.4; 188.7.

atisāra	dysentery	I. 147.27; 157.1 (6 kinds of); 157.2-3 (how caused); 157.5 (symptoms of); 157.8; (symptoms of a type of); 157.9 (,,); 157.10 (,,); 157.12 (,,); 157.13; 157.14; 170.13-14 (remedy for); 170.15 (,,); 170.16 (,,); 172.16 (,,); 183.3; 185.24; 185.25; 192.3.
ativiṣa	Aconitum Heterophyllum	I. 170.12; 172.16.
adrisāra	iron	I. 202.66.
ananta	Gardenia floribunda	I. 183.7.
anāha	a kind of abscess	I. 160.58; 170.51 (curative for);
anupāna	a drink taken with or after medicine	I. 169.1; 169.63; (quenching thirst and fatigue); 169.64.
antaka	a synonym of fever (jvara)	I. 147.1; I. 202.44.
andha	blindness	I. 171.57 (curative for night blindness); 185.35. (,,); 187.8.
anyeyuḥ	a type of fever	I. 147.43; 147.55 (periodicity of occurrence).
ap.	water	I. 147.3 (the fever manifest in),
apatantraka	a kind of rheumatism	I. 166.19. (symptoms of).
aparājitā (gokarṇa, viṣṇukrānta)	clitoria ternatea, linn. or c. spectabilis.	I. 177.65; 177.66; 178.7; 178,15; 184.34; 185.10; 185.27; 188.9; 189.1; 190 1; 190.15.
apasmāra	epilepsy	I. 170.35 (remedy for); 170.37 (,,); 177.46 (,,); 183.8 (,,); 192. 10 (,,); 193.5 (,,).
apāna	one of the five life-winds in the body	1.156.14.
apāmārga (aghata, kharamañjarī)	Achyranthes aspera, linn.	I. 172.10; 174.21; 176.15; 177.9; 177.61; 183.6; 184.14; 185.23; 188.1; 189.5; 190.18; 190.19; 192.36; 202.51.

abja	lotus	I. 170.58 (remedy for a kind of urinary disease).
abhayā(pathyā) (harītakī)	Terminalia chebula	I. 171.24; 172.7; 172.14; 172.23; 172.24; 174.2; 177.31; 177.62; 183.9; 184.2; 192.33; 192.34; 192.36; 193.11; 193.12; 202.25.
abhighāta	attack beating	I. 147.24 (fever caused by).
abhicāra	magic spell	I. 147.24 (fever caused by).
abhitāpa	fever manifest in horse	I. 147.3.
abhinyāsa	a kind of fever	I. 147.12-17 (symptoms of).
abhiṣaṅga	contagion	I. 147.24 (fever caused by).
amṛtā	Terminalia chebula ?	I. 170.42; 170.55; 171.31; 171.36; 171.38; 171.55; 172.43; 184.17; 202.6; 202.33; 202.48; 202.85.
amla	acidity	I. 168.43 (remedy for); 171.31; 171.33; 171.34.
amlaloṇikā	Oxalis corniculata	I. 170.20; 173.7.
amlavetasa	Rheum Emodi	I. 173.7; 202.44.
ayas	iron	I. 202.23; 202.51; 202.66.
ariṣṭa	Xanthium Strumavium	I. 170.76; 171.24; 171.36; 183.11; 202.16; 202.34; 202.84.
aruṇa	Phyllanthus Rhamnoides (aruṇi ?)	I. 172.16.
arūṣaka siṁhaparṇī	Adhatoda Vasika	I. 202.45.
arocaka	loss of appetite	I. 153.1-3 (diognosis of); 153.9-10 (,,); 149.2; 170.43 (remedy for).
arka (alarka, mandāra, sūryapatra)	Calotropis Gigantea	I.171.18; 171.30; 171.43; 172.5; 174.17; 177.81; 179.4; 185.29; 189.3; 189.4; 191.5; 191.15; 192.27; 202.29.
askanda	?	I.172.11 (remedy for).
arjuna	Lagevstroemia flos-Preginae	I.170.27; 177.83; 180.10; 190.23; 192.47; 202.8; 202.36.
ardita	a kind of rheumatism	I.166.35 (diognosis of). (also called ekāṅga).

arbuda	swelling, tumour	I.170.68 (prescription for); 179.11
arśas	piles	I.156. 1-3 (diognosis of different kinds of); 156.7 (case of congenital piles); 156.9 (6 kinds of); 156.15; 156.22; 156.54 (curable types of); 156.56; 156. 58; 170.19 (remedy for); 170. 21 (,,); 170.39 (,,); 171.4 (,,); 171.58 (,,); 172.3 (,,); 177.17 (,,); 177.18 (,,); 183.17 (,,); 184.2 (,,); 184. 10 (,,); 186.10 (,,); 186.11 (,,); 186.12 (,,); 192.25 (,,).
alaka	curls on forehead	I.168.49 (remedy for) ; 171.40 (treatment for).
alaktaka	red lac.	I.177.17; 185.31.
alakṣmījvara	?	I.193.5 (remedy for).
alajī	a kind af urinary disease or inflammation of the eye ?	I.159.12; 159.27 (symptoms of).
alarka	fever manifest in a dog	I. 147.3.
alāvu (nī)	bottle-gourd ?	I.169.19 (obtained from kaliṅga).
avapīḍa	causing sneezing	I.172.30 (one of the five methods in treatment).
aśana	synonym of fever	I.147.1
aśmabhit	coleus Scutellarioides.	I.202.34.
aśvakarṇaka	a tree	I.202 40.
aśvagandhā	withania coagulans	I.170.37;172 8; 172.25; 176.15; 177.47; 178.27; 182.5; 183.9; 185.19; 190.3; 192.4; 193.1; 201.29.
aśvattha	ficus Religiosa	I.171.12; 202.7; 202.44.
aśvadaniṣṭra	Tribulus lanuginosus	I.170.14 (use of).
aśvamāraka	see karavīraka	I.202.60

asṛj	blood	I.170.75 (prescription which causes flow of); 171.65;
asthi	bones	171.68; 182.27; 192.46; I.170. 15; 171.42; 177.50. I.171.11 (slip of; remedy for); 177.50 (fracture of; remedy for).
ākṣepaka (ṇa)	a kind of rheumatism	I.166.16 (symptoms of); 173.18 (remedy for).
ākhuparṇikā	salvinia cucullata roxb.	I.202.43.
ājya	clarified butter	I.171.2. 171.22; 171.55; 172.12; 172.21; 172.22; 172.24; 172.28; 175.5; 177.37; 177.52; 182.25; 184.8; 184.11; 184.18; 184.19; 184.37; 186.1; 186.15; 187.8; 190.8; 191.18; 191.20; 192.36; 192.37; 201.18; 201.21.
āḍhaka (kī)	Cajanus indicus	I.169.9; 172.8; 174.5; 174.6; 192.43; 202.74; 202.75.
ātaṅka	a synonym of disease (vyādhi)	I.146.2.
ātmaguptā (kapikacchukā)	Mucuna pruriens	I.173.3; 202.6.
ābādha	a synonym of disease (vyādhi)	I.146.2.
āmaṇḍa	castor oil plant	I. 202.3
āmayaḥ	a synonym of disease (vyādhi)	I. 146.2; 146.5 (indicated by malaise); 171.3 (remedy for);
āmaya	costus speciosus	I.172.18; 202.77.
āmalaka (kī) (Āmraphala)	emblica officianalis	I.167.60; 169.22; 169.59; 169.60; 170.61; 171.24; 171.66-7; 172.35; 173.6; 175.9-10; 176.4-5; 177.2; 177.12; 177.67; 181.10; 185.36; 190.9; 190.29; 192.22; 193.11; 193.12; 202.25; 202.44.
āmiṣā	flesh	I.169.62 (effect of eating).
āmra	mangifera indica	I 169.26; 170.27; 170.33; 171.42; 171.46; 173.6; 176.4; 176.5; 176.9; 177.58; 192.48.

āmrātaka (pittavrakṣa)	spondias mangifera	I.172.35; 173.6; 173.19.
āyatana	a synonym of diagnosis (nidāna)	I.146.4
āragvadha	cassia fistula	I.170.47; 171.17; 171.21; 173.25; 202.43;
āranāla	gruel made from the fermented boiled rice.	I.171.21.
ārdraka	zingiber cassumunar.	I.169.30; 171.47; 174.20; 177.49; 182.23; 183.18.
ārṣcyī	?	I.202.6.
āla	yellow arsenic, orpiment.	I.202.64
ikṣu	saccharum officinarum	I.159.14 (causes prameha) (urinary disease) 159.20 (,,); 169.50 (as remedy for plethora); 170.21 (as a remedy for piles); 173.3.
ikṣvāku	Cucurbita Lagenaria	I. 172.36; 202.57.
iṅgudī	Terminalia catappa	I. 169.11.
iḍagaja (?)	?	I. 202.56.
indīvara	blue lotus Nymphaca Stellata Cyanca	I. 202.4; 202.39.
indramada	the name of fever manifest in a cloud.	I. 147.3.
indrayava(vā) (kuṭaja kalinga vatsikā, girimallikā)	Hollarhena Antidystentrica	I. 170.11; 172.17; 172.37; 173.14; 202 16.
indravāruṇikā (ṇī) (citraphala)	Citrullus colocynthis	I. 174.21; 184.17; 184.32; 190.2; 202.50.
iśakāśī	?	I. 202.62.

utpala (kuṣṭha, kaśmīraja kāṣṭha, puṣkara)	Saussurea Lappa	I. 170.11; 170.62; 171.65; 173.24; 174.5; 179.5.
udakameha	a kind of urinary disease.	I. 159 19 (symptoms of).
Udara	stomach	I. 161.1 (diseases pertaining to); 161.3 (8 kinds of diseases affecting); 161.10 (effect of excess of water in); 193.10 (a cūrṇa which activates the fire in).
Udāvartta	a disease of the bowels (iliac passion)	I. 170.50 (remedy for).
Udīcya	a kind of perfume ?	I. 172.18; 202.21.
Udumbara (audumbara)	ficus Glomerata	I. 173.24; 184.15; 192.47; 202.65.
unmāda	insanity	I. 170.36 (remedy for); 193.5 (remedy for); 193.15 (unmatta, for) ?
upakuñjikā (kṛṣṇa, araṇyajiraka)	Nigella Sativa	I. 172.2; 202.19.
upadaṁśa(ka)	venereal disease	I. 171.5 (remedy for); 171.6 (,,); 171.7 (,,); 171.8 (,,).
upanimba	?	I. 177.2 (as a remedy for blindness).
upaśaya	an essential category in respect of a disease.	I. 146.3; 146.8; 147.5
upastha	holy basil ?	I. 202.36.
urubūka	uruvuka ? Ricinus Communis.	I. 172.9; 202.3
Urvāru(ka)	a kind of cucumber Cucumis Usitatissimus.	I. 169.19; 173.2

Uśīra (vīraṇa, āmranāla)	Andropogon Muricatus	I. 173.23; 175.4; 175.7; 175.13; 177.35; 202.31.
ūru	thigh	I.170.41 (remedy for stiffness in); 166.48.
ūrja	?	I. 202.40
ūrdhva	a kind of cough	I. 150.3.
ūrdhvagadā	a headache?	I. 171.62 (remedy for); 171.63.
ūṣaṇa (gajapippalīmūla)	Piper Chaba	I. 168.43; 202.12.
ūṣara	name of fever manifest in the earth.	I. 147.3.
ṛkṣa	bear	I. 177.75 (whose milk is used in a preparation for external application for diseases).
ṛṣi	name of leprosy caused by the humours—wind and biles	I. 164.8.
ṛṣyajihva	a name of a kind of leprosy resembling a deer.	I. 164.19
ekāṅga	a kind of rheumatism	I. 166.35 (also called ardita and kakṣaruja).
eḍa	cassia tora or Alata	I. 171.19 (as a remedy for a kind of leprosy).
eraṇḍa (ka) (vatari, gandharva hasta, pañcāṅgula)	ricinus communis	I. 169.13; 170.42; 170.45; 170.46; 170.66; 170.67; 170.69; 170.74; 171.61; 171.62; 172.40; 173.22; 174.14; 175.6; 176.10; 177.14 (white variety); 178.26; 190.19; 192.5; 201.9; 202.3.
elā (truti, kapita, varṇi, karaṅgi, tripuṭa, tṛtisūkṣma).	elettaria cardamomum	I. 174.6; 176.3; 176.4; 177.21; 177.24; 185.13; 202.17; 202.68 (^{o}patraka).

aikāhika (jvara)	quotidian fever	I. 189.7 (remedy for).
oṣadhi, auṣadha, auṣadhi	herb	I. 146.7; 147.3 (fever manifest in); 147.26; 147.27 (symptoms of fever caused by inhalation of the fumes of); 173.30; 177.38 (the quantity to be consumed of the decoction of).
audumbara	a kind of leprosy	I. 164.7; 164.15-17 (symptoms of).
audbhida	one of the five salts (rock salt)	I. 170.18.
kakudbhadra	?	I. 202.41.
kakubha (raktārjuna)	terminalia arjuna	I. 202.8.
kakeruka	a type of parasite (worm in stomach)	I. 165.13.
kakkola (lavaṅgalatā)	luvunga scandens	I. 192.20.
kakṣaruja	a type of rheumatism	I. 166.38 (also called *ekāṅga*)
kaṅgu (kā)	setaria Italica	I. 188. 4; 202.70.
kaca, keśa	hair	I. 169.49 (prescription for disease of); 171.42 (prescription to blacken); 176.1 (prescription for the growth of); 176.5 (prescription which strengthens); 176.7 (prescription which blackens). 176.9 (,,).
kacchapikā	a kind of carbuncles (prameha)	I. 159.12; 159.26 (symptoms of).
kacchu	itch, scab	I. 171.29 (remedy for).
kacchurā (sati)	curcuma zedoaria	I. 173.21.
kajjala	sulphuret of mercury.	I. 178.9.

kañjuka (kañjikā ? brāhmaṇayaṣṭikā)	siphonanthus Indica ?	I. 183.14
kaṭaṅkaṭerī cf. dāruharidraka	coscinium Fenestratum	I. 202.32.
kaṭuka (kā) (kī) same as next	picrorrhiza kurrooa	I. 170.47; 173.13; 174.16; 177.22; 192.28; 192.31; 202.20; 202.44.
kaṭu (ka) rohiṇī	,,	I. 175.11; 177 35; 183.5; 202.20.
kaṭutaila śvetasarṣa	brassica alba ?	I. 176.17 (used for the growth of the male organ); 177.9; 177.53; 179.9; 201.18.
kaṭutraya	compound of ginger, black and long-peeper	I. 202.13.
kaṭuloharaja	?	I. 193.8.
kaṭphala (lā)	myrica nagi	I. 202.24; 202.53.
kaṭhilayā ?	cf. kaṭhilla (ka) —momordica charantia	I. 202.3.
kaṇā	piper longum ?	I. 170.29; 170.54; 172.23; 172.27; 202.11.
kaṇṭaka	euphorbia antiquorum ?	I. 173.11; 202.46.
kaṇṭakārī (rika) (rikā)	solanum jacquinii.	I. 170.13; 170.30; 170.44; 174.3; 174.13; 175.7; 175.12; 177.34; 178 24; 192.4; 192.34; 192.44; 193.11; 202.5.
kaṇṭakī	cf. previous	I. 202.83.
kaṇḍu (ū)	scratching in the throat	I. 147.9 (as a symptom of a type of fever); 149.2 (caused by various coughs). 171.39 (remedy for); 171.41 (,,); 171.54 (,,); 173.13 (,,); 173.17 (,,); 191.24 (,,); 192.23 (,,); 193.7 (,,).

kataka	strychnos potatorum	I. 202.38.
kadamba	stephegyne parviflora, korth	I. 192.47 (used in ointment for wounds).
kadalī	plantain Musa Sapientum kuntze	I.171.47 (the use of its juice); 173.24; 179.8; 181.7; 184.1; 190.7; 190.8; 190.19; 192.17.
kanaka	datura Alba, nees, or D. nilhummatu	I.184.17 (the use of seed of); 190.24 (powder is used in combination for prickly heat).
kandara (śṛṅgavera)	zingiber officinale, Roscoe	I.202.38.
kapikacchukā	Mucuna Pruriens	I.192.5; 202.6.
kapittha (ka)	feronia Elephantum, Correa	I.169.25 (the effect of the fruit in its different states); 172.35; 173.6; 179.5.
kapila	Benzoin or Mallotus philli-ppineusis, Mueil	? I.202.7
kapotana	grey ore of antimony	I.202.8
kapha	one of the humours in the body (phlegm)	I.147.4 (effect of); 147.22; 147.37; 147.38; 147.56; 147.76; 148.9-10; 148.11; 148.13; 149.6; 149.8-9; 149.16; 150 3; 150.6; 152.17; 153.8; 154.14; 154. 15; 154.19; 155.10; 155.21; 156.22; 158.5; 158.7; 158.38. -39; 15 .1; 159.9; 159.13; 159. 15; 159.16; 159.36; 159.37; 160.8; 160.25; 160.26; 160.39; 160.45;168.6-7; 168.18; 168.46; 171.35; 172.36; 172.38; 173.4; 173.13 (remedy for); 173.22; 173.27; 173.33; 175.13; 201.18; 201.22.
kabarī	?	I.202.41.
kamala	nelumbium speciosum, willd	I.202.39.

kampillaka ?		I.170.78.
karaka	punica Granatum.	I.202.45.
karañjaka,	pongamia	I.170.76; 171.8; 171.16; 171.17;
karañjā, karañjī	glabra, vent.	171.18; I.171.28; 176.4; 177.7;
(=naktamāla)	or Galedupa indica.	177.35; 178.9; 190.10; 191.15; 191.23; 193.3; 202.26; 202.80.
karamardaka (kṛṣṇaphala)	capparis corundas or carissa carandas, linn.	I.172.35; 173.6.
karavīra (ka) (aśvamāraka, pratilasa, raktapuṣpa, śvetapuṣpa)	nerium odorum, soland.	I.171.16; 173.15; 176.8; 178. 11; 183.15; 186.7; 191.5; 192.27; 202.60.
karāla	black tulasī ?	I.202.42.
karīra	capparis aphylla, roth or cspinosa.	I.156.38 (certain types of piles resemble); 156.45; 168.45; 173.14.
karkaṭa (ṭī)	crab ? muricia cochin chinensis	I.177.29 (°pāda); 177.30 (°pāda); 177.35; 186.3 (°mūla)
karkaṭaśṛṅgī	Phus succedanea linn., R. acuminata	I.202.29.
karkandhu	(jujube fruit) zizyphus sororia	I. 156.29 (piles resembling); 172.41.
karkoṭa (ka)	sugar cane or bilva ?	I. 169.17; 173.16.
karcūra	a kind of fragrant tree	I. 170.57 (cūrṇa).
karṇa	ear, pain in	I. 171.47 (remedy for); 171.48 (,,); 171.49 (,,); 176.12 (,,); 176.13 (,,); 176.14 (,,); 179.3; 179.9; 188.1; 192.12; 192.14; 192.17; 192.18; 192.44.
kardama	a kind of dry spreading itch	I. 163.21.

karpūra	camphora officinarum, Bauh or cinnamomum camphoraness.	I. 177.57; 180.2; 192.20.
karbura	? of variagated colour ?	I. 202.52.
kalanāśā	?	I. 202.56.
kalama	rice sown in May-June and ripens in December-January	I. 169.2.
kalasī	same as bṛhatī ? Hemionitis cordifolia.	I. 202.2.
kalāpa	peacock's tail	I. 202.70.
kalāya	pisum arvense	I. 169.8 (qualities of)
kalāyakhañja	a type of rheumatism	I. 166.44 (symptoms of).
kalitvaca	bark of kalinda (bibhītaka) Terminalia belerica, Roxb.	I. 171.13.
kalka	viscous sediments of oily substances as remedy for different diseases	I. 170.37; 170.39; 170.62; 170.67; 170.78; 171.8; 171.11; 171.28; 171.57; 174.5.
kaśeru (ka)	scirpus grossus, lin.	I. 173.2 (is sweet).
kaṣāya	a decoction; as remedy for different diseases	I. 148.10; 148.11; 171.14; 173.20; 175.11; 177.22;
kastūrī (mṛganābhi, mṛgamada)	moschus moschiferus	I. 192.21.

kākajaṅghā	lifa arguata or L. hirta	I. 177.28; 177.39; 177.42; 177.60; 178.8; 185.19; 185.37; 190.23; 190.25; 202.42.
kākajihvā	?	I. 178.3.
kākaṇa	a type of leprosy	I. 164.28-29. (description of).
kākamācī cf. meṣaśṛṅgī	gymnema sylvestre, R. Br. ?	I. 169.13.
kākādanī	capparis spinosa, linn..	I. 202.59.
kākolī	gymnema balsamicum	I. 202.29.
kākṣī	a kind of fragrant earth	I. 202.63.
kāṇī	an eye-disease	I. 185.33 (remedy for); 192.41.
kāñjika (kā), kāñjī	sour gruel	I. 171 42; 171.61; 172.61; 173.7; 176.9; 176.10; 177.8; 177.10; 177.23; 177.42; 184.31; 184.33; 187.6; 190.28; 191.6; 192.43; 201.10; 202.67;
kāṇḍatiktaka	a tree (marathi kaḍecirāīta).	I.202.85.
kāntā	cardomom or priyaṅgu creeper?	I.202.79.
kāpāla	a type of leprosy	I.164.7; 164.13-14 (symptoms of); 171.41 (remedy for).
kāmalā	jaundice	I.162.18; 170.23 (remedy for); 177.16 (,,); 177.17 (,,); 183. 3 (,,); 184.30 (,,); 189.10 (,,); 190.26 (,,); 192.3 (,,).
kāmpilla (ka)	a tree	I.202.33; 202.49.
kāravī	cardiospermum halicacabum, linn.	I.202.19.
kāravellaka	momordica charantia, linn.	I.169.17; 173.15; 184.19.
kāruṇā (mātuluṅga ?)	citrus medica, linn.	I.202.3.
kārpāsa	gossypium herbaceum, linn.	I.171.67 (the root of which is used as remedy); 172.13 (,,).

kāladugdhikā	?	I.202.49.
kālameha	a kind of urinary disease	I.159.24 (symptom of).
kālindī	water melon ?	I.202.46.
kālī	a plant ?	I.202.6
kālīyaka	yellow sandal	I.202.38.
kāśī	?	I.202.62.
kāśīśa	?	I.202.62.
kāśmarī (gambharī śrīparṇī)	gmelina arborea, linn.	I.202.64.
kāśmīravāhlika	?	I.202.22.
kāsa	cough	I.147.4; 147.10; 147.11; 149.1 (five kinds of); 149.6; 149.8; 149.16; 149.19; 149.21; 150.7; 153.6; 160.57; 169.11; 169.56; 170.43 (remedy for); 170.44 (,,); 175.12; 181.2; 181.3; 181.4; 184.12; 190.30; 193.11.
kiṁśukāḥ	butea superba, roxb.	I.201.38 (as remedy for elephant diseases).
kiṭi (ṭṭi) ma	a kind of leprosy	I.164.8; 164.20 (symptoms of); 171.21 (remedy for).
kirāta tiktaka (kaṭuki)	gentiana kurroo, royle G. chirayita, roxb.	I.202.85.
kilāsa	psoriasis	I.164.36; 164.40.
kilihī	?	I.202.44.
kukkuṭa	cock	I.193.14 (excreta and urine of; used as remedy).
kukkura	dog	I.147.3 (fever manifest in); 191.19 (remedy for poison due to).
kuṅkuma	crocus sativus, linn. or c. saffron.	I.177.31; 177.33; 178.8; 178.19; 178.20; 178.21; 182.18; 185.9; 191.15 (as an antidote for poison); 192.20 (as a remedy); 202.22.

kuñjara	elephant	I. 192.11 (remedy for disease in).
kuñjarā	Bigonia suaveolens, L.	I. 202.27.
kuṭaja	Holarrhena antidysentrica, wall.	I. 172.10 (as a remedy); 183.1; 185.26; 202.15.
kuṭannaṭa	a fragrant gross cyperus rotundus	I. 202.23.
kuṭṭabhedaka	?	I. 202.34.
kuntī	Boswellia thurifera, L.	I. 202.47.
kubja	hunch-back	I. 174.10 (remedy for).
kumbhaka	myrica sapida.	I. 202.41.
kumbhakāmala	a type of jaundice	I. 162.18
kuraṇḍa	hydrocele	I. 186.5 (remedy for).
kulajā	sour griel ?	I. 202 37.
kulaṭī	?	I. 202.64.
kulattha	Dolichos uniflorus or D. biflorus.	I. 169.6; 169.60; 170.75; 171.31; 173.22; 201.22.
kulīra	crab	I. 182.9 (cūrṇa used as a remedy)
kuvalaya	water-lily esp. blue variety.	I. 202.39.
kuśa	poa-cynosuroides, Retz.	I. 171.68 (used as a remedy); 172.9; 184.31.
kuṣṭha	leprosy	I. 164.3; 164.4 (defined); 164.6 (seven kinds of the external type of); 164.7-8 (caused by three humours). 164.10; 164.13 (marks of); 164.14 (symptoms of a kind of); 164.15; 164.17; 164.19 (symptoms of carma°); 164.30 (when incurable); 164.32 (symptoms of it when it is on the skin alone); 164.36 (other dieases having the same origin

		as); 170.39 (remedy for); 170.40; 171.13; 171.15; 171.16; 171.17; 171.18; 171.22; 171.23; 171.24; 171.25; 171.27; 171.28; 171.30; 171.39; 171.41; 172.17; 172.34; 173.13; 174.10; 183.19; 184.11; 190.9; 190.10; 190.12; 190.14; 190.15; 193.7 201.14; 201.25;
kuṣṭha (ka) (utpala, kāṣṭha, puṣkara)	saussurea auriculata or costus speciosus.	I. 170.36; 171.19; 171.30; 172.14; 172.17; 173.12; 173.21; 173.24; 174.6; 174.9; 174.10; 176.3; 176.10; 176.11; 176.15; 177.21; 178.1; 178.8; 178.21; 178.23; 179.6; 181.2; 182.3; 182.22; 182.23; 183.10; 183.15; 184.1; 185.13; 190.3 (2 kinds of); 190.4; 192.9; 192.15; 192.21; 192.23; 192.26 (the 2 kinds of); 192.36; 193.1; 193.6; 202.77.
kusuma (campaka ?)	cf. michalea champaca, linn.	I. 177.15 (as a remedy).
kusumbha, kausumbha (kamalottra)	carthamus tinctorius, linn.	I. 169.14; 172.33; 191.15.
kuṭaja		I. 172.16 (as a remedy for dysentery); 172.36 (uses of).
kū(ku)ṣmāṇḍa (ka)	Benincasa cerifera, savi.	I.169.18; 170.35; 171.33; 173.3; 190.20; 191.9.
kṛkalāsa	lizard ?	I. 188.7 (whose blood is used as a remedy for abscess).
kṛcchra	pain	I.170.56 (remedy for).
kṛtamāla		I.173.14 (uses of).
kṛmi	worm, insect	I.171.23 (prescription to kill); 172.34 (,,); 173.4 (things which multiply); 173.13; (things which destroy); 173.27 (,,); 176.13 (,,); see also krimi.

kṛṣṇavetra (vetasa ?)	calamus rotang, L.	I.171.28 (as a remedy).
kṛṣṇā	name of several plants.	I.170.45; 170.49; 171.23; 172.2; 202.5.
kṛṣṇārjaka =kṛṣṇamallikā (tulasī)	ocimum sanctum, L.	I.202.42.
kṛṣnopakuñjī =kṛṣṇajīraka	Nigella sativa, L., N. indica	I.202.11
ketaka (kī) (dhūlipuṣpikā)	Pandanus odaratissimus wild.	I.72.2 (plants growing on the coast of Siṁhala); 171.59 (as a remedy for all eye effections); 185.36; 192.40; 184.36; (as a remedy for diseases of spleen); 192.48 (as a remedy for long standing wounds).
keśa	hair	see kaca.
keśamuṣṭi	melia Bukayun, L.	I.202.43.
keśara (kesara)	rottleria tinctoria, mimusops elengi, or mesua ferrea.	I.169.21; 174.6; 177.20; 180.1; 192.48.
keśarāja (rājī)	eclipta prostrata, L.; wedelia calendulacea, lin.	I.202.55; 187.6 (makes one long-lived).
kokilākṣa (ikṣugandha)	hygrophila, spinosa, T. Anders or artanema sesamoides ?	I.189.11 (the root of the white variety as a remedy for consumption).
koṭha	warts	I.147.16 (as a symptom of a kind of fever); 171.58 (remedy for).
kodrava	Paspalum scrobiculatum, linn.	I.156.45 (bad effects of); 188.4 (as a remedy); 191.10 (,,); 202.70.
koradūṣā	same as the previous	I.169.3 (uses of); 173.33 (,,); 202.70.

kola (ka)	zizyphus jujuba, mill & lamk; Z. laccifera; Z. anoplia.	I.172.35; 184.30; 190.29; 190.30; 202.69 (five kinds of); 202.84.
koṣātakī	luffa acutangula, roxb.; luffa echinata, roxb.; luffa graveolens, roxb.; luffa pentandra, roxb.	I.202.58.
koṣṭha	bowels	I.172.38
kauntī	cf. kuntī	I.202.16.
krimi	worm, insect	I.165.1-3 (2 divisions of; external and internal- 4 sub divisions of the external variety) (20 types of) description of various kinds of); 192.14 (in the ear; remedy for); 192.18
kroṣṭukaśīrṣa	a swelling between knee joint and thigh, in rheumatism causing pains.	(,,). I.166.49 (description of).
Kroṣṭupūcchā (pūcchikā)	Hemionitis cordifolia, L.	I. 202.2
Kleda (na), kledī	discharge from a sore	I. 179.5 (remedy for); 173.8 (preparation which causes); 173.10 (things which causes).
Kleśa	anguish	I. 173.29 (remedy for).
Kloma	lungs	I. 177.52 (prescription for the purification of).
Kvātha	decoction of several things	I. 170.12; 170.42; 170.45; 170.58; 170.65; 170.74; 171.6; 171.8; 171.26; 171.28; 171.32; 171.36; 171.38; 171.43; 171.55; 171.57; 172.12; 173.30; 175.2; 175.3; 175.6; 175.7; 175.9;

		175.11; 175.14; 175.15; 175.17; 177.36; 177.37; 177.38; 177.45; 177.46; 182.6; 182.26; 183.6; 185.21; 192.6; 192.31; 192.42; 201.13; 201.25.
Kṣata	one of the five coughs	I. 149.1.
Kṣaya	consumption	I. 149.1; 152.2; 152.3; 170.28 (remedy for); 173.29; („); 182.9; („); 189.11; („).
Kṣava	sneezing	I. 147.27 (caused by the odour of herbs).
Kṣāra	corrosive or acrid or saline substance	I. 171.40 (as a remedy for warts); 171.58 (remedy for piles); 173.27 (remedy for excessive phlegm); 174.20 (remedy for inflemmation in glands of the neck); 179.6; 184.36; 186.11; 192.13; 192.15; 192.19; 193.8; 202.61 (called as yavāgraja).
Kṣīra	milk	I. 169.40 (of cow and buffalo); 169.41 (of white goat); (of women); 170.27; 170.37; 170.51; 170.53; 170.62; 170.64; 171.10; 171.22; 171.50; 171.54; 172.29; 172.31; 173.1 (quality of); 174.6; 174.8; 175.17; 177.10; 177.37; 177.40; 177.51 (of goat); 178.25; 180.7; 182.7; 182.8; 182.9; 182.27; 183.2; 185.36; 187.2; 187.8; (of a buffalo); 189.11 (of goat); 189.12 („); 190.17; 191.18; 191.20; 192.7; 201.28.
Kṣīrī	name of several plants like Mimusops **kauki, L.**	I. 202.45.

Kṣīrīśa	?	I. 171.43.
Kṣudra (ka)	a kind of cough	I. 150.3; 150.6.
kṣudrasahā	Phaseolus trilobus, car.	I. 202.7.
kṣudrā	a type of hiccough	I. 151.2; 151.4 (cause of).
kṣaudra (cf. kusuma)	michalia campaka.	I. 170.26; 170.56; 170.58; 171.22; 171.25; 171.31; 171.45; 171.52; 171.65; 171.68; 172.14; 172.21; 172.29; 178.27; 181.1; 181.2; 181.6; 182.27; 192.41; 202.66.
kṣauma (umā)	linum usitatissimum, L.	I. 169.48 (oil from which, is used as a remedy).
khañja	a kind of rheumatism	I. 166.43; 201.25 (in horses; remedy for).
khañjarīṭa	wag-tail	I. 178.5 (the use of flesh of); 184.6.
khaṇḍa	candied sugar	I. 174.16.
khadira, khādira	Acacia catechu	I. 170.32; 171.6; 171.8; 171.25; 171.26; 171.27; 171.36; 171.38; 174.15; 177.12; 190.92; 201.12; 202.38.
khadyotaka	a kind of worm	I. 184.23.
khara	ass.	I. 182.2 (urine used); 190.12.
kharī	?	I. 202.51.
kharjūra (ka)	phoenix sylvestris, Roxb.	I. 169.29 (as a remedy); 173.2 (quality of);
kharjūra	a scorpion	I. 191.16 (remedy for poison of).
khalvāṭa, nirlomatā	baldness	I. 176.1 (remedy for); 185.35 (,,); 187.9 (,,).
khuḍḍāka =khujjāka ?	Lipeocercis sarrata, L. ?	I. 202.59.
gaja	elephant	I. 147.3 (the fever manifest in); 201.33 on the diseases of); 201.34.

gajapippalī =gajakṛṣṇā	scindapsus officinalis, schott.	I. 202.13.
gajabhakṣyā	the gum of olibanum tree.	I. 202.24.
gajākuṣṭha		I. 171.19 (as a remedy for a kind of leprosy).
gaṇikā	same as next.	I. 174.17 (use of).
gaṇikārikā =gaṇikā	premna spinosa.	I. 168.46 (use of the roots of).
gaṇḍamāla	inflammation of the glands of the neck.	I. 170.68 (sternutatory remedy for); 174.22 (an oily remedy for); 184.35 (remedy for); 186.5 (ointment for); 190.1 (remedy for); 192.10 (,,).
gaṇḍīrikā	tithymalus ankiquorum.	I.170.68 (as a remedy); 171.30.
gandha (ka) see alse next	sulphur	I.176.6 (used in taila to remove louse). 202.65; 202.79.
gandhapāṣāṇa (=gandhaka)	sulphur	I.188.6 (cūrṇa, as a remedy for abscess); 202.65.
gambhārī gāmbhārī	gmelina arborea	I.168.46 (whose root is used as medicine); 173.2 (quality of); 190.17 the use of dried root).
gambhīrā	a kind of hiccup.	I.151.2; 151.11 (to be treated with highly potential drugs).
gara	poison	I.190.13 (ointment for); 191.13 (remedy for)
gardabharoga	a skin disease	I.171.41 (remedy for)
gardabhāṇḍa	Thespesia populneoides	I.202.8.
garbha	pregnancy	I.178.24 (herbs which aid the formation of); 178.25 (,,).
gala	throat, neck	I.177.27 (remedy for the diseases of).

galagaṇḍa	goitre	I.170.69 (ointment for); 173.5 (remedy for); 186.5 (,,).
galaśuṇḍi	swelling of the glands of the neck	I.177.25 (medicine for).
gavākṣī (ṣa)	cucumis maderaspatanus etc.	I.202.48.
gavāḍanī (=aśpoṭa. gokarṇa)	clitoria ternatea. linn.	I.202.48.
gāṅgerukī	a grain (suśruta) or uraria lagopoides, Dc.	I.202.50.
girikarṇī	clitoria ternatea or Alhagi maurorum	I.202.48.
girimallikā	wrightia antidysenterica	I.202.15
guggulu	bdellium (amyris agallochum)	I.170.41 as a remedy; 170.77; 171.2; 171.4; 171.6; 171.12; 173.12; 177 84; 178.6; 183.7; 184.4; 188.12; 190.29; 201.6; 201.20; 201.22; 202.78.
guñjā	berry of Abrus preatorius	I.156.43 (growth of piles resembling); 171.41 (use of fruit of); 176.2 (use of cūrṇa of); 176.3 (use of fruit of); 177.15 (the root of); 177.28 (the root of); 184.9 (the root of white variety of); 184.33 (use of cūrṇa of); 189.14 (use of the root of the white variety of)
guṭikā	pill	I.170.49 (of certain herbs as remedy); 171.4 (,,); 171.58(,,) 180.8 (,,); 182.13 (,,).
guḍa	molasses from the sugar cane.	I.159.14 (as a cause of urinary disease); 169.52 (properties of); 169.53 (,,); 169.55 (,,);

		169.61 (effects of); 170.22 (,,); 170.29 (,,); 170.39 (use of); 170.43 (,,); 170.49 (,,); 170.54 (,,); 170.65(,,); 171.15 (mixed with rice; use of); 171.33 (as a remedy); 171.34 (,,); 171.50 (,,); 171.63 (,,); 172.23 (,,); 173.5 used as an ointment); 173.25 (used as a remedy); 174.16 (,,); 176.8 (as an ointment); 178.6 (used in a dhūpa); 182.2 (the property of old); 182.5 (use of); 183.4 (,,); 183.7 (,,); 184.19 (,,); 184.36 (as a remedy for disease of splean); 184.37 (as a remedy for pains); 185.19 (effect of); 185.26 (as a remedy for diarrhoea); 186.13 (use of); 190.8 (removes insects in the stomach); 191.9 (as a remedy for poison,; 191.20 (,,); 192.3 (use of); 202.35.
guḍūcī	cocculus cordifolius	I.167.58 (as a remedy); 167.59 (,,); 170.9 (,,); 170.20 (,,); 170.30 (,,); 170.39 (,,); 170.40 (,,); 170.44 (,,); 171.6 (,,); 171.17 (,,); 171.28 (use in combination to live 100 years); 171.66 (as a remedy); 172.26 (,,); 172.27 (,,); 173.15 (,,); 174.2 (used in the preparation of brāhmī ghṛta); 174.4 (as a remedy); 174.13 (,,); 175.3 (,,); 175.6 (,,); 175.8 (,,); 175.10 (,,) 175.12 (,,); 175.15 (,,); 177.34 (,,); 183.11 (,,); 186.1 (as a remedy for urinary disease); 190.32 (as a remedy); 192.5

		(,,); 192.33 (used in the preparation of brāhmī ghṛta 192.36 (effect of); 201.27 (as a remedy for horses); 201.29, 202.85.
guṇḍā	Scirpus kysoor, Roxb.	I.202.49.
guṇḍikā	flour.	I.161.6 (benefits of takings);
gulma	a chronic enlargement of the spleen	I. 160.1 (dignosis of); 160.5 (nature of growth of); 160.31 (neglected abscess becomes); 160.38; 160.40 (description of); 160.43 (,,); 160.46-47 (symptoms of a type of); 160.48 (an incurable variety of; affects women); 160.53 (sometimes resembles pregnancy); 160.55 (symptoms of); 160.60 (symptoms of imminent); 168.42 indication and remedy for); 170.17 (remedy for); 170.52 (,,); 172.3 (,,); 182.26 (,,); 189.3 (remedy for pain due to); 192.25 (remedy for); 193 10 (cūrṇa for).
guhā	Hemionitis cordifolia	I. 202.2.
gṛdhranakhī	Asteracantha longifolia	I. 202.59.
gṛdhrasī	pain in the heels, toes and throat in rheumatism	I. 166.51.
gṛdhrādanā	?	
gṛhadhūma =dhundhumāra	name of a plant (suśruta ivf).	I. 202.59. I. 171.44 (as a remedy for dental affections);
gairika	kaolinum or silicate of dumina and onide of iron.	I. 171.53 (use of) 177.19 (,,); 191.22 (,,).

go	cow	*ājya* (clarified Butter) I. 170.35 (as a remedy for apasmāra); 185.21 (as a remedy); 186.11 (for piles).
		ghṛta (ghee) I. 177.19 (used as remover of pain); 189.9 (to remove poison); 191.14 (used in pain due to scorpion bite); see also ghṛta.
		kṣīra (milk) (*payaḥ*) I. 172.15; 174 22 (as a remedy for gaṇḍamālā); 178.24; 189.3 (for pain due to enlargement of spleen); 190.29; 201.26 (to be given to lean horse). see also *dugdha*. *jala* see below *mūtra*.
		takra (curd) I. 169.45 (removes the derangement in 3 humours). *danta* (tooth) I. 178.3.
		navanīta (butter) 177.57 (for filling wounds).
		purīṣa (dung) I. 176.12 (used for ear ache); 177.39 (for remittant fever).
		mūtra (urine) I. 170.41 (for rheumatism); 170.48; 170.65; 171.16 (as ointment); 171.31; 172.39; 176.6 (to remove louse); 179.10; 183.17 (for piles); 183.19 (for leprosy); 190.1 (for inflammation of neck); 190.10 (for leprosy); 190.12 (,,); 190.13 (for scab); 190.20 (for well-being of the limbs); 192.28 (for scab); 193.4 (for apasmāra); 193.8; 193.14 (for fevers); 201.25 (for diseases of horses); 201.32.

		rasa (curd, buttermilk) I. 159.14 (harms of using in excess),
gokṣura (ka)	Tribulus lanuginosus.	I.168.47 (use of); 170.42 (,,); 170.46 (,,); 172.9 (,,); 173.2 (quality of); 177.36 (use of); 177.44 (,,); 184.29 (use of the root of); 189.2 (use of the root of): 192.43 (use of); 202.4.
godhūma	wheat (Triticum sativum); also the name of a medicinal plant.	I. 169.4 (use of); 173.1 (quality of); 182.4 (use of its cūrṇa to make one beautiful).
gopavallī =gopā; muruva ?	Sanseviera Roxburghiana, Schult.	I. 202.31.
gopī= gopa	a particular class of plants	I. 202.31.
gorakṣa=ṛṣabha	a kind of medicinal plant.	I. 186.3 (use of the root of).
gora(o)cana(nā)	a yellow orpiment prepared from the bile of cattle	I. 180 4 (use of); 182.15 (,,); 185.9 (,,); 185.11 (,,); 185 12 (,,); 188.11 (,,); 192.21 (,,).
gośīrṣa	a kind of sandalwood; or droṇapuṣpī.	I. 202.28.
gostanikā	cow's dug ? ; a kind of red grape ?	I. 202.30.
gohālikā	name of a plant	I. 186.1 (use of root of)
granthanāḍī	swelling and hardening of the blood vessels cf. next	I. 178.27 f.n.(remedy for).
granthi(ka)	name of several plants and bulbous roots.	I. 179.7 (use of); 192.16 (use of); 202.12.

?	swelling and hardening of the vessels of the body.	I. 188.8 (remedy for)
granthivīsarpa	a type of dry spreading itch.	I. 163.16
graha		see under jvara.
grahaṇī	diarrhoea	I. 157.1 (symptoms of); 157.16 (causes of); 157.26; 157.27 (one of 8 dreadful diseases difficult to cure); 170.17 (remedy for); 183.1 (,,); 185.25 (,,); 185.26 (,,).
grīvā	neck	I. 171.45 (remedy for pain in). 190.2 (,,).
grīṣmə	summer	I. 182.1 (curd not recommended in); 190.24 (herbal remedy for troubles due to); 201.27 (prescription for horses to be given in).
ghaṇṭāka =ghaṇṭaka	Bignonia suaveoleus.	I. 202.34.
ghanastana	cf. ghanasvana =Amarantus polygamus	I. 202.57.
gharm	heat	I. 190.25 (remedy for troubles due to).
ghṛta	ghee; preparation of with several medicinal plants etc.	I. 169.16; 169.46; 170.40; 170.44; 170.50; 170.52; 170.53; 170.62; 170.65; 171.8; 171.35; 171.54; 171.57; 171.60; 172.3; 172.5; 172.8; 172.25; 172.29; 173.1; 173 26; 173.31; 174.1; 174.2; 174.9; 174.16; 177.29; 177.51; 177.54; 177.58; 178.26; 181.1; 181.2; 182.3; 182.4; 182.15; 182.23; 184.3; 184.13;

		188.1; 189.9; 191.7; 191.12; 192.25; 192.31; 192.33; 193.9; 201.6; 201.26.
ghṛtakumarī (°kumārikā)	Aloe indica	I. 191.24 (leaf of; as a remedy for itching).
ghoṭā	cf. ghoṭa = a kind of reed	I. 202.82.
ghoṭī	cf. above	I. 202.82.
ghoṣā (=karkaṭa-śṛṅgī. monier williams).	Anethum sowa.	I. 177.17 (fruit of; used as remedy for jaundice); 186.10 (as remedy for piles).
cakramarda (ka) =gaja	cassia tora	I. 176.10 (seed of; as remedy for headache); 202.56.
cakrikā	a kind of serpent	I. 177.15 (ointment for).
cakṣu	eye	I. 177.1 (remedy for disease of); 177.8 (,,); 177.14 (,,); 181.1 (,,); 187.7 (,,).
cañcu	name of the castor-oil plant	I. 169.14 (quality of).
caṇaka	chick-pea (cicer arietinum)	I. 156.45 (quality of); 169.7 (,,).
caturjāta	an aggregate of four substances	I. 202.68.
catusthaka	quartan fever.	I. 147.43; 147.57 (cause of); 147.59 (,,); 147.61 (when becomes incurable).
candana	sirium myrti-folium	I. 171.56 (use of); 172.18 (,,); 173.23 (,,); 174.5 (,,); 174.9 (,,); 175.4 (as a remady for all jvaras); 175.10 (,,); 175.13 (,,); 177.15 (as an ointment);
	Caesalpina Sappan	177.33 (the red variety; use of); 177.75 (use of); 178.19; 179.1 (red variety; used for teeth); 182.23 (as an ointment

		for poison); 183.6 (as a remedy for rheumatism); 183.11 (use of the red variety); 184.24; 185.13; 185.32; (as an ointment for eye diseases); 192.20 (used in oil); 192 26 (used for removing poison); 202.28 (white and red varieties).
carma (Kuṣṭha)	a type of Leprosy called	I. 164.19 (symptoms of See below carmaikakuṣṭha.
carmakasā	Mimosa alstergens.	I. 202.47.
carmakīla	wart (skin excrescence)	I. 156.56 (caused by piles; description of); 171 40 (use of instruments for).
carmā	?	I. 202.47.
carmaikakuṣṭha	a type of leprosy caused by wind and phlegm.)	I. 164.8
cavyā (Cavana)	Piper chaba	I. 170.52 (as a remedy); 170.61 (,,); 202.69.
cavyācaraṇa	*cf.* previous	I. 169.11 (as a remedy).
cāṅgerī	wood-sorrel	I. 169.13 (quality of).
cikitsā	ther apeutics	I. 168.24 (four sections of);
citra	a kind of grass ?	I. 183.5 (as a remedy for rheumatism); see next.
citraka	Phembago Zeylanica	I. 169.11 (as a remedy for cough); 170.52; 170.62; 171.45; 171.50 (for cold); 172.2 (for different diseases); 172.6; 174.4 (for different diseases); 174.13 (,,); 174.17 (in taila for pains); 174.19 (in taila for all diseases); 175.9 (for all fevers); 177.66; 181.4 (use of the root of); 183.5 (for rheumatism); 186 8 (as an ointment for rheumatism);

		186.14 (effect of taking it with water); 189.10 (the red variety; as a remedy for jaundice); 192.1 (for different diseases); 192.24 (,,); 192.45 (used in taila); 201.9 (used for healing the wounds of horses); 201.11 (use of the cūrṇa of); 202.69.
Cirabilvaka	Pongamia glabra	I. 202.80.
cillaka	a kind of pot-herb	I. 173.19 (effect of decoction of).
cullaka	a five-place?	I. 191.11 (the 3 varieties of; the uses of).
coca	the bark of cinnamon.	I. 202.20.
coraka	Trigonella corniculata	I. 202.21.
chatra	Andropogon schoenanthus	I. 202.41.
chatrākī	Agaricus campestris ?	I. 202.41.
chardana, chardi	causing vomition, vomiting.	I. 147.4 (as an effect of deranged *kapha*); 170 32 (remedy for) 170.33 (,,); 170.34; 172.17 (,,); 183.10 (,,); 183.11 (,,); 190.32 (,,).
chāga	goat	(payaḥ milk) I. 172.15 (for children); 177.14 (for certain eye disease). 177.33 (for getting an attractive face); 177.51; 183.6; 183.8 (for apasmāra); 186.4 (for certain diseases); 187.10 (in an ointment for eyes).
		mūtra (urine) I. 177.15 (for certain eye disease). 177.82; 181.9.

chinna	one of the 5 kinds of cough.	I. 150.3.
chinnaruhā	Clerodendrum phlomoides.	I. 202.33; 202.84.
chinnā	?	I. 202.84.
jaṭhara		see udara.
jaṭharī		see plīha,
jambhīra	citrus limonum.	I. 156.45 (aggravates the wind in piles); 169.20 (controls phlegm and wind); 171.46 (effect of decoction of); 172.35 (quality of).
jambu(bū)	Engenia jambolana.	I. 169.26 (the quality of the fruit of); 170.27 (used when there is discharge of blood); 170.33 (used in decoction for vomitting); 173.19 (effect of decociion of); 183.14 (the fruit of ; used in dhūpa for all fevers); 190.23 (the use of leaf of); 192.47 (the 2 varieties of ; used in taila for long standing wounds).
jayantī(tikā)	Sesbania aegyptiaca	I. 170.11 (as a remedy); 173.16 (the quench the thirst in fever); 177.66 (use of the root of white kind of); 183.6 (used in decoction); 202.81.
jayā	same as privious or Abutilon avicennae ?	I. 202.81.
jarā (jarjara)	old age	I. 149.20-21 (the diseases of); 174.11 (remedy for the diseas of).
jala, toya	water	I. 169.67 (of a mountain sprin); 169.62; 172.36 (use of) 173.31 (use of hot); 175.11;

		175.13 (use of hot); 177.59 used in the preparation of ointment); 177.61; 186.9 (to stop bleeding); 190.20 (for the well-being of the limbs); 190.27 (as remedy for cold); 191.13 (for the removal of poison); 191.21 (for the removal of pain); 192.25 (in the treatment of piles); 192.39 (use of boiled);
jalajambū	a kind of jambū (Eugenia jambolana).	I. 202.11.
javā = japā	china rose (Hibiscus rosa sineusis).	I. 172.6 (the flower is used with water by women).
jājī (dhātaki)	Wood fordia floribunda	I. 169.32 (to remove bad effects of *kapha* and *pitta*); 171.65 (to remove certain pain in women).
jāti(tī)	Myristica fragrans.	171.49 (used in disease of ear); 172.2 (for different diseases); 173.16 (quality of); 173.25 (use of); 177.20 (the chewing of); 177.25 (use of cūrṇa of); 184.30 (use of root of); 190.30 (for cough); 192.20 (its use in taila); 192.31 (used in ointment).
jātī	jasminum grandiflorum	I. 171.59 (for eye disease); 177.2 (,,); 185.31 (,,).
jatihiṅgulaka	?	I. 179.1 (as an ointment for teeth).
jāraka	digestive	I. 172.29 (medical preparation known as).
jāraṇa	digester	I. 173.7 (preparation known as).

jāla	omentum ?	I. 171.41 (a remedy for garda-bharoga—a skin disease)
jālinī	a certain boils appearing in the prameha disease.	I. 159.12; 159.27 (symptoms of).
jiṅgiṇī(nī) (ajaśṛṅgī)	Odina wodier	I 177.18 (root used as remedy for piles); 190.2 (rasa, used as remedy for pain in arm and neck).
jihvā	tongue	I. 182.14 (remedy for removing burning sensation in).
jihvikā	a kind of fever ?	I. 177.26 (remedy for).
jīmūtaka	Luffa foetida or a similar plant.	I. 172 36 (use of); 202.59.
jīraka	Panicum miliaceum	I. 170.61 (use of); 177.54 (,,); 192.24 (as remedy for different diseases); 193.1 (use of the cūrṇa of); 202.19
jīvaka	one of the principal drugs of aṣṭavarga Terminalia tomentosa or Coccinia grandis.	I. 202.52.
jīvaśāka (=°meṣaka)	a kind of portulaca plant	I. 202.52.
jñānamāna	?	I. 202.80.
jyotis	fever manifest in herbs (oṣadhi).	I. 147.3.
jyotiṣmatī	Premna spinosa	I. 172.6 (use of petal (dala) of); 172.34 (use of the taila of the root of); 173.16 (various qualities of). 174.9 (use of); 174.18 (used in a taila). 177.30 (use of the fruit of);
jvara	fever	I. 146.2 (as a synonym of vyādhi); 146.10 (the basis for the 8 fold classification of); 147.1 (symptoms of); 147.7 (marks of a kind of); 147.8

(,,); 147.11 (symptoms of a kind of); 147.19 (,,); 147.25 (caused by fatigue by stages); 147.28 (symptoms a kind of); 147.30 (the dreadful type of); 147.32 (two broad-divisions of); 147.35(when contrary symptoms are manifest in); 147.39 (curable or incurable depending on the doṣas); 147.40 (form of a type of); 147.45 (nature of); 147.46; 147.49 (duration of); 147.67 (description of a kind of); 147.73 (which becomes incurable); 147.75 (called Hāridrka); 147.76 (description of nocturnal); 147.77 (description of *paurva ratrika*[9] (relating to previous night); 147.81 (symptoms of a type of); 147.82 (marks of control of); 170.1 (8 kinds of); 170.2 (remedy for); 170.3 (,,); 170.5 (,,); 170.7 (,,); 170.8 (,,); 170.9 (,,); 170.10 (,,); 170.11 (,,); 170.12 (,,); 170.24 (,,); 171.32 (,,); 171.36 (,,); 171.51 (influence of fasting on); 172.16 (remedy for); 172.18; 172.24 (preparation to be used when fever comes down); 173.17 (remedy for); 173.20 (the decoction which used in excess causes); 175.2 (fasting as first step in the treatment of); 175.3 (decoction for); 175.4 (,,); 175.7 (,,); 175.8 (,,); 175.9 (,,); 175.10 (,,); 175.11 (,,); 175.13 (due

		to *kapha* and *vāta*; hot water to be given for thirsty in); 175.14 (decoction for); 175.15 (,,); 175.17 (,,); 177.37 (,,); 177.39 (,,); 177·40 (,,); 177.43 (remedy to remove burning sensation in a kind of fever); 180.10 (inceuse for *ḍākinī*); 183.11 (as a remedy in fever); 183 13 (incantation remedy for); 183.14 (inceuse for); 184.9 (incantation for); 185.34 (remedy for all types of); 188.11 (ointment for a kind of); 188.12 (inceuse for); 189.5; 189.6 (remedy for a kind of); 190.31; 193.12 (remedy for); 193.15 (inceuse for); 197.54.
jhaṣā	Uraria lagopodioides	I. 202.4.
ḍuṇḍubha	a kind of snake	I. 191.6 (remedy for the removal of poison due to).
takra	butter milk	I. 169.44 (use of); 170.19 (its use in piles); 173.7 (use of); 177.49 (,,); 184.29; 184.30; 184.31; 184.36; 185.24; 188.8; 190.14; 192.13; 193.6; 201.10.
tagara	Tabernaemontana coronaria	I. 171.16 (use of); 171.17; 174.9; 176.15; 177.12; 177.49; 180.1; 182.14; 183.2; 191.17; 192.21; 202.20; 202.56.
ta(tā)ḍāga	a pond	I. 169.36 (quality of the waters of).
taṇḍula	rice (use of the waters of)	I. 169.54; 170.54; 171.67; 171.68; 172 20; 177 3; 177.32; 181.5; 182.28; 185.24; 185.25; 185.27; 186.5; 188.9; 190.6; 190 32; 191.7; 191.8.
taṇḍulīya(ka)	Amaranthus polygonoides	I. 169.13 (to remove poison); 171.68 (use of the root of);

		172.21; 177.2 184.29 (use of root of); 191.7 (,,); 202.57.
tandra(ā)	fatigue, exhaustion	I. 147.6 (an effect of fever); 147.10 (one of the symptoms of fever due to deranged *śleṣma* and *vāyu*); 147.11 (in fever due to deranged *śleṣma* and *pitta*); 147.17; 147.23.
tamaka	a kind of cough (asthma)	I. 150.3; 150.11.
tarkārī	Sesbania aegyptiaca	I. 169.11 (controls cough).
tāpya	mineral substance obtained from Tāpīr.	I. 202.63
tāmbūla	betel, arecanut etc. [Piper betle leaf etc.].	I. 177.23. (remedy for sore-mouth due to); 191.12 (,,); 177.63 (as a remedy); 178.1 (as charm); 178.2 (,,); 178.15 (,,); 181.1 (as a remedy for eye-sore).
tāla	Borassus flabelliformis	I. 173.3 (quality of).
tikta (ka), tiktī	a kind of taste (bitter).	I. 173.17 (things which are). 175.6 (use of); 177.22 (use of vegetable of the quality of);
tiktaghṛta	ghee prepared with bitter herbs.	I. 171.33 (use of).
tiktatumbī	a bitter gourd. (Lagenaria vulgaris)	I. 202.57.
tiktavallikā	Sanseviera Roxburghiana	I. 202.18.
tiktā	name of a medicinal plant. See Monier Williams	I. 171.32 (use of decoction of); 175.17 (,,); 202.20; 202.83.
tiktākṣī	?	I. 202.48.

tiktālāvu	*cf. tikta tumbī*	I. 202.57.
tintiḍīphala	fruit of Tamarindus indica	I. 169.23 (quality of); 173.6 (use of).
tinduka	Diospyros embryopteris.	I. 169.27 (use of); 173.19 (,,); 192.47 (,,).
timira	partial blindness.	I. 147.10 (as a symptom of a type of fever); 171.56 (remedy for); 171.57 (,,); 171.58 (,,); 171.62 (,,); 177.3 (,,); 177.4 (,,); 177.6 (,,); 177.7 (,,); 177.11 (,,); 177.15 (,,); 185.33 (,,); 192.41 (,,).
tila	Sesamum indicum	I. 169.47 (use of the oil of); 170.21 (use of); 171.22 (,,); 172.26 (,,); 176.16 (,,); 177.2 (use of flowers of; in the treatment of disease of eyes); 177.55 (use of oil of); 177.56 (use of); 177.61 (use of oil of); 177.73 (use of); 178.21 (use of oil of); 182.5 (use of); 182.26 (,,); 184.7 (use of oil of); 184.15 (,,); 185.3 (merits of using the black variety in homa; 185.4 (merits of using in homa); 185.29 (use of oil of); 185.31 (,,); 186.1 (use of); 186.12 (use of the black variety of); 190.22. (use of); 191.23 (,,); 201.7; 201.10.
tilaka	symplocos racemosa ?	I.171.40. 177.66 (used as a churn); 178.7 (,,); 178.19 (,,); 182.19 (,,); 185.9 (,,); 185.10 (,,); 185.11 (,,); 185.12 (,,).
tugākṣīrī	tabāshīr (bamboo manna)	I.202.30.

tuṇḍikerikā	momordica monadelpha	I.202.81.
tuṇḍi	a kind of gourd?	I.202.81.
tumbiṇi, tumbī	the gourd lagenaria vulgaris.	I.172.4 (fruit of; use of). 181.8.
tṛtīyaka	a kind of fever tertian).	I.147.43; 147 56 (nerves affected by); 170.6 (remedy for); 170.7 (,,);
tṛṣā	thirst	I.147.11 (as a symptom of a kind of fever); 147.16 (,,); 147.23 (,,); 170.43 (remedy for); 173.31 (,,); 183.11 (,,).
tejanī	sansaviera Roxburghiana?	I 202.18.
taila	oil	I.169.62; 173.25; 173.28; 173. 31; 174.1; 174.12; 174.18; 174.19; 174.23; 176.6; 176.11; 177.19; 177.33; 177.42; 177.75; 179.8; 182.10; 184.21; 187.9; 191.16; 192.6; 192 7; 192.9; 192.11; 192.12; 192.13; 192.14; 192.22; 192.30; 192.42; 192.46; 192.48; 193.7; 201.14; 201.18; 201.32.
trapuṣa	coloquintida and other cucumbers	I.169.19 (effect of).
trikaṭu (ka)	the three spices (black and long pepper and dry ginger).	I.171.59; 172.26; 177.7; 182.26 185.27; 185.31; 193.1; 193.4.
trikaṇṭaka (= ṭaka)	Asteracantha longifolia	I.170.55 (used as a remedy).
trijātaka	the 3 spices (mace, cardomons and cinnamon)	I.202.68.
tripuṭa (ṭī)	a kind of pulse (lathyrus sativus) or elettaria cardamomum	I.202.47; 202.70.

triphalā	the 3 myrobolans (fruits of terminalia chebula, T° Bellerika, and phyllanthus Emblica	I. 167.57 (as a remedy for all diseases); 167.58 (use of); 167.60; 170.24; 170.33; 170.34; 170.41; 170.47; 170.48; 170.52; 170.57; 170.58; 170.72; 170.77; 171.2; 171.4; 171.7; 171.8; 171.12; 171.22; 171.23; 171.28; 171.31; 171.32; 171.37; 171.38; 171.42; 171.44; 171.45; 171.54; 171.56; 171.57; 171.58; 171.59; 172.26; 172.27; 172.40; 173.19; 174.4; 174.14; 175.8; 175.11; 175.17 (?); 176.8; 176.9; 177.7; 177.83; 181.3; 182.23; 183.5; 184.4; 184.11; 184.14; 185.20; 185.28; 185.31; 185.34; 186.9; 187.7; 190.11; 190.31; 192.2; 192.39; 193.3; 193.13; 201.12; 201.18; 201.25; 201.34; 202.26.
tribṛt	cf trivṛt?	I. 170.24 (as a remedy)
tribhaṅgī	?	I. 202.47.
trivṛt	Ipomoea Turpethum	I. 170.49 (as a remedy); 192.26; 193.8; 202.47.
trisugandhi (=°jāta)	the 3 spices (mace, cardamoms and cinnamon	I. 202.68.
tryāhika	fever	I. 189.13 (charm for cure of)
tryūṣaṇa (=trikaṭu)	see trikaṭu	I. 170.21 (effect of); 170.52 (use of); 182.25; 192.24; 192.40; 192.43; 202.13.
tvac	bark; cinnamon.	I. 170.74 (decoction of); 170.78 (use of); 171.30; 183.1; 185.13 (use of the leaf of); 185.26; 202.20; 202.68.
daṁśa (ka)	a common fly.	I. 191.5 (remedy for the bite of); 191.9 (,,).
daṇḍāpatānaka	a type of rheumatism	I. 166.40

dadru	a kind of leprosy	I. 164.9; 164.10; 164.24 (symptoms of); 171.19 (ointment for); 171.20; 190.11; 190.13; 192.29.
dadhi	curd	I. 169.42 (quality of); 171.57; 171.65; 172.21; 173.7; 182.1; 182.22; 182.25; 184.4; 186.1; 187.5; 188.4 (of buffalo; use of); 193.8; 201.10.
danta	tooth	I. 171.45 (remedy for ache of); 173.8; 177.20 (remedy to strengthen); 177.22 (remedy for wounds of); 177.28 (remedy to remove the infection of); 177.29 (remedy which prevents the shaking of); 177.31; 179.1; 179.2; 181.10; 184.31; 185.37; 189.2; 191.21; 192.19; 201.35.
dantī (ṭikā)	croton polyandrum	I. 171.14 (use of fruit of) 186.8 (use of); 202.32.
dardura	frog	I. 191.19 (remedy for the poison due to).
daśamūla (ī)	the ten roots [trikaṇṭaka, both kinds of bṛhatī, pṛthakparṇī, vidārigandhā, bilva, agnimantha, tuṇṭuka, pāṭalā kāśmarī]	I. 170.42 (use of the decoction of) 171.64 (,,); 172.12 (,,); 173.22 (use of); 174.15 (,,).
daṣṭaka	?	I. 202.83.
dāḍima	punica granatum	I. 169.20 (effect of); 169.59 (,,); 172.35 (use of); 173.6 (,,); 176.17 (,,); 177.17 (use of the flower of); 202.45
dāru (deva dāru ?)	Pinus deodara (Cedrus deodara)	I. 170.42 (use of decoction of); 170.58 (,,); 171.53 (in oint-

		ment); 179.6; 192.15; 202.77. see dārvī and devadāruka.
dāruniśā	a species of curcuma.	I. 202.32.
dārvī	Curcuma Aromatica or Xanthorrhiza.	I. 170.58 (use of decoction of); 170.72 (effect of); 170.78 (,,); 171.52 (use in ointment).
dāha	burning sensation	I. 147.24 (fever caused by); 147.27 (caused by inhalation of poison); 147.28 (a symptom of a fever); 147.31 (precedes a fever); 177.36 (remedy for); 183.11 (,,); 178.13 (things whose excess use cause).
dāhaśūla	internal heat ?	I. 170.47 (remedy for).
digbhrama	perplexity	I. 147.31 (precedes a fever).
dīpana	digestive, stimulating	I. 168 20; 168.21; 168.46 (the roots of 5 herbs which are); 170.44; 170.61; 173.13; 173.17
dīpyaka	a species of plant	I. 202.18.
dīrghavṛnta	Colosanthes Indica	I. 202.26.
duḥsparśa (= durālabhā)	Alhagi Maurorum	I. 202.54
dugdha	milk	I. 172 12; 177.29; 177.39; 184.18; 185.19; 187.3; 190.25; 191.9; 191.11; 201.20.
durālabhā (duḥsparśa)	Alhagi Maurorum	I.175.4 (decoction of); 175.5; (use of); 178.21 (,,); 202.54
durgandha	bad smell	I. 192.23 (remedy for).
duṣṭa	synonym of disease (vyādhi)	I. 146.2.
dūrvā	Panicum Dactylon	I. 164.23 (a kind of *kuṣṭha* resembles); 170.78 (use of); 171.29 (,,); 172.6 (,,); 172.17 (,,); 173.23 (,,); 177.17 (,,); 184.17 (used in charm); 190.13 (use of); 190.23 (,,); 190.32 (,,); 201 23 (use of; in the treatment of horses).

devakāṣṭha	Pinus Devadāru or some other wood.	I. 170.2 (use of); 202.77
devatāḍaka	Lipeocercis Serrata	I. 202.59.
devadāru (ka)	Pinus Devadāru	I. 173.12 (use of); 174.8; 175.11; 176.11; 180.2; 183.2 183.6 (used in decoction); 185.35 (use of cūrṇa of); 191.22; 192.8; 192.26; 193.3 193.6; 202.77.
doṣa	disorder of the humours	I. 146.5 (the disease remains lodged with the characteristic); 147.8 (the advance of which after 8 days as characteristic of a fever).
dravantī	Anthericum Juberosum	I. 173.15 (use of).
drākṣā	vine (Vitis vinifera)	I. 173.2 (quality of); 169.29 (effect of); 193.11 (as a remedy); 193.12 (,,); 193.13 (,,); 202.30.
drāvaṇa	distillation	I. 202.43.
drumatvac	tree bark or bark of Erythrina Indica.	I. 171.30 (use of)
dvijayaṣṭi = (ya)ṣṭi madhu ?)	liquorice ? (Glycyrrhiza glabra)	I. 186.5 (the root of which is used as remedy for swelling in neck).
dhanakṛt	?	I. 202.41.
dhanya (ka), dhanyāka	Coriandrum Sativum	I. 169.32 (as a remedy); 170.2; 170.14; 170.52; 171.35; 175.8; 175.9; 177.19; 177.21; 183.11; 192.24; 193.6.
dhanvayāsa (yavāsa)	Alhagi Maurorum *cf.* Fagonia Arabica	I. 202.54.
dhanvī	?	I. 202.8.
dhātaki	Grislea Tomen-	I. 179.5 (used in oil); 181.10

	tosa	(use of the flower of); 182.7 (use of); 184.15 (,,); 202.27.
dhātu	an essential ingredient of the body	I. 173.28 (remedy for the decline of); 174.7.
dhātukāśī= (°kāsīsa)	red-sulphate of iron	I. 202.62.
dhātrī	Emblica officinalis	I. 170.31 (use of the black variety of); 170.45 (,,); 170.55; 170.58; 171.20; 171.25; 171.26; 171.31; 171.52; 172.7; 172.13; 172.24; 172.26; 202.25.
dhānya	grain	I. 159.14 (newly harvested; as a cause of *prameha*).
dhāmanī	Hemionitis Cordifolia	I. 202.5
dhāmārgavaḥ	Luffa foctida or a similar plant	I. 172.37 (use of); 202.58.
dhustūra (ka)	thorn apple (Datura Alba, Nus; or D. nilhum-matu)	I. 170.69 (use of); 177.19 (use of); 180.9 (,,); 184.20 (use of the flower of); 184.21 (use of the plant of); 191.20.
dhūpa	an incense	I. 177.84 (use of); 178 20 (of a flower, as a charm); 180.10; 184.6; 184.22; 185.14 (as a charm); 193.15 (as a remedy.)
dhūma	smoke	I. 190.30 (of certain herbs; the inhalation as a remedy).
dhṛṣṭa	?	I. 202.10; 202.41.
naktamāla (=karañja)	see karañja	I. 202.80.
nakhī	Unguis Odoratus	I. 192.21 (use of).
nata (=tagara)	See tagara	I. 202.20.
nadī	river	I. 169.36 (qualities of the waters of).
nadikrāntī (nadīkāntā ?)	Eugenia Jambo-lana ?	I. 202.42.
nandīvṛkṣa (=tagara)	see tagara	I. 202.9 (qualities of).

nayana	eye	I. 177.6 (ointment for).
naladaṁśana	?	I. 202.77.
navanīta	butter	I. 169.43 (use of); 177.56 (of a buffalo; use of); 178.23 (,,); 180.7 (,,); 182.2 (,,); 182.8 (,,); 182.22; 184.2; 186.12; 187.11; 190.3 (of a buffalo; use of); 190.4; 190.16 (of a buffalo; use of).
nasya	sternutatory	I. 172.30 (one of the five kinds of treatment); 170.4 (use of); 177.18 (,,); 177.56 (,,); 177.65
nāgakeśara (or nāga)	Mesua Roxburghii. or M. ferrea	I. 178.1 (used as a charm); 202.22; 202.68.
nāgapuṣpa	name of several plants. *cf.* nāgakeśara	I. 180.1 (use of incense of).
nāgabalā	uraria Lagopodioides	I. 175.12 (use of cūrṇa of); 185.19 (use of); 190.4 (,,); 202.4; 202.50.
nāgara (rī)	dry ginger (zingiber officinale)	I. 170.2 (use of); 170.11 (,,); 170.12 (,,); 170.22 (,,); 170.32 (,,); 170.42 (,,); 170.53 (,,); 170.55 (,,); 172.39; 175.12 (,,); 192.13 (,,); 192.15 (,,); 202.69.
nāgaraṅga	Citrus Aurantium	I. 169.20 (quality of the fruit of); 172.35 (effect of).
nāgeśvara	*cf.* nāgakeśara.	I. 176.11 (use of); 185.13 (used in incense as a charm); 191.22 (use of).
nāḍi (ḍī)	a fistulous sore ?	I. 171.1 (remedy for); 171.2 (,,); 171.3; 171.23; 188.3; 188.4
nāḍīca	colocasia artiquorum	I.169.14 (quality of)
nādeyī	?	I.202.11 (another name of Jalajambū).
nābhi	navel	I.172.10 (an ointment for); 172.15 (remedy for swelling

		of); 182.27 (an ointment for); 193.10 (remedy for pain in).
nārikela	cocoanut (cocos nucifera)	I.169.28 (quality of); 173.3; (,,); 189.12 (use of the flower of).
nārī	women	I.160.33 (effect of deranged vāta (wind) in); 170.60 (remedy for certain diseases of); 172.10 (remedy for easy child-birth for); 177.66 (a charm for); 180.8 (prescription for making them strong); 182.27 (an ointment for easy child birth for); 189.3 (remedy for certain disease of).
nālika	lotus flower ?	I. 169.11 (as a remedy);
nidāna	symptoms	I.146.1; 146.3 (of a disease; the five constituents of); 146.4 (synonym of); 146.13 (description of); 147.5; 148.1 (of *raktapitta*); 150.1 (of *śvāsaroga*); 151.1 (of *hikkāroga*); 152.1 (of *yakṣmaroga*); 153.1 (of *arocaka*); 154.1 (of *hṛdroga*); 155.1 (of *madātyaya*); 156.1 (of *arśas*); 157.1 (of *atisāra* and *grahaṇī*); 158.1 (of *mūtrāghāta*); 159.1 (of *prameha*); 160.1 (of *vidradhi*); 161.1 (of *udararoga*); 162.1 (of *pāṇḍuśotha*); 163.1 (of *visarpādi*); 166.1 (of *vātavyādhi*); 167.1 (of *vātarakta*).
nidigdhikā	small cardomoms (solanum Jacquini)	I.170.56 (use of the juice *(rasa)* of); 202.5.
nidrā	sleep	I.147.12 (in day, as a symptom of a kind of fever); 147.13 (always or not at all as a symptom); 147.28 (loss of sleep

		as a symptom of particular fever); 177.41 (*anasya* which induces); 177.42 (,,).
nimba	Azadirachta Indica	I.167.59 (use of leaf of); 170. 47 (use of); 170.71 (use of leaf of); 171.6 (used as a remedy); 171.8; 171.13; 171.28; 171.31 (used in decoction); 171.46; 171.54; 171.59; 172.33; 173.16; 174.4; 174.13; 175.8; 175.11; 175.15; 177.4 (use of the leaf of); 177.63 (use of the root of); 177.65 (use of the leaf of); 178.8 (use of leaf as a charm); 178.19 (use of; as a charm); 178.22 (use of the smoke of stick of); 179.9 (use of the leaf of); 183.19 (use of the leaf of); 185.31 (use of the leaf of); 188.10 (use of the leaf of); 190.9 (,,); 191.21 (use of the decoction of the bark of); 192.31 (use of the leaf of); 193.4 (use of); 193.6 (,,); 201.6 (use of leaf of); 201.10 (,,); 201.11 (,,); 201.12 (,,); 201.38 (,,); 202. 84.
niruha	enema not of oily kind.	I. 172.42 (on the administration of).
nirguṇḍi	Vitex Negundo	I. 169.11 (use of,; 169.59 (,,); 170.28 (,,); 170.68 (on the use of the root of); 170.76; 171.3; 174.4; 174.13; 184.9; 184.35; 202.37; 202.81.
nirbhoga	baldness	I.185.35. See khalvāṭa.
niśā	Curcuma longa	I. 170.58 (use of); 171.19 (,,); 172.17 (,,); 172.21 (,,); 174.20;

		the 2 kinds of); 192.31 (use of).
niṣkvātha	decoction	I. 172.22. See also kvātha.
niṣyandana	an oil to drip down	I. 174.18 (use of).
taila		
nīra	water	I. 177.13; 193.13 (effect of hot).
nīla	Indian fig tree ?	I. 171.65 (use of); 202.37; 202.50 (nīlavarṇa). See nīlī.
nīlameha	a kind of urinary disease	I. 159.24 (symptoms of).
nīlavallī	Vanda Roxburghii	I. 202.33.
nīlikā	fever manifest in water	I. 147.3.
nīlī (likā)	Indigo plant	I. 170.38; 171.41; 176.8; 176.9; 177.11; 177.15; 177.28 (use of decoction of); 191.8 (use of the root of).
nīlotpala	blue lotus	I. 178.6 (use of the incanse of); 178.15 (as a charm); 181.5 (as a remedy); 202.39.
nīvāra	rice grown without cultivation	I. 169.3 (use of)
netra	eye	I. 147.19 (cause of redness in); 171.53 (external application for the diseases of); 171.55 (decoction for the diseases of); 171.58 (remedy for the diseases of); 171.60 (,,); 177.12. (ointment for the diseases of); 177.12 (remedy for all diseases of); 177.13 (,,); 179.11 (,,); 202.62 (,,).
naīpālī	fruit of wild date tree ?	I. 202.64.
nyagrodha (vaṭa)	Ficus Indica	I. 170.72 (use of); 202.7.
pakṣāghāta	a kind of rheumatism	I. 166.37.

pañkaparpaṭī	? paṅka, parpaṭī (a kind of fragrant earth ?)	I. 202.63.
pañcakarma	the five kinds of treatment in medicine	I. 172.30.
pañcakola	the 5 spices (long pepper, its root, Piper chaba, plumbago and dry ginger)	I. 170.21 (use of); 202.69.
pañcamūla (lī)	bilva and others (the five roots)	I. 171.50; 175.14 (use of decoction of).
paṭala	cataract, a film over the eyes.	I. 177.4 (remedy for); 177.15 (,,); 185.33 (,,); 185.35 (,,); 189.1 (,,); 192.41.
paṭola (lī)	Trichosanthes Dioeca	I. 169.17 (use of); 171.6 (,,); 171.13 (,,); 171.28 (,,); 171.32 (,,); 171.38 (,,); 171.41. (,,); 171.46 (,,); 173.24 (,,); 175.8 (use of leaf of); 175.11 (use of); 175.17 (,,); 179.11 (,,); 192.31 (use of leaf of); 192.39 (use of) 193.6 (,,); 201.11 (,,); 201.12; 202.84.
patraśūka	?	I. 202.45.
patrāṅga	Caesalpinia Sappan (red sandors)	I. 179.1 (use of)
patrī	any thin leaf or plate of metal or gold ?	I. 202.24.
pathya	wholesome diet	I. 169.33; 172.33 (things which are); 202.25.
padma (ka)	lotus	I. 169.15 (use of the leaf of), 173.24 (quality of); 174.5 (,,); 181.5 (,,); 183.11 (,,); 192.22.
panasa	Artocarpus Integrifolia	I. 169.28 (quality of).

payaḥ	milk	I. 170.65 (use of); 170.66 (,,); 171.60 (,,); 172.25 (,,); 172.33 (,,); 181.1 (,,); 181 10 (,,); 184.13 (,,); 184 29 (,,); 192.37 (,,); 192.38 (,,); 193.8; 201.18 (use of; in the treatment of horses).
pariṇāma (ārti, śūla)	pain due to indigestion, colic.	I. 170.48 (remedy for); 182.6 (,,); 185.20 (,,).
parkaṭī	Ficus Infectoria	I. 202.8.
parṇī (leaf of palāśa ?)	Butea Frondosa	I. 192.5 (use of decoction of); 192.8 (used in oil); 202.36.
parpaṭa (ṭi) ka (kā).	a red colouring Oldenlandia	I. 170.11 (use of); 170.13 (,,); 171.31 (,,); 171.36 (,,); 175.4 (,,); 175.5 (,,); 175.9 (,,); 175.13 (,,); 175.15 (,,); 192.39.
palaṅkaṣa (ṣā)	name of various plants (Asteracantha Longifolia etc.).	I. 202.23; 202.78.
palāṇḍu	an onion (Allium Cepa)	I. 193.1 (use of).
palāśa	Butea Frondosa	I. 170.69 (use of); 171 56 (use of the roots of); 177.15 (use of); 178.27 (use of seeds of); 186.11 (use of); 187.1 (use of the leaf of); 187.11 (use of the seeds of); 189.5 (use of the roots of); 192.7 (use of).
pallava (ka)	twigs	I. 171.46 (from the five trees; use of); 172 5 (,,).
pavana	wind (one of the 3 homours in the body).	I. 147.9 (effect of the deranged); 147.25; 147.34; 150.3; 150.6; 151.4; 156.49; 160.16; 160.30.
pākala	the fever manifest in the elephant.	I. 147.3.
pācana(ka)	digestive medicine	I. 170.2; 173.7; 173.10.
pāṭalā	Bignonia Suaveolens	I. 168.46 (use of the root of) 192.4.

pāṭhā	Clypea Hernandifolia	I. 170.11 (use of); 171.44 (,,); 172.10 (,,); 175.17 (,,); 177.59 (use of root of); 183.2 (use of); 189.19 (use of root of); 193.12 (use of).
pāṇḍu	jaundice	I. 162.14 (symptoms of); 162.8; 162.18; 162.19; 162.28; 170.23 (remedy for); 171.67 (,,); 184.29 (,,); 186.4 (,,); 190.26 (,,); 192.3 (,,).
pāda	foot	I. 177.51 (an ointment for; to remove heat).
pādadāha	burning sensation in the feet	I. 166.53 (as an indication of a rheumatic disease).
pādharṣa	a kind of rheumatism (numbness of the foot)	I. 166.52.
pāpmā	synonym of *vyādhi*.	I. 146.2
	synonym of *jvara*	I. 147.1
pāmā	scab (a kind of mild-leprosy).	I. 164.9; 164.27 (symptom of); 171.3 (remedy for); 171.29 (,,); 183.15 (,,); 190.13 (,,); 190.16 (,,); 192.29 (,,); 193.7.
pārada	quick-silver	I. 202.65.
pārāvata	a pigeon	I. 185.24 (use of the eyes of) 185.16 (use of the excreta of).
pāribhadraka	Erythrina Fulgens	I. 192.4 (use of).
pārulyāmūlaka	?	I. 171.47 (use of).
pārtha	Terminalia Arjuna	I. 202.8.
pārśvaśūla	pain in the side (pleurisy)	I. 192.10 (remedy for)
pālaṅkī	Beta Benga lensis.	I. 169.16 (use of); 173.19 (,,).
pāṣāṇabhedaka (°bheda)	Plectranthus scutellarioides	I. 170.54 (use of); 176.6 (,,): 202.34.

picuka	Vangueria spinosa	I. 202.71.
piñjaṭa	the mucus or excretion of the eyes	I. 177.6 (remedy for the control of); 177.10.
piḍaka	carbuncle (small boil, pimple).	I. 159.12 (10 kinds of); 159.31 (cause for certain kinds of);
pitta	biles; one of the humours.	I. 146.17 (causes for the derangement of); 147.9; 147.11 (symptoms of fever due to); 147.16; 147.21 (a kind of fever caused by the derangement of); 147.22-23; 147.29; 147.37; 147.38; 147.56 (headache caused by); 147.76; 147.78; 147.79; 148.2 (the reason for the derangement of); 148.9; 149.1; 149.7 (effect of); 152.5; 152.16; 154.4 (symptom of disease of the heart due to deranged); 154.03 (,,); 154.8; 169.14 (things, the consumption of which cause); 172.36 (,,); 155.10 (as a cause of disease); 155.13 (,,); 155.21; 156.9; 156.22; 156.27 (description of piles due to deranged); 156.34 (symptoms of piles due to) 156.57; 157.22; 158.5; 158.7; 158.13; 158.35; 158.37; 158.38; 159.1 (6 kinds of *parmeha* caused by); 159.10 (symptoms of *meha* caused by); 159.16; 159.31; 159.37; 160.8 (symptoms of abscess due to); 160.44 (,,); 160.11; 160.12; 160.25; 160.51; 168.4-5 (causes for the enragement of); 168.18; 168.33; 170.74 (remedy for);

		171.66 (,,); 172.38 (,,); 173.26; 173.31; 177.36 (remedy for fever caused by); 177.45 (,,); 183.11 (,,) 184.37; 190.17; 201.8; 201.18; 201.21; 201.26.
pippalī (= tikṣṇataṇḍula)	piper longum	I.169.11 (effect of); 169.30 (,,); 170.20 (as a remedy); 170.24 (,,); 170.32 (,,); 170.50 (,,); 170.63 (,,); 170.65 (,,); 171.33 (use of); 171.34 (,,); 171.36 (,,); 171.58 (,,); 171.63 (,,); 172.29; 173.23 (effect of); 174 6 (use of); 175.9 (,,); 175.15 (use of the roots of); 176.15 (use of); 177.2 (,,); 177.12 (,,); 177.24 (,,); 177.34; 177.37; 177.46; 177 67; 179.9; 181.3 (use of); 181.4 (,,); 182.4; 182.22 (use of); 183.2 (use of); 183.16 (,,); 183.17 (,,); 184.2 (,,); 184.12 (,,); 184.34 (,,); 185.36 (use of); 186.14 (,,); 188 11 (,,); 190.3 (,,); 190.28 (,,); 190.31 (,,); 192.2 (use of the root of); 192.24 (use of); 192.35 (,,); 192.47; 193.11 (use of); 193.13 (effect of); 201.11; 202.12; 202.69.
pitakāṣṭa		I. 202.38.
pitaśāla		
pitikā		I. 202.35.
pinasa	cold	I. 202.32.
		I. 152.13 (as a symptom of) pulmonary consumption); 171.50 (remedy for); 181.3 (,,); 185.34 (,,); 190.2 (,,).
pilupar.t		I. 202.81.
pivar:	Desmodium Gangeticum ?	I. 202.4

? puṭa (samjña)	fold ?	I. 202.70.
puṇḍarīka	a kind of leprosy	I. 164.9; 164.26 (symptoms of).
putriṇī	one of the 10 kinds of prameha. (carbuncle)	I. 159.12; 159 29 (symptoms of); 159.30 difficult to endure).
punarnavā	Boerhavia Procumbens	I. 167.59 (use of); 170.46 (,,); 170.65 (,,); 173.16 (,,); 173 21 (,,); 174.4 (,,); 184.12 (,,); 184.17 (,,); 190.6 (use of the root of white variety of); 191.1 (,,); 192.5 (use of); 192.9 (,,); 192.43 (,,); 193.11 (,,); 202.3.
pura	?	I. 202.23; 202.78.
purīṣa	excrement	I. 177.70 (used as an evil charm); 190.21 (of a buffalo; use of).
puṣkara	Nelumbium speciosum (blue lotus)	I. 173.2 (quality of the seed of); 175.12 (use of); 202.54 (the root of).
puṣpa	flower	I. 171 61 (use of a variety of); 178.20 (use of incause of); 182.19 (used as carm); 185.17 (any five of red colour; used as charm); 202.66 (°*rasa*).
	a disease of the eye	I. 177.4 (remedy for); 185.33 (,,).
puṣpakāśīśa (kasīsa)	green or black sulphate of iron	I. 202.62.
puṣpagarbha	in women.	I. 178.27 (remedy for).
pūga	arecanut (Areca Catechu).	I. 171.56 (use of); 186.7 (,,); 192.20 (,,)
pūtika	Basella Rubra	I. 202.80.
pūrvarūpa	incubative stage (symptom of occurring disease)	I. 146.3 (one of the five essential categories in respect of disease).
pṛśniparṇī (°parṇikā)	Hemionitis Cordifolia	I. 168.47 (use of the root of); 170.11 (use of); 170.13 (,,).
pṛṣṭhaśūla	pain in the back.	I. 185.21 (remedy for).

pratimarśa	one of the *pañcakarma* in āyurveda. (a kind of powder used as sternutatory ?)	I. 172.30.
pratiśyāya	catarrh	I. 171.51 (subdued by fasting).
pratyakpuṣpī	Achyranthes Aspera	I. 202.51.
pratyaya	a synonym of *nidāna*	I. 146.4
prapunnāḍaka	Cassia Tora or Cavir Alata.	I. 171.20 (use of the seed of).
prameha	urinary disease	I. 158.4; 159.1 (symptoms of); 159.12; 159.15; 159.32; 172.34 (remedy for); 186.1 (,,).
pralepaka	a kind of hectic or slow fever	I. 147.73 (symptoms of).
pravapana	one of the pañcakarman in āyurveda. (scattering)	I. 172.30.
prasara (ri) ṇī	Paederia Foetida	I. 174.13 (use of the *rasa* of); 192.4 (use of).
prahāra	a cut, a wound	I. 177.57 (remedy for); 177.61 (remedy for pain due to); 188.1 (remedy for).
prākṛta	a type of fever	I. 147.33; 147.36 (description of).
prāgrūpa	genesis of a disease (previous symptom of)	I. 146.4 (marked by the symptoms of a disease).
prācī	?	I. 202.42.
priyaṅgu (°kā) (=kaṅku)	Panicum Italicum	I. 169.3 (use of); 178.11 (used in charm); 178.19 (,,); 179.5 (use of); 180.1 (,,); 185.17 (used in charm); 192.21 (use of); 193.4 (,,); 202.70; 202.79.

priyāla (°ka), priyālā	the tree Buchanania Latifolia	I. 169.27 (quality of); 172.35 (,,); 173.3 (,,); 170.27 (use of).
plīha	spleen	I. 148.4; 170.62 (remedy for disease of); 170.64 (,,); 183.16 (,,); 183.18 (,,); 184.36 (,,); 190.5 (,,); 192.3 (,,); 192.46 (,,); 193.10 (remedy for pain in).
phalatrika		See triphalā.
phalinī		See priyaṅgu.
phalguka	Ficus Oppositefolia.	I. 180.6 (use of).
phāṇita	molasses (inspissated juice of sugarcane)	I. 169.51 (effect of).
badara (rī)	Zizyphus Jujuba	I. 169.27 (effect of); 170.27 (use of); 172.4 (use of the leaf of); 173.23 (use of); 177.9 (use of the root of); 190.30 (use of inceuse of); 192.48 (used in decoction); 193.13 (use of).
badhira	deaf	I. 174.10 (remedy for); see also bādhirya.
barhin	peacock	I. 193.14 (use of the excrement etc. of).
balā	Crataeva Roxburghii	I. 170.11 (use of); 170.14 (,,); 170.46 (,,); 173.2 (quality of); 173.21 (the use of two kinds of); 174.4 (the use of); 174.5 (,,); 174.8 (,,); 184.33 (,,); 190.29 (use of the root of); 192.5 (used in decoction); 192.8 (use of); 192.21 (,,); 202.42.
bahupatra	name of many plants.	I. 202.44.
bahuvāra	Cordia Myxa	I. 202.40.

bākucī	Cyamopsis Psoralioides	I. 184.31 (use of the root of).
bādhirya	deafness	I. 192.14 (remedy for); 192.18 (,,); 192.45 (,,); 201.22 (of horses; remedy for).
bāla, bālaka, bālā	name of many plants.	I. 173.23 (use of); 174.14 (,,); 174.17 (,,); 177.21 (,,); 180.11 (,,); 188.3 (use of the root of); 202.10 (fruit of).
bāhu	arm	I. 190.2 (remedy for pain in).
bāhuka	a kind of rheumatism	I. 166.41 (cause of).
bāhustambha	numbness in the arm	I. 176.16 (remedy for). See also bhujastambha.
bāhyavāta	a kind of rheumatism	I. 166.48 (also called *ūrustambha*; remedy for).
biḍāla	cat	I. 178.9 (use of the blood of); 193.14 (use of the excrement of).
bibhītaka, baibhītaka	?	I. 178.4 (use of the root of); 185.33 (use of); 190.28 (,,); 193.12; 202.25.
bilva(ka)	Aegle Marmelos	I. 168.46 (use of the root of); 169.12 (effect of); 169.27 (,,); 170.11 (,,); 175.14 (use of); 177.11 (use of); 177.74 (,,); 180.1 (,,); 184.12 (,,); 186.12 (use of the fruit of); 190.32 (use of the root of); 192.4 (use of); 202.73 (fruit of); 205.48 (use of).
bīja	bījaka ?	I. 202.35.
bījapūraka (=mātuluṅga)	Citrus Medica	I. 169.24 (effect of), 176.8 (use of).
bṛṃhaṇa	nourishing food	I. 169.62 (to be used with flesh).
bṛhatī	Solanum Indicum	I. 167.59 (use of); 168.47 (use of the root of); 170.2 (use of the 2 kinds of); 170.46 (,,); 174.4 (use of); 176.15 (,,);

		176.17 (use of the fruit of); 177.35 (use of); 177.40 (use of the fruit of); 177.48 (use of the root of); 192.4 (use of); 202.5.
bṛhatphalā	Luffa Graveolens See koṣṭakī	I. 202.10.
bṛhannimba	*cf* mahānimba	I. 202.18.
baibhītaka		See bibhītaka.
bodha (=jyotiṣmatī?)	Cardiospermum Halicacabum?	I. 202.82.
brahmadaṇḍī	Echinops echinatus	I. 173.22 (quality of), 178.1 (used in charm); 178.12 (,,); 178.13 (use of); 182.20 (used in charm); 182.26 (use of decoction of); 184.11 (use of the root of).
brahmayaṣṭi, brāhmaṇayaṣṭikā	Clerodendrum Siphonantus. or Ligusticum Ajowan	I. 188.5 (use of the fruit of); 202.17.
brahmasuvarcalā	Helianthus or Clerodendrum Siphonantus	I. 174.1 (its use in the preparation of brahmīghṛta).
brāhmī (mika)	name of various plants (e.g. Clerodendrum Siphonantus, Ruta Graveolens) or Hydrocotyle Asiatica.	I. 170 36 (use of); 172.14 (,,); 174.1 (,,); 174.3 (°ghṛta); 174.14 (use of); 192.34 (°ghṛta); 193.2 (use of); 202.5.
bhagandara	a fistula in the arms or pudendum	I. 171.2 (remedy for; 171.23 (,,); 174.18 (,,); 184.4 (,,); 186.8 (,,).
bhagastambha		I. 180.12 (ointment which causes).
bhagna	fractured	I. 171.9 (treatment for); 171.10 (food and drink for); 171.12 (remedy for).

bhadra	name of various plants	I. 179.10 (use of).
bhadradāru	Pinus Deodora See Dāru etc.	I. 202 31.
bhallāka	Semecarpus Anacardium	I. 177.56 (use of). See below bhallātaka.
bhallāta (ka)	Semecarpus anacardium	I. 158.14 (stone in bladder resembling fruit and seed of); 171.22 (use of); 171.27 (,,); 177.46 (,,); 177.83 (,,); 180.10 (use of the flower of); 182.9 (use of); 202.9.
bhavyodbhava	a type of *hikkā*	I. 151.2; 151.3 (cause of).
bhārgī	clerodendrum Siphonantus	I. 170.31 (use of); 202.17.
bhīru (=śatāvarī ?)	Asparagus Racemosus ?	I. 202.4.
bhujaṅgavarma	?	I. 188 10.
bhujastambha	numbness (paralysis) of the arm	I. 171.63 (remedy for). See also bāhustambha.
bhūnimba	Gentiana chirata	I. 170.11 (use of); 170.12 (,,); 171.6 (,,); 171.8 (,,); 171.31 (used in decoction); 171.36 (,,); 192.39 (use of); 202.85.
bhūlatā	?	I. 180 12 (use of the cūrṇa of).
bhṛṅga, bhṛṅgatāga, bhṛṅgarāja (ka)	Eclipta prostrata or E. Erecta. or wadelia calendulacea	I. 167.60 (use of); 171.41 (,,); 171.42 (,,): 171.58 (,,); 171 60. (,,); 172.26 (,,); 172.28 (,,); 172.43 (,,); 174.14 (,,); 176.2 (,,); 176.8 (,,); 176.9 (,,); 177.7 (,,); 178.14 (use of the root of); 182.15 (use of); 183 15 (use of the leaf of); 185.10 (used as a charm); 187.13 (use of the root of); 202.55.
bhrama	giddiness	I. 147.10 (a symptom of a fever); 147.27 (cause of); 147.28 (a symptom of fever); 173.13 (things the excess use of which cause).

bhramantī	?	I. 202.43.
makuṣṭhaka	a kind of kidney bean or rice (Phaseolus Aconitifolius	I. 169.7 (properties of).
makeruka	a type of parasitical worm	I. 165.13.
makṣikā	fly	I 177.84 (inscense which drives); 180.11 (use of the fumes of; to drive away mosquitos); 191.17 (ointment for the poison due to).
mafjan, majjā	pith of plants	I. 171.42 (of mango; use of); 176 9 (,,); 173.2 (quality of); 176.5 (use of).
	marrow of bones and flesh	I. 173.25 (prescription for the growth of),
mañjiṣṭhā (sṭhikā)	a kind of climbing plant used for dyeing. (Rubia Munjista).	I. 159.2 (the *meha* resembling the colour of); 174.5 (use of); 177 31 (,,); 177.33 (,,); 179.5 (,,); 185.18 (,,); 191.22 (,,); 192.31 (,,); 192 44 (,,); 193.3 (,,);
	a kind of meha	I. 159.2 (so called, on account of its resemblance with the *mañjiṣṭha* plant).
maṇimantha	rock salt (from Sindhu)	I. 202.60.
maṇḍa	scum	I. 169.54 (of fried rice; properties of); 184.4 (use of);
maṇḍaka	a kind of baked flour	I. 169.63 (properties of).
maṇḍala	a kind of leprosy	I. 164.8 (cause of); 164.17 (symptom of).
maṇḍūkaparṇī (=brāhmī)	Hydrocotyle Asiatica or H. Rotundifolia.	I. 172.25 (use of the juice of); 173.15 (use of)
maṇḍ ra	rust of iron	I. 170.48 (use of).
matsya	fish	I. 177.75 (use of the flesh of a variety of).

matsyaṇḍī	inspissated juice of the sugar-cane	I. 202.67.
matsyapittaka (Kaṭurohiṇi ?)	*cf.* Helle borus Niger	I. 180.5 (used as a charm).
mada	inebrity	I. 147.23 (caused in certain type of fever); 155.5; 155.7; 155.9; 155.29; 155.33; 191.12 (remedy for).
madana	Randia Dumetorum	I. 172.37 (use of); 180.9 (,,); 202.82.
madātyaya	any distemper due to intoxication	I. 155.1 (symptom of); 155.10 (also caused by derangement of the three humours).
madya	intoxicating drink	I. 155.2 (properties of); 155.3 (,,); 155.4 (,,); 155.5; 155.14; 155.17; 155.22; 155.34; 169.53 (properties of); 191.12 (remedy to wean one from using).
madhu	honey	I. 169.11 (use of); 169 49 (properties of); 170.24 (as a remedy); 170.47; 170.48; 170.61; 170.71; 170.74; 171.7; 171.11; 171.14; 171.32; 171.34; 171.55; 171.60; 171 66; 171.67; 172 17; 172.23; 172.24; 172.27; 172.28; 172.31; 172.39; 173 1; 174.16; 175.8; 175.10; 175.15; 176.15; 177.1; 177.3; 177 21; 177.24; 177.28; 177.32; 177.33; 177.37; 177.41; 177.52; 177.65 (°sāra); 177.67; 177.73; 178.5; 178.12; 178 23; 178.24; 179.7; 179.11; 180.2; 180.5; 181.3; 181.4; 182.8; 182 20; 182.25; 182.28; 183.4; 183.6; 184.18; 184 19; 184.33; 185.16; 185.20; 185 28; 185.33; 185.34; 186;1; 187.4; 188.11; 190.14; 190.26 (of yaṣṭi); 190.31; 190.32

		191.10; 191.17; 192.16; 192.35; 193.2; 201.21; 202.66.
	sweetness	202.18 (things which have the property of). See also mākṣika.
madhuka (kā), madhūka (=yaṣṭi madhuka)	Glycyrrhiza Glabra	I. 169.29 (properties of); 170.73 (use of); 171.43 (use of the fruit of); 171.65(use of); 172.14 (use of); 173.3 (properties of); 174.5 (use of); 177.40; (,,); 179.5 (,,); 181.5 (,,); 184.14 (,,); 192.31 (used in decoction); 192.48 (,,); 202.27; 205.49 (use of).
madhumeha	diabetes	I. 159.5-8.
madhura	sweetness	I. 173.1 (things which have the quality of); 170.60 (the effete of drinking water which is).
madhurikā	Foeniculum vulgare or Anethum foeniculum	I. 202.53.
madhuśravā	Bassia Latfolia ?	I. 202.5.
manaśśilā	red arsenic (Arsenü disulphidum)	I. 171.15 (use of); 171.18 (,,); 171.59 (,,); 174.9 (,,); 176.6 (,,); 177.4 (,,); 177.5 (,,); 181.2 (,,); 181.9 (,,); 182.10 (,,); 182.24 (,,); 184.14 (,,); 185.9 (used in charm); 185.29 (use of); 185.31 (,,); 190.29 (,,); 190.30 (,,); 191.15 (,,); 192.26 (,,); 192.41 (,,); 202.64.
manastālaka	?	I. 202.64.
mayūraka	blue vitriol (Cupric sulphate)	I. 202.51.
mari (rī) ca	Piper Nigrum	I. 169.30 (property of); 169.31 (use of); 170.21 (property of); 170.29 (use of); 170.43 (,,);

		170.45 (,,); 171.15 (,,); 171.57 (,,); 176.15 (,,); 177.4 (,,); 177.41 (,,); 179.9 (,,); 182.14 (,,); 182.22 (,,); 183.1 (,,); 183 2 (,,); 183.3 (,,); 185.26 (,,); 185.29 (,,); 188.10 (,,); 188.11 (,,); 190.16 (,,); 192.1 (,,); 192.26 (,,); 202 12.
marut		see māruta.
markaṭī	?	I. 202.6.
maśaka	mosquito	I. 171.39 (fumes driving); 177.84 (,,); 180.11 (,,).
masūra	Lense Esculenta or Ervum Lens or Cicer Lens	I. 169.8 (properties of).
masūrikā	one of the 10 kinds of diabetes	I. 159.12; 159.28
masūrī	see masūra	I. 202.46.
mastaka	head	I. 176.10 (remedy for the disease of).
mastu(ka)	sour cream	I. 169.42 (use of); 172.11 (,,).
mahatī	one of the 5 types of Hikkā.	I. 151.2.
mahākāla	Trichosanthes Palmata	I. 191.6 (use of the root of); 202.57.
mahāghoṇā	Boswellia Thurifera	I. 202.29.
mahājambū	a species of plant.	I. 202.10
mahān	one of the five types of cough.	I. 150.3
mahānimba	Ailantus excelsa	I. 202.18.
mahāpatra	?	I. 202.45.
mahāmuṇḍitika	a kind of Sphaeranthus ?	I. 172.18 (use of decocation of) See also muṇḍītaka
mahārkṣa	Bombax Malabaricum	I. 202 35.
mahāśyāmā	Ichnocarpus Frutescens ?	I. 202.46.

mahāsahā	Glycine Labialis?	I. 202.7.
mahāsugandhikā	Piper Chaba?	I. 178.10 (use of the root of).
mahiṣa	buffalo	I. 193.14 (use of the smoke from the dung and urine of).
mahiṣākṣa	a kind of bdellium	I. 202.23; 202.78.
mahauṣadha	(an efficacious medicinal plant). Zingiber Officinale.	I. 179.6 (those which are); 202.12 (,,).
māṁsa	flesh	I. 159.14 (as a cause of *prameha*); 177.50 (use of); 177.75 (,,); 178.5 (of *khañjarīṭa* use of); 201.21 (use of); 201.26 (,,).
	the fleshy part of	I. 171.10 (of black-gram; use of).
māṁsī = kakkotī ?	Nardostachys —Jatamansī	I. 174.8 (use of); 176.3 (,,); 180.1 (,,); 180.6 (,,); 184.14 (,,); 192.9 (,,); 192.26 (,,); 201.15 (,,); 202.77.
makṣika	honey	I. 171.23 (use of); 182.3 (,,); 202.63. See also madhu.
māgadhika, māgadhī	Piper Longum	I. 169.29 (use of); 202.11.
māñjiṣṭha	a kind of *meha*	I. 159.2 (symptoms of).
mātuluṅga	Citrus Medica	I. 169.21 (use of); 172.17 (,,); 173.6 (,,); 177.24 (use of the petal of); 177.64 (use of the seed of); 178.25 (,,); 178.26 (,,); 179.8 (use of the juice of); 184.37 (use of the resin of); 192.17 (use of the juice of); 201.15. (,,).
māruta (marut)	wind-one of the 3 humours in the the body.	I. 147.29 (effect of); 147.37 (fever due to); 148.13; 150.6; 151.3 (hiccough caused by);

		154.13 (heart disease caused by; symptoms of); 154.14; 155 15 (symptom of madātyaya caused by); 155.20 (,,); 156.17; 158.37; 159.16 (prameha caused by); 161.11; 166.19; 166.52 (pāda-harṣa caused by); 167.18; 167.39; 171.62. (remedy for pain due to); 173.27 (remedy for deranged).
mārjāra	a cat	I. 177.82 (use of flesh of); 180.9 (use of the excrement of); 186.9 (use of the bones of).
mālatī	Jasminum Grandiflorum and also other plants.	I. 171.46 (used in decoction); 172.5 (use of the flower of); 176.14 (,,); 185 18 (,,); 186.4 (use of the roots of);
mālūra	the bilva tree (Aegle Marmelos or Fesonia Elephantum).	I. 182.11 (use of the juice of).
māṣa, māṣaka	black gram (Phaseolus Radiatus).	I.169.5 (properties of); 169.21 (,,); 171.10 (use of); 176.15 (,,); 182.4 (,,); 185.19 (,,); 192.42 (used in decoction).
māṣaparṇī	glycine debilis.	I.202.7.
misi (śatapuṣpī ?)	Anethum sowa and panmori (peucedanum graveolens	I.202.53.
mīnapitta	?	I.185.11 (used as a charm).
mukha	face	I.171.44 (remedy for the disease of); 171.46 (the decoction to be held in); 173.20 (remedy for dryness in); 177.20 (remedy for disease of); 177.21 (remedy for bad smell in); 177.22 (,,); 177.33 (prescription which adds lustre to); 184.26; 184.30

		(remedy for the disease of): 191.21 (remedy for the pain in); 192.19 (remedy for impurity in).
mucukundaka	Pterospermum suberifolium	I.171.61 (use of the flower of).
muṇḍitaka	sphaerantus hirtus	I.182.14 (use of).
muṇḍtrikā	a species of plant.	I.170.38 (use of the cūrṇa of)
mudga (gā)	phaseolus mungo	I.156.45 (effect of); 169.5 (use of); 169.60 (,,); 170.64 (,,); 172.13 (,,); 172.33 (,,); 173.19 (used in decoction); 201.21-22 (used for diseases of the horses).
mudgaparṇī	phaseolus trilobus	I.202.7.
murā	erythrina stricta ?	I.176.3 (use of).
muṣali (li) (muṣalikā)	? curculigo orchioioides ?	I.174.15 (use of); 182.5 (,,); 192.2 (use of).
musta	Cyperus Rotundus	I.170.11 (use of); 170.12 (,,); 170.13 (,,); 172.16 (,,); 173.12 (,,); 175.3 (,,); 175.4 (,,); 175.6 (,,); 175.7 (,,); 175.8 (,,); 175.11 (,,); 175.13 (,,); 177.21 (,,); 177.40 (,,); 179.7 (,,); 182.14 (,,); 192.16 (,,); 192.39 (,,); 202.16.
mūtra	urine of a cow	I.169.46 (use of); 171.18 (as a remedy); 171.19 (,,); 183.15 (,,).
	of a ram	I.176.13 (use of); 185.32 (of a goat; use of).
	urine of men	I.170.57 (remedy for obstruction of); 173.18; 179.10 (remedy for pain connected with); 186.2 (remedy for obstruction of); 186.4 (,,)
mūtrakṛcchra	painful discharge of urine	I.170.54 (remedy for); 170.55 (,,); 184.5 (two remedies for).

mūtrakṣaya	insufficient secretion of urine	I.158.37 (cause of).
mūtragranthi	knot or induration at the neck of the bladder	I.158.31 (description of).
mūtravighāta	obstruction of urine	I.158.34 (cause of).
mūtraśukra	disease in which urine and semen are ejected together	I.158.33 (described).
mūtraśūla	urinary colic	I.193.10 remedy for).
mūtrasāda	cessation of urine	I.158.39. (cause of).
mūtrāghāta	an urinary disease	I.158.1 (symptoms of); 158.2-4 (twenty kinds of); 170.57 (remedy for).
mūrcchā	fainting	I.147.9 (a symptom of a type of fever); 147.23 (a symptom of a different type of fever); 147.31; 173.17 (remedy for); 177.36 (,,).
mūrvā	Sanseviera Roxburghiana	I. 202. 18.
mūlaka	Raphanus Sativus	I. 169.16 (property of); 169.59 (use of); 173.12 (,,); 179.3 (use of juice of); 190.18 (use of the seed of).
mūlarājika	?	I. 192-24 (use of).
mūṣalikā	?	I. 167.59 (used in decoction).
mūṣikaparṇī	Salvinia Cucullata	I. 202 43.
mṛgaśṛṅga	Helicteres Isora.	I. 185.21 (use of).
mṛṇāla	lotus-fibre	I. 202.31.
mṛttikā	clay, earth	I. 177.47 (of an ant-hill; use of); 177.53.
mṛttikakṣāra	*cf.* Sauvarcala	I. 202.63 (from Saurāṣṭra).
mṛtyurāja	synonym of jvara	I. 147.1

mṛdvīkā	bunch of grapes	I. 202.30.
megha	a kind of grass	I. 202.16 (also known as musta).
medas	fat	I. 170 61 (remedy to reduce). 173.27 (remedy for disease related to).
medhas	intellect	I. 173.26 (prescription which improves).
meṣa	ram	I. 176.13 (use of the urine of).
meṣaśṛṅgī	Gymnema Sylvestre.	I. 173.21 (use of); 188.3 (use of the root of).
meha	urinary disease	I. 159.2 (symptom of a kind of); 159.3 (,,); 159.5-8 (,,); 159.9 (,,); 159 17 (to know whether curable or not); 159.18 (common indication of different types); 159.19 (symptom of a kind of); 159.20 (,,); 159.21 (,,); 159.22 159.23 (,,); 159.24 (,,); 159.33 (,,); 159.34-35 (symptoms of first stage of); 159.37; 170.58 (prescription for all); 171.23 (,,'; 185.28 (,,).
moca (=kadalī)	Musa Sapientum	I. 169.28 (use of the fruit of); 202.51 (the juice of).
moraṭā	Sansevieria Roxburghiana	I. 202.81.
moha	fainting	I. 147.11 (a symptom of a type of fever); 191.10 (remedy for).
mlecchamukha	Cuprum	I. 202.65.
yakṣma	a disease, synonym of vyādhi	I. 146.2.
yakṣmā	Consumption	I. 149.16; 152.1 (symptoms of); 152.2 (,,).

yamalā	a type of hikkā (hiccough)	I. 151.2; 151.5 (cause of); 151.6-7 (symptoms of).
yamānikā, yamānī	Ptychotis Ajowan.	I. 202.18; 169.32 (use of); 174.17 (,,); 192.24 (,,).
yava (vā)	Hordeum Vulgare	I. 169.4 (properties of); 170.60 (,,); 173.2 (,,); 176.16 (use of); 177.32 (,,) 177.55 (,,); 182.5 (,,); 184 7 (,,); 188.6 (,,); 188.10 (,,).
? yavakola	?	I. 169.60 (use of); 170.75 (,,); 173.22 (,,).
yavakṣāra (yavāgraja)	an alkali prepared from the ashes of burnt green barley—corns.	I. 170.50 (use of); 170.56 (,,); 171.44 (,,); 172.2 (,,); 172.11 (used in decoction); 173.10 (use of); 177.45 (,,); 179.1 (,,); 179.7 (,,); 182.9 (,,); 184.5 (,,); 186.13 (,,); 192.16 (,,); 202.61.
yavatiktā	a species of plant.	I. 202.47.
yavāgu	rice gruel	I. 170.76 (use of)
yavāgraja (= yavakṣāra)		I. 202.61.
yaṣṭi, yaṣṭika, yaṣṭī, yaṣṭika.	Liquorice (Glycyrrhiza Glabra).	I. 170.35 (use of); 170.47 (,,); 170.48 (,,); 170.64 (,,); 170.73 (,,); 171.32 (,,); 172.5 (,,); 174.14 (,,); 177.21 (,,); 177.24 (,,); 177.32 (,,); 177.33 (,,); 177.40 (,,); 178.23 (,,); 178.24 (,,); 179.5 (,,); 182.20 (,,); 184.33 (,,): 190.26 (,,); 191.10 (,,); 202.27.
yāmint	?	I. 202.58.
yāsa (=yavāsa)	Alhagi Maurorum	I. 202.54.
yūkā	louse	I. 165.3; 176.6 (prescription, the use of which destroys); 180.11 (,,).
yūṣa	soup	I. 171.10 (of certain things); (the use of); 172.13 (,,).

yoni	female organ	I. 172.1 (disease of); 172.3 (remedy for disease of); 172.4 (remedy to strengthen); (remedy for disease of); 172.5 (,,); 173.29; 178.21 (a charm applied to); 180.12 (,,).
rakta	blood	I. 148.4; 148.6; 171.13; 182.18 (used as a charm); 182.26 (remedy for obstruction of); 182.28 (in *atisāra*; remedy for); 186.9 (remedy increasing the flow of); 188.1 (flow; remedy for); 188.5 (remedy for defect in); 192.40 (,,); 201.13 (use of boiled).
raktapitta	plethora, spontaneous hemorrhage from the mouth or nose.	I. 148 1 (symptoms of); 148.3 (pittarakta); 148.15 (remedy for); 159.33 (a kind of *meha*); 183.9 (remedy for); 190.26 (,,); 190 27 (,,).
rakta meha	the voiding of blood with urine	I. 159.3 (symptom of).
raktavikriyā	deterioration of blood	I. 181.5 (remedy for).
raktaśāli	Oryza Sativa (red rice)	I. 185.13 (used as a charm).
raktāṅga	the red pollen on the capsules of the Rottleria Tinctoria	I. 202.49.
rajanī (= gaurī, niśā).	Curcuma Longa	I. 177.7 (use of); 183.19 (use of the 2 varieties of); 184.1 (use of); 193.3 (use of the two varieties of); 202.32.
rasāñjana	vitriol of copper or a sort of collyrium prepared from	I. 171.60 (use of); 186.6 (,,); 192.41 (,,); 202 50.

	it or from caly of brass or from lead ore	
rasāyana	an elixir and also name of various plants	I. 171.25 (use of); 172-13 (use of); 172.22 (,,); 172.23; 179.1 (use of).
rasona	Allium Ascalonicum	I. 171.11 (use of); 201.10 (,,).
rājamāṣa	Dolichos Catjang	I. 169.6 (property of).
rājayakṣmā	consumption	I. 149.15 (description of); 152.2 (synonyms of); 152.14 (symptoms of).
rājavallabha	a kind of jujube tree	I. 174.7 (use of).
rājavṛkṣa (=āragvadha)	Cassia Fistula	I. 202.83.
rājādana	Alstonia Venenatus ?	I. 202.45.
rājika (kā)	Sinapis Ramosa	I. 169.14 (properties of); 192.24 (use of).
rātrija	a type of fever	I. 147.46.
rātrināmikā	?	I. 202.32.
rātryandha	night blindness	I. 171.75 (an ointment for); 177.4 (,,); 185.35 (,,).
rāmaṭha	Asa Foetida	I. 202.19.
rāsnā	Name of various plants	I. 170.42 (use of); 171.17 (,,); 192.5 (,,).
rujā	pain (in different parts of the body).	I. 147;14; 147.25; 171.54 (remedy for); 172.43 (,,).
rudhira	blood of different animals and birds	I. 177.74 (used in charm); 177.77 (,,); 178.9 (,,); 184.27 (,,); 188.6 (of lizard; use of).
rūkṣa	astringent	I 169.52 (as a property of guḍa); 173.32 (modification to be made of).

rūpa	natural state or condition	I. 146.3 (an essential category in respect of a disease); 146.5,6 (difinition of).
recana	purging, aperient	I.171.13 (as a standard preliminary step in the treatment of *kuṣṭha*).
retas	semen	I.189 8 (its use with the root of a plant to make one strong).
roga	synonym of Vyādhi (disease)	(different) I.146.1; 146.1-24 (symptoms of all); 167.61 (remedy for); 170.65 (,,); 168-69 (symptoms of); 168.16 (cause of); 169.65 (of eyes; cause of); 170.67 (remedy); 171.1 (,,); 171.44 (,,); 171.45 (,,); 171.51 (,,); 172.25 (,,); 172.27 (,,); 172.28 (,,); 173.1 (,,); 174.1 (,,); 174.4 (,,); 174.11 (,,); 174 15 (,,); 174.16 (,,); 174.19 (,,); 177.20 (,,); 177.27 (,,); 177.75 (,,); 184.30 (,,); 185.36 (,,); 187.1 (,,); 187.10 (,,); 190.10 (,,); 190.12 (,,); 192.3 (,,); 192.45 (,,); 193.16 (,,); in horses 201.18 (remedy for); 201.23 (,,); 201.25 (,,); 201.28.
rogapati	synonym of *jvara*	I.147.1.
rogarāṭ	synonym of *kṣaya*	I.152.2; 152.3; (the reason for its being called so).
rocana	stomachic	I.173.17.
rocanā	an yellow pigment	I 178.7 (used as a charm; 178.19 (,,); 182.19 (,,) *cf.* next.
rocanikā	*cf.* previous.	I.202.49.
rodana	tears	I.147.26 (as a cause of a fever).
ropaṇa	healing	I.174.19 (a property of a kind of *taila*.
roma (harṣā, utthāna).	horripilation	I.147.9 (a symptom of a kind of fever); 177.75 (sternutatory causing).

rohita	a kind of fish	I.177.75 (use of the flesh of).
lakuca	artocarpus lacucha	I.169.24 (property of); 173.7 (,,).
lakṣaṇa	symptoms; synonym of *rūpa*	I.146.6; 147.12 (indicating the concerted action of the three deranged humours).
lakṣmaṇā	smithia geminiflora	I.172.7 (use of).
laṅgaka	?	I.202.70.
laṅghana	fasting	I.147.42 (to be observed when one has fever); 171.51 (,,); 175.2.
laṇḍāḷul(kā)	Mimosa Pudica	I. 177.59 (use of); 184.8 (,,); 189.8 (use of the root of); 191.4 (,,); 191.8 (,,).
lavaṅga	Caryophyllus Aromaticus.	I. 192.20 (use of the fruit of).
lavaṇa	salts (*kāca, saindhava, sāmudra, viḍa* and *sauvarcala*)	I. 170.18 (the five kinds of) (use of); 170.46 (use of); 170.57 (,,); 171.63 (,,); 173.10 (properties of different kinds of); 173.21 (use of); 173.26 (,,); 174.16 (,,); 180.5 (use of the variety called kṛṣṇa); 181.8 (use of); 183.15 (,,); 184.5 (,,); 185.23 (from the ocean, use of); 190.12 (use of); 192.44 (,,); 193.1 (,,); 193.13 (,,); 201.32 (,,).
laśuna	Allium Sativum	I. 171.39 (use of); 171.47 (,,); 173.12 (,,); 201.14 (,,).
lākṣā	Cateria Lacca or Coccus Lacca Tachardia Lacca.	I. 176.4 (use of); 177.33 (,,); 177.84 (,,); 179.1 (,,); 179.5 (,,); 181.8 (,,); 192.22 (,,).
lāṅgalikā, lāṅgalī	Methonia Superba	I. 172.10 (use of); 173.12 (,,); 173.25 (,,); 177.76 (use of the root of); 184.20 (use of);

		188.2 (use of the root of); 202.2; 202 13.
lājāmbu	rice-gruel; water with parched grain.	I. 171.11 (use of).
lāmajjaka	Andropogon Iwarancusa or A. Muricatus.	I. 202.31.
lālameha	a kind of *meha*	I. 159.23 (symptoms of).
lālāsrāva	flow of saliva	I. 191.12 (remedy for).
likṣā	nit (egg of a louse)	I. 165.3 (disease caused by). 176.6 (compound of herbs which destroy).
liṅga	differentiating features	I 146.5; 146.6 (when it is called *rūpa*); 147.8 (of a fever); 151.12.
	male organ	176.16 (remedy for disease of 176.17 (prescription for the growth of); 180.2 (an ointment to); 190.3 (prescription to be applied to).
lūtā	spider	I. 191.22 (remedy for poison due to).
lelihā	a kind of parasitical worm.	I. 165.13 (disease caused by).
loṇa	a kind of grass. Dioscorea Aculeata ? Symplocos Racemosa	I. 173.7 (properties of).
lodhra		I. 171.45 (use of); 177.31 (,,); 179.5 (,,); 190.23 (,,); 190.24 (,,); 192.47 (,,); 202 10.
loman	hair	I. 181 7 (prescription which beautifies); 181.8 (,,); 181 9 (,,); 182.10 (,,).
loha, lohaka lauha	Ferrum	I. 171.42 (use of); 171.58 (,,); 172.16 (,,); 172.19 (,,); 172.27

		(,,); 175.16 (,,); 176.8 (,,); 176.9 (,,); 177.31 (,,); 177.67 (,,); 184.29 (,,); 185.20 (,,); 202.23; 202.66.
vaṁśa, (sī)	Bambusa Arundinacea; B. apous; B. orientalls; B. spinosa.	I. 170.74 (use of); 172.11 (,,). 202.30.
? vakula (bakula)	Mimusops Elengi	I. 169.24 (use of); 173.19 (used in decoction). See Bakula.
vaṅgalocanā	*cf.* Solangum Melongena.	I. 202.30.
vaca	Aconis Calamus.	I. 168.39 (use of); 170.36 (,,); 171.13 (,,); 172.2 (,,); 172.14 (,,); 172.19 (,,); 172.37 (,,); 174.1 (,,); 176.11 (,,); 178.1 (,,); 178.8 (,,); 178.12 (,,); 179.6 (,,); 180.1 (,,); 180.6 (,,); 180.9 (,,); 181.2 (,,); 182.14 (,,); 183.2 (,,); 185.36 (,,); 190.3 (,,); 192.8 (,,); 192.15 (,,); 192.32 (,,); 192.35 (,,); 192.37 (,,); 192.38 (,,); 192.40 (,,); 192.43 (,,); 193.1 (,,); 193.3 (,,); 201.7 (,,); 201.11 (,,); 202.15; 202.34.
vajrāvṛkṣa	Cactus Opuntia	I. 202.35.
vañjula	name of various plants.	I. 202.9
vaṭa	Ficus Indica	I. 173.9 (use of); 173.23 (,,); 174.15 (,,); 185.24 (,,); 191.21 (,,); 192.47 (,,); 202.7; 205.48 (use of).
vaṭikā	pill (made of several things)	I. 170.51; 171.6; 171.60; 174.15; 177.2; 177.66; 179.10 185.27; 186.10.
vatsaka = kuṭagal	wrightia Antidysenterica	I. 202.15.

vandhyā	barren woman	I. 172.8 (remedy for); 184.34 (,,); 192.23 (,,).
vamathu, vamana, vami	vomitting, nausea.	I. 147.23; 147.27 (cause of); 171.13 (prescribed in all kuṣṭhas); 172.37 (remedy for); 172.40 (prescribed in certain diseases).
vayasthā (=Āmalaka ?) (=Harītakī ?)	Emblica Officinalis or Terminalia Chebula ?	I. 202.29.
varā	Panicum Miliave ?	I. 202.4.
varāha	pig	I. 193.14 (use of the excrement and urine of).
varuṇaka	Crataeva Roxburghii.	I. 173.16 (use of). *cf.* vāruṇī
varuṇacchatra	?	I. 177.44 (use of).
varuṇacchada	?	I. 191.23 (use of).
varṇāyu	?	I. 172.14 (use of).
vartula	Pisum Sativum	I. 202.71.
vardhamānaka	Ricinus Communis	I. 202 3
varṣā	rainy season	I. 147.36-37 (fevers in); 172.23; 172.32; 182.1.
varṣābhū	Boerhavia Procumbens.	I. 170.69 (use of); 172 20 (,,); 174 14 (,,); 202.3.
valkala	bark	I. 176 17 (used as a remedy).
valgujī	*cf.* Phaseolus Trilobus.	I. 173.12 (use of the fruit of).
valmīka	ant-hill	I. 177.47 (use of the earth from.
vasanta	spring	I.147 36 (fever in); 147.38 (,,); 172.32; 182.1.
vasā	the marrow of the flesh	I.173.25 (things recommended for the well-being of); 184.27 (use of); 184 28 (,,).
vasāmeha	a kind of *meha*	I.159.3 (symptoms of).
vasukoṭa	?	I.202.33.

vasti	abdomen	I.147.6 (gets affected by fever); 172.10 (an ointment for; for pregnant woman); 172.41 (remedy for one who reclines having a raised).
vāku (gu) cī (jī)	vernonia anthelmintica	I.202.55; 171.18 (use of): 171. 22 (,,); 171.26 (,,); 174.2 (,,); 192.33 (,,).
vājin	horse	I 147.3 (the fever manifest in).
vājikarṇaka	?	I.202.40.
vājigandhā	physalis flexuosa	I.170.55 (use of).
vāta	wind, one of the humours in the body.	I. 147.10; 147.22; 147.76; 147. 77; 149.1; 152.16; 153.2; 153.6; 153.10; 154.2-3; 154.8; 155.10; 156.9; 156.51; 156.52; 156.57; 157.6; 157 21; 158.5; 158 11; 158.22; 158.24; 158.26; 159.11; 160.28; 160.32; 160.33; 160.37; 160.41; 160.52; 160.58; 166.1; 166.25; 166.39; 166.50; 167.2; 167.4; 167.12; 167.30; 167.34; 168.9; 168.15; 168.32; 172.38.
	remedy for diseases caused by	168.37; 168.40; 168.46; 169.4; 169.9; 169.12; 169.15; 168.16; 169.20; 169.21; 169.23; 169.24; 169.26; 169.27; 169.30; 169. 31; 169.32; 169.33; 169.36; 169.40; 169.42; 169.45; 169.46; 169.47; 169.48; 169.51; 169. 52; 169.53; 169.55; 169.56; 169.59; 161.61; 170.37; 170.42; 170.46; 170.52; 170.55; 170.65; 171.14; 172.1; 172.34; 172.40; 173.22; 173.26; 173.29; 173.32; 173.33; 174.7, 175.8; 177.14; 177.35; 177.48; 177.50; 184.32; 184.37; 192.11; 192.46; 201.18; 201.26.

	things which increase	I. 169.19; 169.26; 173.8. see also marut above vāyu below
vātarakta	acute gout or rheumatism	I. 167.1 (symptom of); 167.46; 170.38 (remedy for); 170.39 (,,); 170. 40 (,,); 189.12 (,,).
vātala	flatulent	I. 160.49; 166.31; 167.3; 168.31; 169.3; 169.7; 169.8; 169.14; 169.34; 169.36; 169.49.
vāyu	wind; one of the humours in the body as a cause of some disease	I. 149.10; 149.15; 156.14; 156.46; 158.6; 158.23; 158.35-36; 160.12; 160.22; 160.38; 160.39; 160.51; 161.2; 166.7; 166.21; 166.31; 166.36; 166.41; 166.43; 167.19; 167 30; 167.39; 167.54; 168.2-3; 168.15; 168.17;
	remedy for the disease caused by	I. 183.7. See also marut and vāta.
vāri	water	I. 169.38 (exposed to Sun; property of); 169.39 (effects of hot water); 170.60 (effects of sweat); 171.27; 175.14; 177.30; 177.32; 177.36; 177.37; 177.45; 177.46; 178.24 (use of hot); 184.32; 185.22; 186.11; 186.14; 188.3; 188.5; 190.15; 191.1; 191.3; 191.5; 191.11; 191.19; 201.18.
vāruṇī	spirituous liquor	I. 174.21 (use of) *cf.* Varuṇaka.
vārttāka (ku)	egg plant	I. 169.17 (use of); 173.15 (,,).
vāśira	(Solanum Melongena)	I. 202.33.
vāsaka, vāsā	Lippia Nodiflora	I. 167.60 (use of); 170.27 (,,); 171.13 (,,); 171.28 (,,); 171.31; (,,); 171.32 (,,); 171 36 (,,); 171.38 (,,); 171.66 (,,); 172.2 (,,); 173.15 (,,); 174.4 (,,);

		174.14 (,,); 190.26 (,,); 190.27 (,,); 192.35 (,,); 192.39 (,,); 201.38 (,,); 202.52.
vāstuka	stomachic or Chenopodium Album	I. 169.15.
vāsya	an axe ?	I. 186.3 (use of); 189.7 (,,); 189.10 (,,).
vāhlika		I. 202 22 (obtained from Kashmir).
vikaṅkata	Flacourtia Sapida	I. 202.83.
vikāra	synonym of *vyādhi*	I. 146 2.
vicarcikā, vicarcī	a kind of kuṣṭha	I. 164.8; 171.29 (remedy for); 183.15 (,,); 192.29 (,,).
vijīrṇa	digestion	I. 147.7 (absence of; as an indication of a fever).
vijñāna	discrimination	I. 146.3 (one of the five essential categories in respect of a disease).
viṭ	excrement	I. 173.11 (remedy for any distress affecting).
viḍam		I. 179.7 (use of); 192.16 (,,); 193.8 (,,).
viḍaṅga	Embelia Ribes	I. 169.33 (use of); 169.34 (effects of); 170 18; 170.33 (,,); 170.52 (,,); 171.18 (,,); 171.19 (,,); 171.23 (,,); 172.27 (,,); 172.28 (,,); 172.39 (,,); 176.6 (,,); 177.84 (,,); 179.10 (,,); 180.10 (,,); 182.9 (,,); 183.18 (,,); 184.14 (,,); 188.6 (,,); 190.10 (,,); 192.2 (,,); 197.24 (,,); 197.36 (,,); 192.41 (,,); 201.38 (,,); 202.19 (,,).
viḍālapadaka (biḍāla°)	a particular measure of weight.	I. 202.71.

? vituṣa	unhusked	I. 187.11 (use of).
vidalī	?	I. 202.46.
vidārikā, vidārī	a type of *meha*	I. 159.29 (description of); 159.3.
vidārī	Hedysarum Gangeticum ?	I. 159.29 (a kuṣṭha resembling the root of); 172.13 (use of).
vidradhi	a kind of *prameha*	I. 159.12; 159.30 (symptoms of); 160.1 (,,); 160.3 (description of); 160.12; 160.18; 160.20; 160.21 (symptom of the external kind of); 160.54; 160.55; 170.70 (remedy for); 188.7 (,,); 190.6 (,,).
vinatā	a type of *prameha*	I. 159.12; 159.26 (symptoms (of).
vipāka	restlessness	I. 147.6 (an effect of a fever).
vipādika	a kind of *kuṣṭha*	I. 164.8; 164.22 (symptoms of).
vibhītaka	terminalia belerica	I. 177.4 (use of).
vireka, virecana	purgative	I. 148.9; 171.14; 172.30; 172.38; 172.39; 183.4 (a combination which is); 183.5; 193.13 (a combination which is).
vivarṇa, vaivarṇya	pale colour	I. 147.10 (a symptom of a fever); 147.25 (,,).
viśālā	Citrullus Colo-cynthis or Cucumis Trigonus.	I. 175.17 (use of); 192.27 (,,); 202.50.
viśleṣa	disunion, dislocation	I. 173.10 (things which cause).
viśva (vā)	Piper Longum or Zingiber Officinale ?	I. 171.63 (use of); 175.13 (,,); 193.3 (,,); 202.12; 202.84.
viśvacūta	?	I. 170.15 (use of).
viśvabheṣaja	Zingiber Officinale	I. 179.10 (use of); 201.9 (,,).
viśvācī	a type of rheumatism.	I. 166.42.

viṣa		I.147.26 (as a cause of fever); 147.27 (as a cause of *atisāra*); 169.64; 172.20 (remedy for); 172.22 (,,); 182.21 (mantra for the removal of); 182.22 (remedy for); 182.23 (,,); 182.24 (,,); 182.25 (of a scorpion, remedy for); 184.32 (remedy for); 189.7 (,,); 189.9 (,,); 189.14 (,,); 191.5 (,,); 191.7 (,,); 191.8 (,,); 191.9 (,,); 191.16 (,,); 191.17 (,,); 191.19 (,,); 191.20 (,,); 191.21 (pain due to; remedy for); 191.22 (remedy for); 191.23 (,,); 193.5 (,,); 202.6 (,,). *as a remedy* I. 172.16; 183.19; 192.27; 202.43.
viṣṭambhikā	paralysis	I.182.21 (remedy for)
viṣṭhā	excrement	I.177.82 (of a cat; use of) 180.9 (,,); 184.6 (of a horse, use of).
viṣṇukrānta	clitoria ternatea or evolulus alsinoides	I.184.10 (use of); 189.16 (,,).
visarpa, vīsarpa	a dry-spreading itch	I.163.1 (symptoms of); 163.5 (description of a type of); 163.9 (,,); 163.13 (,,); 163.16 (,,); 163.21 (,,); 171.37 (remedy for); 171.39 (,,).
visūcikā (viṣūcikā)	cholera	I.168.39 (cause of); 179.10 (remedy for); 185.27 (,,).
visphoṭa	blister	I.147.31 (precedes the fever caused by magical spell); 164.9; 171.36 (remedy for); 171.39 (,,); 192.29 (,,); 192.40 (,,).
vīra (ā)	name of various plants (terminalia arunja, Nerium odorum etc.)	I.190.24 (use of); 202.29.

vīsarpa		see visarpa.
vṛkṣaka	wrightia Antidysenterica ?	I.202.15
vṛkṣapādī	?	I.202.46.
vṛkṣādanī	vanda Roxburghü	I.202.33.
vṛddhiroga		I.170.67 (remedy for).
vṛścika	scorpion	I.182.25 (prescription to remove the poison due to); 191.14 (remedy for pain due to) 191.17.
		I.189.6 (use of the root of). 202.6 (kā).
vṛṣya	aphrodisiac	I.169.4 (things which are); 171.22 (,,); 173.8 (,,).
veṇu	bambusa arundinacea.	I 202.71.
vetas, vetra	calamus Rotang or fasciculatus	I.173.7 (properties of); 173.14 (,,); 202.44.
vela	Mangifera	I. 202.57.
vaikṛta	Indica ?	I. 147.33 (one of the two kinds of fevers); 147.36 (on the nature of fever called).
voḍra	a kind of snake	I. 191 6 (remedy which removes the poison due to).
vyaṅgakuṣṭhin	one who has a kind of kuṣṭha	I. 174 10 (remedy for).
vyañjana	synonym of *rūpa* of a disease. (distinctive traits)	I. 146.6.
vyathā	pain	I. 147.25 (in a fever due to fatigue).
vyāghranakha	tooth of a tiger and also the name of a root.	I. 202.78.
vyāghrī	Solanum Jacquini	I. 171.62 (use of the root of); 202.78.
vyādhi	disease	I. 146.2 (synonyms of); 146 5 (the description of those which offer no symptoms of

		diagnosis); 146.7; 146.8; 146.12 (way to determine the periodicity of); 186.7 (remedy for).
vyāna	one of the winds in the body	I. 156.56 (carries the phlegm and makes it appear outside the skin as *arśas*.
vyoṣa	the three hot substances (viz. Zingiber officinale, Piper Longum, P. Nigrum)	I. 170.61 (use of); 171.12 (,,); 171.22 (,,); 171.44 (,,); 172.8 (,,); 172.17 (,,); 173.12 (,,); 173.25 (,,); 173 27 (,,); 174.13 (,,); 181.2 (,,); 201.18 (,,); 202.13.
vraṇa	wounds	I. 170.71 (remedies for); 170.72 (,,); 170.73 (,,); 170.76 (,,); 170.77 (,,); 170.78 (,,); 171.51 (,,); 173.18 (,,); 177.56 (,,); 177.60 (,,); 188.1 (,,); 188.2 (,,); 192.48. (,,); 201.7 (two kinds of; in horses); 201.9 in horses; remedy for; 201.10 (,,); 201.14 (,,); 201.26 (,,).
śakṛt	an excrement especially of animals	I. 192.27 (use of).
śakra	Wrightia Antidysenterica or Terminalia Arjuna.	I. 202.15.
śaṅkarīvartti	an incense called.	I. 179.11 (as a remedy for eye diseases).
śaṅkha	conch-shell	I. 176.7 (use of); 177.5 (,,); 181.7 (,,); 181.9 (,,); 181.10 (,,); 182.10 (,,); 192.40 (,,),
śaṅkhanābhi	a kind of shell; a kind of plant.	I. 171.59 (use of); 177.4 (,,); 185.32 (,,).
śaṅkha puṣpa (pī)	Canscora Decussata.	I. 170.36 (use of); 173.16 (,,); 174.1 (,,); 180.6 (,,); 183.8

		(,,); 183.12 (,,); 192.32 (,,); 192.36 (,,).
śaṅkhinī	same as previous ?	I. 173.14 (use of); 202.48.
śaṭī	Curcuma Zedoaria or Salvia Plebeia	I. 202.52.
śaṇa	hemp (Cannabis Sativa or Crotolaria Juncea)	I. 177.63 (use of the root of).
śatapuṣpa (pā, pī)	Anethum Sowa, or A. Graveolens or Peucedanum Graveolens	I. 173.25 (use of); 174.8 (,,); 176.11 (,,); 179.6 (,,); 191.18 (,,); 192.8 (,,); 192.15 (,,); 202.53.
śatamūlī (=śatāvarī)	Asparagus Racemosus	I. 171.62 (use of) See below Śatāvarī.
śatāṅga	Dalbergia Ougeinensis	I. 202.53.
śatāruṣī	a kind of leprosy	I. 164.9 (cause of).
śatāvarī (śatamūlī)	Asparagus Racemosus	I. 167.58 (use of); 167.59 (,,); 172.26 (,,); 172.27 (,,); 172.29 (,,); 172.43 (,,); 173.21 (,,); 173.23 (,,); 174.4 (,,); 174.8 (,,); 174.13 (,,); 178.21 (,,); 192.7; 192.36 (,,); 201.29 (,,); 201.38 (,,).
śanairmeha	a type of meha	I. 159.23 (symptoms of).
śamī	Prosopis Spicigera or Mimosa Suma	I. 191.21 (use of the bark of); 192.31 (use of the leaf of).
śambūka	a species of plant ?	I. 185.21 (use of the juice of).
śaraṇī	a kind of tree ?	I. 202.81.
śarad	the autumn	I 147.36 (fever that comes in); 147.37; 172.32; 182.1; 201.17; 201.27.
śarapuṅkhā	Galegea Purpurea	I. 170.71 (use of); 177.59 (,,);

		184.8 (,,); 184.36 (,,).
śarāvikā	a kind of prameha	I. 159.12; 159.25 (symptoms of).
śarīra	body	I. 173.9 (effect of certain things on).
śarkarā	sugar	I. 169.53 (effects of); 170.24 (use of); 171.22 (,,); 171.66 (,,); 172.2 (,,); 172.6 (,,); 172.23 (,,); 172.29 (,,); 172.39 (,,); 177.67 (,,); 177.73 (,,); 181.5 (,,); 181.6 (,,); 182.2 (,,); 182.8 (,,); 182.28 (,,); 184.2 (,,); 184.5 (,,); 184.13 (,,); 184.33 (,,); 186.3 (,,); 186.4 (,,); 190.26 (,,); 191.9 (,,); 191.12 (,,); 193.12 (,,); 201.18 (,,); 202.67.
śallakī sallakī	Boswellia Thurifera (Olibanum)	I. 170.27 (use of); 173.19 (,,); 173.21 (,,); 173.23 (,,); 202.24.
śaṣkulī	a large round cake (ground rice, sugar and sepsamum and cooked in oil)	I. 169.61 (properties of).
śaṣpā	young or sprouting grass	I. 202.46.
śastra	weapon	I. 177.58 (remedy for wounds inflicted by); 177.59 (,,); 201.9 (,,).
śasya	grain	I. 169.10 (properties of different).
śakhoṭaka	Trophis Aspera	I. 178.4 (use of the root as a magic spell).
śariva	Hemidesmus Indicus or Ichnocarpus Frukescens or a kind of grain	I. 192.5 (use of); 192.31 (,,).

śālaparṇī	Desmodium Gangeticum or Hedysarum G.	I. 168.47 (use of the root of); 170.13 (use of); 202.2.
śāli (taṇḍula)	rice	I. 172.12 (use of); 202.21 (°*anna*).
śālişaştika	paddy growing in 60 days	I. 173.1 (property of); 201.19.
śālmalī	Bombax Malabaricum or B. geptaphylla	I. 182.12 (used in a magic spell); 191.3 (,,); 202.51 (the resin from).
śigru (= śobhāñjana)	Moringu Pterygosperma	I. 169.11 (use of); 170.58 (use of the root of); 170.69 (use of); 171.47 (,,); 171.52 (,,); 172.33 (,,); 173.12 (use of the root of); 179.6 (,,); 185.37 (use of the root of); 192.15 (use of); 193.6 (,,); 202 80.
śira	head	I. 147.9 (aching of; as a symptom of a fever); 147.10 (,,); 147.16; 146.27; 147.28 (aching of; as a symptom of a fever); 171.61 (remedy for pain in); 171.64 (,,); 172.34 (,,); 173.18 (,,); 173.29 (,,); 174.11 (,,); 176.3 (remedy for); 176 6 (ointment to kill louse etc. in); 177.42 (an ointment to; induces sleep); 178.3 (an application to; as a charm); 184.33 (remedy for the diseases of); 184.35 (,,).
śirīṣa (ka)	Acacia Sirissa	I. 172.20 (use of the root of); 177.26 (use of the seed of). 177.83 (use of); 189.10 (use of the root of); 191.18 (use of the seed of); 192.48 (,,) 193.3 (use of); 205.49 (,,).
śilā	red arsenic; camphor,	I. 202.64.

śilājatu (ka)	bitumen (asphaltum)	I. 170 54 (use of); 185.28 (,,).
śiśira	cold season	I. 172.32; 182.1.
śiśumāra	propoise (a sea animal)	I. 184.28 (use of) the marrow of).
? śi (śi) lhikā	Liquidambar Orientale	I. 190.18 (remedy for); 190.19.
śīta	cold	I. 147.10 (as a symptom of a fever); 147.11 (,,); 147.12 (,,); 147.15 (,,). 170.74 (°kriyā, cold remedies); 177.43 (use of the water which is); 190.2 (,,); 202.28.
śitameha	a kind of *meha*	I. 159.23 (symptom of).
śukta	astringent	I. 192.16 (use of).
śuktinakha	?	I. 202.78.
śukrameha	a kind of *meha*	I. 159.22 (symptoms of).
śuṇṭhī, śuṇṭhikā	dry ginger (Zingiber Officinale)	I. 167.59 (use of); 169.30 (,,); 170.29 (,,); 170.31 (use of white variety of); 170.45 (,,); 170.42 (use of); 171.49 (use of); 171.54 (,,); 172.16 (,,); 172:23 (,,); 172.27 (,,); 173.7 (,,); 175.4 (,,); 175.5 (,,); 175.6 (,,); 177 2 (,,); 177.24 (,,); 177.34 (,,); 177.40 (,,); 177.44 (,,); 177.62 (,,); 177.67 (,,); 179.6 (,,); 181.6 (,,); 182.6 (,,); 184.34 (,,); 184.37 (,,); 185.22 (,,); 185.26 (,,); 186.13 (,,); 188.6 (,,); 191.17 (,,); 192.1 (,,); 192.12 (,,); 192.13 (,,); 192. 15 (,,); 192.45 (,,); 193.11 (,,); 202.12.
śubhā	sapindus detergens	I.202.30.
śulva	cuprum	I.202.65.
śūkara	hog	I.186.15 (use of the flesh of).

śūkaśimbi	cowach (mucuna pruritus).	I.190.2 (use of).
śūraṇa	a kind of edible root (tacca aspera)	I.192.1 (use of).
śūla	pain in different parts of the body	I.168.42 (indication and remedy for); 170.42 (,,); 170 46 (,,); 170.47 (,,); 170.55 (,,); 171 2 (,,); 172.9 (,,); 172.11 (,,); 177.35 (,,); 184.35 (,,); 184.37 (,,); 185.21 (,,); 185.22 (,,); 188 10 (,,); 189.3 (,,); 192 10 (,,); 193. 10 (,,).
	sharp weapon	I.170.72 (to be used on newly sustained wounds).
śṛgāla	jackal	I 193.14 (use of the excrement of).
śṛṅgavera	zingiber officinale	I.170.13 (use of); 182.22 (,,); 183.1 (,,); 183.6 (,,); 183.7 (,,); 184.4 (,,); 201.11 (,,).
śṛṅgāṭaka	trapa Bispinosa	I.173.2 (property of).
śṛṅgī	a kind of plant.	I.193.11 (use of); 202.29.
śephālikā	vitex negundo	I.177.25 (use of the root of).
śelu	cordia Myxa	I.202.40.
śaila	benzoin or storax; bitumen	I.202.50
śailī	see previous	I.177.44 (use of).
śaileya (ka)	see śaila	I.174.8 (use of); 185.13 (used as a charm).
śaivāla	cerasus puddum	I 177.44 (use of).
śoka	grief	I.147.25; 147.26 (as a cause of a type of fever); 147 28 (symptom of a fever due to); 153.3 (as a cause of a type of loss of appetite).
śoṇā	bignonia Indica	I.168.46 (the use of the root of).
śotha	swelling in different parts of the body.	I.162.22; 162.29; 162.30; 162. 40; 163.1; 163.5; 170 43 (remedy for); 170.65 (,,); 171.

		54 (,,); 172.15 (,,); 201.25 (,,).
śodhana, śodhī	purifiying	I.173.10 (prescription which *is*); 173.13; 173.17 (,,); 174. 19 (,,).
śobhāñjana (ka) (=śigru)	Moringa Ptery gosperma	I. 170.70 (from Sindhu; use of); 177.1 (use of the leaf of); 177.44 (use of the root); 184 6 (use of); 188.7 use of the root of); 202.80.
śoṣa	synonym of kṣaya dryness and also kṣaya	I. 152.2; 152.3; *remedy for* I.177.36; 185.16; 185.34. 193.5.
śauṇḍī	Piper Chaba or P. Longum	I. 202.11.
śyāmā (°ka)	Panicum Frumentaceum	I. 169.3 (properties of); 170.24 (use of); 170.60 (,,); 173.33 (,,); 202.79.
śyonāka (cf. śoṇā)	Bignonia Indica	I. 192.4 (use of).
śrama	exhaustion	I. 147.25 (as cause of a type of fever); 177.36 (remedy for).
śriparṇī	Gmeline Arborea	I. 202.24.
śīlpada	elephantiasis	I. 170.70 (remedy for); 173.5 (,,).
śleṣman	phlegm	I. 146.19 (reasons for the enragement of); 146.23; 147.10 (symptoms of a type of fever due to); 147.11 (,,); 147.37 (,,); 147.78. as cause of different diseases: I. 147.34; 147.79; 149.1; 155.13; 156.9; 156.37; 158.8; (things which produce)— I. 148.10; (symptoms of different diseases caused by)— I. 154.5; 156.37; 156.57; 157.23; 158.8;

		(remedy for)—I. 171.34; 171.62; 172.34; 173.24; 173.27; 173.33; 175.5 (fever due to); 201 8 (for wounds in horses; due to); 201 12. (characteristic features of man in whom śleṣma is predominant)— I. 168.34.
śleṣmātaka	Cordia Latifolia	I. 202.40.
śvadaṁṣṭra (ā)	Asteracantha Longifolia	I. 170.14 (use of); 170.74 (,,); 173.22 (,,); 192 5 (,,); 202.4.
śvayathu	swelling	I. 192.25 (remedy for). See also śotha.
śvāsa	breathing	I. 147.10 (if weak, it indicates a type of fever); 150.1 (symptoms of diseases pertaining to); 150.4; 151.1; 152.13 (śvāsakāsa, one of the forms of rājayakṣmā); 173 5 (śvāsakāsa, remedy for); 181.2 (,,); 181.3 (,,); 181.4 (,,); 184.12 (,,); 185.33 (remedy for); 185.34 (,,).
śvitra	white leprosy	I. 164.36; 164 39 (curable or otherwise); 171.26 (remedy for); 192.30 (,,).
śvetā	name of various plants	I. 202.15; 202.48.
saṁsthāna	fixity, synonym of *rūpa*	I. 146.6 (symptom of a disease)
saktuka	barley meal	I. 169.61 (properties of); 177.51 (use of); 201.10 (,,).
satata	a type of fever	I. 147.67 (cause of).
satīna (ja)	Pisum Arvense	I. 171.10 (use of); 202.71.
santata	a type of fever	I. 147.44 (marks of); 147.45 (cause of).
santāpa	great heat	I. 177.43 (ointment for); 177.51 (,,).

sannipata	a kind of fever	I. 147.18 (symptoms of); 147.19 (,, ; 147.30 (caused by spell; the nature of); 160.9; 175.10 (remedy for).
saptaparṇa	Alstonia Scholaris	I. 174.17 (use of); 192.22 (,,).
saptalā	name of several plants	I. 202.47.
samaṅgā	bengal madder (name of several plants)	I. 202.27.
samīraṇa	wind, a humour in the body	I. 146.16 (causes for its enragement); 160,49 (causes false pregnancy in woman); 168.18 (things which enrage).
saṁpāka		I. 202.82.
saṁprāpti	location an essential category in respect of a disease	I. 146.3; 146 9 (definition of).
sarala(=kṣīra)	Pinus Longifolia	I. 192.22 (use of); 201.6 (,,).
sarja, sarjaka, sarjikā	Vateria Indica or Vatica Robusta ?	I. 171.20 (use of); 173.10 (,,); 177.19 (,,); 177.42 (,,); 177.54 (,,); 177.84 (,,); 179 7 (,,); 180.11 (,,); 184.14 (,,); 192.48 (,,); 202.61 (,,); 202.79.
sarpa	serpent	I. 172.20 (remedy for the bite of).
sarpis	clarified butter	I. 169.45 (use of); 169.46 (merits of that of a goat); 170.48 (use of); 170.73 (,,); 171.10 (,,); 171.37 (,,); 171.50 (,,); 171.64 (,,); 172.14 (,,); 173.25 (,,); 173.26 (,,); 177.57 (,,); 180.5 (used as a charm); 187.4 (use of).
sarṣapa	Brassica Nigra	I. 169.13 (bad properties of); 169.48 (use of); 170.69; 171.18

		(,,); 171.19 (use of the variety obtained from *sindhū*); 171.49 (use of); 172.33 (,,); 174.21 (,,); 176 15 (use of the white variety of); 177.64 (use of root of the white variety of); 178.3 (use of the white variety of); 180.9 (use of ; 180.11 (,,); 183.18 (,,); 184.23 (,,); 185.18 (use of the white variety as a charm); 188 8 (use of); 198.10 (,,); 190.10 (use of the white variety of); 190.22 (use of) 191.23 (,,); 192.12 (,,); 193.6 (,,); 201.6 (,,); 201.14.
sarṣapikā	a type of prameha	I. 159.12.
sallakī		see śallakī.
savidārikā	a kind of prameha	I. 159.12.
saśūla	a kind of parasite	I. 165.13.
? sasarja		I. 177.52 (use of the juice of).
sahadevī (ardhaprsā-dana)	Vernonia Cinerea	I. 185.10 (used as a charm).
sātmya	agreeable to natural constitution	I. 146.8.
sāndrameha	a kind of meha	I. 159.20 (symptom of).
sāmudra	the salt obtained from ocean	I. 170.18 (use of).
sāra	a kind of iron ?	I. 202.31.
sāravaka	?	I. 202.10.
sārṣapa		see sarṣapa.

siṁhāsya	Gendarussa Vulgaris or Bauhinia Variegata or Adhatoda Vesika.	I. 202.52.
siṁhī	name of various plants.	I. 202.5.
sikatāmeha	a kind of *meha* (gravelly sediment in the urine).	I. 159.22 (symptom of).
sikthaka	boiled rice from which the water has been poured off	I. 177.19 (use of); 177.54 (,,).
sitacandana	Santalum Album.	I. 202.28. See also candana.
sitā	sugar	I. 171.32 (use of); 202.67.
sitātulya	?	I. 170 56 (use of).
sitopalā	crystal sugar	I. 202.67.
sidhma (mā)	a kind of kuṣṭha	I. 164.8; 164.21 (symptoms of); 171.21 (remedy for); 184.1 (,,); 190.19 (,,).
sindūra	Plumbi Oxidum Rubrum.	I. 174.20 (use of); 185.29 (,,); 190.16 (,,).
sindhuvāra (°ka) (nirguṇḍī śephālikā)	vitex negundo	I.172.43 (use of); 202.37 (,,); 202.81 (,,).
sihlikā	?	I.190.18 (remedy for).
sīsaka	lead	I.176.7 (use of); 184.20 (,,).
sukumārī	Jasminum sambac or grandiflorum	I.202.48.
sugandha	*cf.* next	I.178.20 (used as a charm).
sugandhika	?	I. 178.20 (used as a charm). 202.89.
sugandhikā	?	I.202.37; 202.53.

sugandhiparṇī (ṇīka)	?	I.202.36; 202.37.
sudarśanā	tīnospora tomentosa *cf.* t. cordifolia.	I.177.80 (use of the root of); 189.13 (,,).
sudhā	calcü oxidum	I.174.17 (use of); 181.9 (,,); 202.35.
sunandaka	aristolochia indica	I.202.41.
surañgī	?	I 202.56.
suradāru	pinus deodara	I.175.7 (use of); 192.44 (,,).
surabhikā	name of various	I.184.32 (use of); 202.24.
surabhī	fragrant plants.	
surasa (jalanirguṇḍi)	vitex trifolia	I.202.35.
surā	wine	I.159.14 (as a cause of *prameha*),
suvarcalā	ruta graveolens	I.192.32 (use of).
suvarcikā (cf. °varjikā)	natron	I.174.17 (use of).
sūcaka	a kind of rice ?	I.202.34.
sūti (roga)	puerperal sickness	I.173.2 (remedy for)
sūpa	soup	I.159.14 (as a cause of *prameha*); 169.58 (use of).
sūryāvasta	gynandropsis pentaptylla or heliotropium indicum	I.171.64 (use of).
seka	sprinkling water (shower bath).	I.177.14; 177.61; 190.25
saindhava	rocksalt	I.169.32 (use of); 170.18; 170.22 (use of); 170.45 (,,); 170.67 (,,); 170.75; 170.76 (use of); 171.48 (,,); 171.52 (,,); 171.54 (,,); 171.58 (,,); 171.59 (,,); 171.63 (,,); 171.64 (,,); 172.2 (,,); 172.39 (,,); 176.11 (,,); 176.13 (,,); 176.16 (,,); 177.5 (,,); 177.7 (,,); 177.9 (,,); 177.15 (,,); 177.19 (,,); 177.40 (,,); 177.52 (,,); 177.62 (,,); 177.67

		(,,); 179.7 (,,); 180.5 (used as a charm); 181.9 (use of); 182.9 (,,); 182.22 (,,); 182.25 (,,); 183.18 (,,); 185.16 (used as a charm); 185.30 (use of); 185.34 (,,); 186.10 (,,); 186.14 (,,); 188.11 (,,); 190.10 (,,); 190.13 (,,); 190.28 (,,); 191.14 (,,); 191.18 (,,); 192.7; 192.9 (use of); 192.16 (,,); 192.35 (,,); 192.40 (,,); 192.43 (,,); 192.45 (,,); 193.8 (,,); 201.10 (,,); 202.60.
somarāja (jī)	Vernonia Anthelminthica.	I. 180.6 (use of); 182.7 (,,); 183.18 (,,); 190.10 (use of the root of); 190.11 (use of the seeds of); 190.14 (use of); 202.55.
somavallī	Cocculus Cordifolius	I. 202.55.
somavṛkṣa	name of various plants (Acacia Arabica etc.).	I. 202.53.
somā	Sarcostema Viminaldis or Asclepias Acida.	I. 174.1 (use of).
saugandhika		see sugandhika.
saugandha-parṇika		see sugandha parṇika.
sauvarcala (lā)	sochal salt	I. 170.18; (use of)—I. 169.33; 170.53; 170.61; 171.65; 179.7; 182.6; 184.37; 185.22; 186.2; 192.16; 192.24
sauvīra (ka)	Zizyphus Vulgaris	I. 202.67; 169.54 (properties of); use of :—I 171.20; 180.5; 180.11; 187.13; 192.46.
sausurāda	a type of parasite	I. 165.13.

stana	breast	I. 190.3 (remedy for pain in).
stanya	mother's milk	I. 172.3 (prescription to purify) 172.15 (prescription to remove *abhāva*).
stambha	numbness (paralysis)	I. 147.4 (cause of); 147.6 (as an effect of a fever); 147.11 (a symptom of a fever); 173.20 (remedy for); 180.12 (prescription which causes).
sthirā	Desmodium Gangeticum or Salmalia Malabarica.	I. 202.2.
sthaulya	stoutness	I. 170.59 (prescription which causes); 173.13 (prescription which reduces).
snāyu	muscle	I. 174.11 (remedy for the diseases of); 202.56.
snuhī	Euphorbia Antiquorum	I. 202.85, I. 170.68 (use of); 171.48; 177.28; 185.20; 186.10;
snehana	anointing	I. 173.32
srāva	flow of (discharge of) (miscarriage ?)	I. 179.8 (remedy for).
sruk	an implement	I. 202.35.
svara	voice	I. 190.28 (remedy for defect in).
svarabhedī	?	I. 170.32 (use of).
svādhu	sweetness	I. 173.14.
svinnā	causing to perspire	I. 169.16 (use of); 169.58 (,,).
sveda	sweat, perspiration	I. 147.11 (as a symptom of a fever); 147.13 (,,); 172.15 (a course of action which causes); 173.33 (when it is not recommended to be caused).

haṁsapādī	Adiantum Capillus—Veneris ?	I. 202.5 (use of).
hanustambha	jaw—seizure, lock—jaw	I. 173.18 (remedy for); 173.20 (the things, the excess use of which causes).
hayagandhā	Physalis Flexuosa	I. 185.18 (use of).
hayamāraka (=karavīra ?)	Nerium Odorum	I. 174.17 (use of).
haritāla	Arsenü	I. 202.64 (use of).
	Trisulphidum	I. 174.20; 177.82; 178.3 (as a charm); 179.1; 181.7; 181.8; 181.9; 182.24; 190.13; 191.15; 192.26.
haridrā	Curcuma Longa	I. 202.32. use of:—I. 171.17; 171.53; 173.14; 173.21; 173.24; 175.11; 177.12; 177.26; 177.64; 178.20 (as a charm); 179.9; 183.14; 183.17; 184.14; 185.27; 185.36; 186.8; 186.10; 190.10; 190.13; 190.19; 190.20; 191.22; 192.26; 193.6; 201.9.
harītakī (=abhayā)	Terminalia Chebula	I. 202.35; 169.22 (description of); *use of*: I. 170.22; 170.29; 170.49; 170.50; 171.50; 172.39; 175.9; 177.15; 177.17; 177.54; 179.2; 181.2; 183.4; 183.6; 183.10; 185.13; 185.28; 186.6; 186.14; 190.10; 193.13; 201.31;
hareṇukā	a kind of pea or pulse	201. 32. I. 202.16.
halinī	?	I. 202.13.
halīmaka	a type of *pāṇḍuroga* (jaundice)	I. 162.20.

hastikarṇa	Colocasia Macrorrhiza *cf.* Monier William Bokea Frondosa ?	I. 170.69 (use of); 187.1 (,,).
hastidanta	radish ? or tusk of an elephant	I. 176.1 (use of).
hastimeha	a kind of meha	I. 159.5 (symptoms of).
hāridrameha	a kind of meha	I. 159.2 (symptoms of).
hikkā	hiccough	I. 151.1 (symptoms of); 151.2; 151.3; 151.4; 151.5; 151.7 (a type of); 151.9 (,,); 151.13 (effect of); remedy for :— 170.31; 172.17 181.2; 181.4; 184.12; 186.2.
hiṅgu	Ferula Asa Foetida.	I. 202.19; 202.59. *use of*—I. 168.43; 169 41; 170.46; 170.70; 170.75; 176 11; 177.45; 179.6; 181.2; 182.6; 184.37; 185.22; 188.10; 192.12; 193.3; 201.7.
hiṅgula	red sulphide ash	I. 192.13 (use of).
hijjala (=dhātrīphala)	Barringtonia Acutangula	I. 188.2 (use of).
hṛcchūla	heart pain	*remedy for* I. 172.11; 177.56: 182.21; 185.21.
hṛdaya, hṛd	heart	I. 154.1 (symptoms of); 154.6; 154.7 (effect of disease of); 170.53 (remedy for the diseases of); 172.3 (remedy for); 177.37 (,,); 184.37 (remedy for the diseases of).
hṛllāsa	palpitation of heart; also hiccup.	see also hikkā. I. 147.4 (cause of); 147.7 (an effect of a fever).

hetu	cause	I. 146.4 as one of the aṅgas in the diagnosis); 146.7.
hemakṣīrī		I. 202.49.
hemanta	winter season	I. 182.1 (curd recommended in).
hemābha		I. 202.22.
haimavatī		I. 202.15.
hrīvera		I 202.21.

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व्यासप्रशस्तिः

द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वंभरः प्रभुः ।
व्यासनाम्ना चरत्यस्मिन्नवतीर्य महीतले ।।
एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।
निर्मितानि पुराणानि अन्यानि च ततः परम् ।।
स पुनर्द्वापरे चास्मिन् कृष्णद्वैपायनाख्यया ।
अरण्यामिव हव्याशी सत्यवत्यामजायत ।।
संक्षिप्य स पुनर्वेदान् चतुर्धा कृतवान् मुनिः ।
व्यस्तवेदतया लोके वेदव्यास इति श्रुतः ।।

– (शिवपु० वायवीय-सं०, १. ३४-३७)

विभज्य वेदं च तदर्थजातं चक्रे परामृश्य पुनः पुराणम् ।
तदीयमर्थं च विकृष्य चक्रे यो भारतं तत्र मनो ममास्ताम् ।।

—(Asiatic Society Catalogue, V, 3404)

कृष्णद्वैपायनं व्यासं सर्वभूतहिते रतम् ।
वेदाब्जभास्करं वन्दे शमादिनिलयं मुनिम् ।।

—(शंकराचार्यकृते विष्णुसहस्रनामभाष्ये)

ब्रह्मपाराख्यं शिवस्तोत्रम्*

(कूर्मपुराणम् १. ३१. ३६-५१)

कपर्दिनं त्वां परतः परस्ताद् गोप्तारमेकं पुरुषं पुराणम् ।
व्रजामि योगीश्वरमीशितारमादित्यमग्निं कपिलाधिरूढम् ।।३६

त्वां ब्रह्मपारं हृदि सन्निविष्टं हिरण्मयं योगिनमादिमन्तम् ।
व्रजामि रुद्रं शरणं दिविस्थं महामुनिं ब्रह्ममयं पवित्रम् ।।३७

सहस्रपादाक्षिशिरोऽभियुक्तं सहस्रबाहुं तमसः परस्तात् ।
त्वां ब्रह्मपारं प्रणमामि शंभुं हिरण्यगर्भाधिपतिं त्रिनेत्रम् ।।३८

यतः प्रसूतिर्जगतो विनाशो येनावृतं सर्वमिदं शिवेन ।
तं ब्रह्मपारं भगवन्तमीशं प्रणम्य नित्यं शरणं प्रपद्ये ।।३९

अलिङ्गमालोकविहीनरूपं स्वयंप्रभं चित्पतिमेकरुद्रम् ।
तं ब्रह्मपारं परमेश्वरं त्वां नमस्करिष्ये न यतोऽन्यदस्ति ।।४०

यं योगिनस्त्यक्तसबीजयोगा लब्ध्वा समाधिं परमार्थभूताः ।
पश्यन्ति देवं प्रणतोऽस्मि नित्यं तं ब्रह्मपारं भवतः स्वरूपम् ।।४१

* The word *'Brahma-pāra'* literally means the highest object of the sacred knowledge as contained in the Brahma or Veda. The Śaiva Purāṇas regard Śiva as the *Brahma-pāra*, while according to the Vaiṣṇava Purāṇas Viṣṇu is the *Brahma-pāra*. An eulogy in praise of Śiva or Viṣṇu with the epithets *'Brahma-pāra'*, *'Apāra-pāra'* *'Para-pāra'* etc. is termed as *Brahma-pāra-stava* (or *...stotra*). The Kūrma-Purāṇa, being predominently a Śaiva-Purāṇa, contains Śiva's *Brahma-pāra-stava* (as given here) uttered by sage Śaṅkukarṇa, while the Viṣṇu-Purāṇa (I. 15 54-59) contains Viṣṇu's *Brahma-pāra-stava* uttered by sage Kaṇḍu. Another *Brahma-pāra-stava* of Viṣṇu uttered by sage Nārada is also given in the Vārāha-Purāṇa (3. 10-20).

The Kūrma-Purāṇa gives the above *Brahma-pāra-stava* in connection with the glorification of Śiva's Kapardīśvara-liṅga established near the *Piśāca-mocana-tīrtha* in Vārāṇasī. This *stotra* begins with the praise of Śiva in his *Kapardi*-form (wearing braided and knotted hair like a *Kaparda* or cowrie-shell). In fact, Śiva's *Kaparda* (or *Jaṭā*) symbolises the flames of fire and the rays of the sun; the Fire and the Sun being the two of the eight *mūrti*-s (forms) of Śiva (*cf.* Kūrma-P.I. 10.26).§The *stotra* praises first the immanent form (Śls. 36-39) and then the transcendent form (Śls. 40ff.) of Śiva.

—A. S. Gupta

न यत्र नामादिविशेषकल्पितं संदृश्ये तिष्ठति यत्स्वरूपम् ।
तं ब्रह्मपारं प्रणतोऽस्मि नित्यं स्वयंभुवं त्वां शरणं प्रपद्ये ।।४२
यद् वेदवादाभिरता विदेहं सन्नह्मविज्ञानमभेदमेकम् ।
पश्यन्त्यनेकं भवतः स्वरूपं सन्नह्मपारं प्रणतोऽस्मि नित्यम् ।।४३
यतः प्रधानं पुरुषः पुराणो विवर्त्तते यं प्रणमन्ति देवाः ।
नमामि तं ज्योतिषि सन्निविष्टं कालं बृहन्तं भवतः स्वरूपम् ।।४४
व्रजामि नित्यं शरणं गुहेशं स्थाणुं प्रपद्ये गिरिशं पुरारिम् ।
शिवं प्रपद्ये हरमिन्दुमौलिं पिनाकिनं त्वां शरणं व्रजामि ।।४५

[स्तुत्वैवं शङ्कुकर्णोऽसौ भगवन्तं कपर्दिनम् ।
पपात दण्डवद् भूमौ प्रोच्चरन् प्रणवं परम् ।।४६
तत्क्षणात् परमं लिङ्गं प्रादुर्भूतं शिवात्मकम् ।
ज्ञानमानन्दमद्वैतं कोटिकालाग्निसन्निभम् ।।४७
शङ्कुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।
निलिल्ये विमले लिङ्गे तदद्भुतमिवाभवत् ।।४८
एतद्रहस्यमाख्यातं माहात्म्यं वः कपर्दिनः ।
न कश्चिद् वेत्ति तमसा विद्वानप्यत्र मुह्यति ।।४९
य इमां शृणुयान्नित्यं कथां पापप्रणाशिनीम् ।
भक्तः पापविशुद्धात्मा रुद्रसामीप्यमाप्नुयात् ।।५०
पठेच्च सततं शुद्धो ब्रह्मपारं महास्तवम् ।
प्रातर्मध्याह्नसमये स योगं प्राप्नुयात् परम् ।।५१]

TEXTUAL AND HISTORICAL ANALYSIS OF THE PURĀṆA-COMMENTARY RELATING TO MAURYA-DYNASTY.

BY

S. N. ROY

[अस्मिन् निबन्धे विदुषा लेखकेन नानाप्रमाणैः साधितं यद् विष्णुपुराणे प्राप्तं कौटिल्यद्वारा चन्द्रगुप्तमौर्यस्य राज्याभिषेकसंबन्धिविवरणं टीकाकारैरेव प्रक्षिप्तं न त्वेतद् विवरणं मूलपुराणे आसीत्। टीकाकृद्भिरेतत् परिवर्तनं तेषां काले प्रचलितपरम्परानुसारं सामाजिक-राजनीतिकावस्थानुसारं च कृतमासीत्। विष्णुपुराणस्य एतद् वर्णनं टीकाकाराणां विशेषतश्चित्सुखस्य संशोधनस्य फलमस्ति। अतो विष्णुपुराणस्याधारेण मौर्याणां शूद्र-मूलकत्वं सिद्धं कर्तुं न शक्यते। विष्णुपुराणस्य तत्-संबन्धिविवरणं तदुपरि मध्यकालीनटीकाकाराणां व्याख्याश्च अस्य निबन्धस्य प्रामुख्य रूपेण विवेच्यमस्ति। अस्मिन् विषये एतद् विवेचनं प्रथममेव प्रतीयते।]

In view of the accumulated treasury of our knowledge about the history of Maurya and in view of the fact that mostly speaking materials relating to this topic have been subjected to competent analysis at several times[1], any further attempt at their interpretation can hardly lead to the emergence of fresh conclusions. This remark accord well with the problem relating to the origin of the Mauryan rulers, which is so very well examined by the scholars that out of the known stock of sources, it can not be reopened for the relevant garb of sober history. [Despite this apparent consideration for the old and trodden topic, fresh analysis of the Purāṇic material can well be presented in consequence of its varied forms preserved in the passages of the available texts. Keeping fully into account these essential points, it is proposed here to make scrutiny of the textual features of the Purāṇa-Commentary on the origin of the Mauryas in historical framework of Ancient India].

1. R. K. Mookerji, Chandragupta Maurya and His Times; C. D. Chatterji, Observations on the Bṛhat-kathā in Indian Culture; F. E. Pargiter, The Purāṇa Text of the Dynasties of The Kali Age, pp. 26 ff. and p. 70; B. D. Upadhyaya, Purāṇa-Vimarśa, pp. 389 and 390.

Well evidenced and much commendable suggestions have often been made that any line relating to Śūdra-origin of the Mauryas does not occur in the Purāṇa-text, the general purport of which is in no way intended for any reference either to the noble or ignoble lineage from which these rulers hailed. Emphasis has also been laid on the broad fact that the original Purāṇic lines concerned with the topic were subjected to an abrupt formation and misinterpreted rendering in the Commentaries of the Purāṇa-text, written comparatively at a much later date.[2] In their own way these suggestions do not admit of any objections and undoubtedly these are pointer to a correct scrutiny of the state of affairs brought out by the Purāṇa-text on one hand and the Purāṇa-Commentary on the other. Despite the soundness and accuracy contained in such remarks, there is, however, one serious consideration to which adequate attention has not been paid by the scholars so far. Ever since the beginning of the studies in the dynastic account of the Purāṇas, no serious effort has been made to clarify as to which extent and due to which particular factor there could exist textual disparity, explanatory inconsistency and contradictions between the early and late informations emerging from the same school of works and converging on the same subject.

The particular Purāṇas on which some noteworthy commentaries were prepared in later times are the Viṣṇu and the Bhāgavata[3], whereas the commentaries which refer to the lineage of the Mauryan kings either directly or indirectly are those explaining the extracts, viz. 'Kauṭilya eva Candraguptamutpannaṁ rājye' abhiṣekṣyati', of the former text. As the general wording, description and intended sense of these commentaries are significant

2. R. K. Mookerji, Ibid, pp. 9 & 10.

3. No less than seven commentaries were written on the text of Viṣṇu Purāṇa. These are attributed to the following authors: (1) Citsukha, (2) Jagannātha Pāṭhaka, (3) Nṛsiṁha Bhaṭṭa, (4) Ratnagarbha, (5) Viṣṇu Citta, (6) Śrīdharasvāmin, (7) Sūryūkara Miśra. To the text of Bhāgavata are appended as eleven commentaries. Among these Citsukhīya and Śrīdharīya figure most prominent. Other nine are ascribed to the following authors:

(1) Sudarśana Sūri, (2) Vīra Rāghava (3) Vijayadhvaja (4) Vallabhācārya, (5) Sukadevācārya, (6) Sanātanagosvāmin, (7) Jīvagosvāmin, (8) Viśvanātha Cakravartin (9) Śrīdhara.

in context of the present discussion; some of these may be illustrated in their original forms as under :

(1) Candraguptamutpannam Nandasyaiva Bhāryāyāṁ Murāyāṁ Jātam (Com. of Citsukha)

(2) Candraguptam Nandasyaiva Patnyaṁtarasya Murāsajñāyasya Mauryāṇāṁ Prathamam (Com. of Ratanagarbha, noticed by Dr. R. K. Mukerji in Chandragupta Maurya And His Times, p. 9).

(3) Candraguptam Nandasyaiva Śūdrāyāṁ Maurāsajñāyāṁ Jātam Mauryāṇāṁ Prathamam; (Com. of Viṣṇucitta).

(4) Candraguptam Nandasyaiva Patnyaṁtarasya Murāyāṁ Jātam Mauryāṇāṁ Prathamam (Com. of Śrīdhara Svāmī).

A glance over these quoted extracts clearly shows that primarily these are all concerned with describing the metronymy of Candragupta, and, while their general reference is to Murā being mother of the first Mauryan king, one of these goes a step further and does not fail to mention her Śūdra-caste. The question as to who invented the theory of the Śūdra origin of the Maurya king was earlier taken into full account by late Dr. R. K. Mookerji, who concluded in the most categorical fashion that the Purāṇa-Commentator cannot be held responsible for it. He has made a pointed reference to the 'silence' of the Purāṇa-Commentator about the caste of Murā in as much as in the concerned line there is no statement to the effect that she was a Śūdra woman[4]. It goes without saying that the basis of this conclusion is one single commentary of the Viṣṇu Purāṇa text, whereas for its proper survey the present serious point has to be enlightened by the set of the commentaries appended to the original passage of the text. How far this Purāṇa-Commentary has its relevance to the meaning of the original Purāṇa-passage will be analysed subsequently. Here it would be proper to lay stress on the following three main aspects of the reports contained in the Commentaries on the concerned Purāṇa-passage:

(1) That Murā has been described in them as a lawfully wedded queen of the Nanda king.

(2) That Murā has also been described in their lines as mother of Candragupta who founded the dynasty after the name of his mother.

4. R. K. Mookerji, Ibid, p. 10.

(3) That the tradition relating to the Śūdra-caste of the Mauryas was getting distinct publicity in these later writings.

Before considering the problem of consistency of these Commentaries with the original Purāṇa-texts, in relation to which these are explanatory notes, it seems worthwhile to point out that in a number of cases due to the revisionary role of the later copyists the passages construed in the original Purāṇa-Compositions could not remain intact and undisturbed at the later stages. Revisions were often effected in their passages with a view to making them adaptable to the later social and religious developments, but no less frequently these were also brought out as a result of the Compiler's ignorance of the historical matter contained in them at the original stage of their compilation. One suitable passage illustrating the latter case may be quoted from the dynastic account of Vāyu Purāṇa. The passage in question relates to the history of the Śuṅga dynasty after the death of Puṣyamitra. Most of the copies of Vāyu Purāṇa describe that he was succeeded by Agnimitra, who continued to rule for eight years. Similar information is supplied by the text of Brahmāṇḍa-Purāṇa. The original Samskrit line running in these texts may be quoted as under:

(A) Tatsuto' agnimitrāṣṭau Bhaviṣyati Samā Nṛpaḥ
(Vāyu Purāṇa, Uttara Bhāga, XXXVII. 332)

(B) Agnimitro Nṛpaśacāṣṭau Bhaviṣyati Samā Nṛpaḥ
(Brahmāṇḍa Purāṇa, III. 74.151)

But one of the Vāyu copies[5] reads this line a bit differently in the following words:

'Puṣyamitrasutāścāṣṭau Bhaviṣyaṁti Samā Nṛpāḥ'

The present reading is a clear testimony to the fact that the compiler had hardly any knowledge of Śuṅga-history and accordingly he mistook the word Samā for the meaning similar to that of Samāna. He also made other changes in the sentence, which he deemed essential from the point of view of grammar without realizing its significance intended in the original account of the

5. This variant reading has been noted by Pargiter, Ibid, p. 31, fn. 10. He rightly remarks that here 'singulars have obviously been converted plurals through misapplying aṣṭau to suta instead of to 'sama'.

text. As a result of its tampering the sentence preserved in the present copy of Vāyu supplies a thoroughly fantastic information to the effect that Puṣyamitra had eight sons and that they simultaniously ruled over the eight territorial divisions of his empire. Surprisingly enough some scholars have attached undue importance to this version and have made a use of it in the reconstruction of Śuṅga-history.[6]

It may again be observed that as a result of ignorance of the later copyists the original Purāṇa-passage was bound to get altered and consequently its meaning in conformity with the actual state of affairs could not well be carried out in the commentary work. A testimony to this type of disappropriation between the original text and its later commentary is found in the account of Viṣṇu Purāṇa concerning the confused order of the society stated to have been due to the barbaric invasions. The passage of Viṣṇu Purāṇa runs as under :

"Tairvimiśrā Janapadāstacchīlavartino Rājāśrayaśuśminо *Mlecchāścāryaśca* Viparyayeṇa Vartamānāḥ Prajāḥ Kṣapayiṣyanti[7]" In the present passage 'Mlecchāścāścāryāśca Viparyayeṇa Vartamānāḥ' deserves special consideration. This expression, no doubt, gives the stamp of distinct status to the Viṣṇu-Purāṇa's text, because in their similar account the texts of Vāyu[8], Brahmāṇḍa[9] and Bhāgavata[10] have almost a different reading. The passage occurring in Vāyu and Brahmāṇḍa Purāṇas is identical not only in form but in meaning also. It reads : "Tairvimiśra Janapadā *Mlecchācārāśca* Sarvaśaḥ/Viparyayeṇa Vartatante Nāśayiṣyanti Vai Prajāḥ". In the Bhāgavata, on the other hand, the passage is no doubt dissimilar in form to those of these two texts yet it shares in common with them in respect of its meaning. The Bhāgavata passage reads : "Prajāste Bhakṣayiṣyanti Mlecchā Rājanyarūpiṇaḥ/ Tannāthāste Janapadā-*staechīlācāravādinaḥ*. The purport of these passages may be related here with a view to evaluating

6. K P. Jaiswal, J.B.O.R.S. ; 1924, Vol. X. pt. III, p. 205-207. R. S. Tripathi, History of Ancient India, p. 187, The writer, of the present article has noticed the point in Purāṇa, Vol. XI, No. 1, pp. 67 ff.
7. Viṣṇu Purāṇa, IV. 24.72.
8. Vāyu Purāṇa, XCIX. 384.
9. Brahmāṇḍa Purāṇa, III. 74. 203.
10. Bhāgavata, XII. 1.42.

their significance in comparative set-up and to ascertaining the persistent factor, which could be responsible for the distinct element contained in the Viṣṇu Purāṇa passage. The texts of Vāyu, Brahmāṇḍa and Bhāgavata aim at narrating that during the foreign invasions people will begin to follow the practices of the barbaric intruders, and this will lead to their decay. The text of Viṣṇu Purāṇa because of employment of the expression Mlecchāścāryāścaryāśca for Mlecchācārāśca of the other three texts remains unintelligible unless otherwise it is studied with the help of the Commentary-notes on it. The commentator explains Mlecchāścāryāścaryāśca etc. as under : "Mlecchā Madhye Āryāścānte ityetadrūpeṇa Vartamānāḥ. As shown by Wilson the commentary means 'that the unbelievers are in the heart of the country and the Hindus on the border'[11]. The literal meaning of the commentary is 'the Mlecchas will be in the centre and Āryas on the borders'. As far the question of chronological sequence, it has to be admitted that the texts of Vāyu, Brahmāṇḍa and Bhāgavata are early in date not only because of unanimity of their account, but also because of the fact that the Viṣṇu-Purāṇa account reveals political order of India relating to a much later period. It points to the beginning of muslim rule in India, when the Sultanate hegemony was being deeply rooted in the centre, whereas borders were still under the rule of the Hindu chiefs. The passage of Viṣṇu Purāṇa has in it an echo of political condition of India of about 13th century A.D., when the Sultanate rule established in Delhi was facing constant resistance of the Senas, the Candelas and the Cauhanas holding their political sway respectively over the eastern, southern and western frontiers[12]. The Commentator of Viṣṇu-Purāṇa as we shall subsequently notice belongs to the same general period i. e. 13th century A. D. It is, thus, not improbable that the expression Mlecchāścāryāśca is a later substitute of the original Mlecchācārāśca and that the substitution seems due to the revisionary role of the commentator for making the original account uptodate in later times.

One pertinent example showing how the original meaning of the Purāṇa-term and even the original term itself was subjected to severe revision may again be cited from the text of Viṣṇu-Purāṇa.

11. Translation of Viṣṇu Purāṇa, p. 387, fn.
12. A.B.M. Habibullah in Struggle For Empire, pp. 145-147.

The Purāṇa-text refers to the Patumitras among the people ruling over the Vindhyan regions during 3rd century A. D.[13]. The fact which is of special note in the present context is that the text of Viṣṇu Purāṇa does not preserve in it the original term indicative of the land over which the Patumitras ruled. Similar is the case with the text of Bhāgavata[14] which, while, mentioning the people called Patumitras makes the reference to the land under their jurisdiction. That originally a reference to the above effect had been made in these two texts is attested not only by the general make-up and the style of their passages but also by the fact that the texts of Vāyu and Brahmāṇḍa[15] specifically mention the territory in relation to the Patumitras in their respective verses. It may also be pointed out that the texts of Viṣṇu and Bhāgavata replacing the term under reference by the term of different connotations are those which contain explanatory notes of the Commentators mentioned above. This seems to be a fact of special significance in as much as it tends to show that the commentators were no less responsible for the additions or alterations in the passages originally composed in the Purāṇa-texts. The variant readings of the available texts of Viṣṇu and Bhāgavata are listed by Pargiter,[16] a careful reconstruction of which does not fail to prove the original unity of Viṣṇu and Bhāgavata in respect of the passage under reference with the texts of Vāyu and Brahmāṇḍa. The reconstructed form of the passage out of the different versions of all these four texts assumes the following reading :

'Puṣyamitrā bhaviṣyanti Patumitrās trayodaśa Mekalāyām nṛpāḥ sapta bhaviṣyanti-iha saptatim'

The altered form of the passage in the respective texts of Viṣṇu and Bhāgavata runs as follows :

'Tataḥ Puṣpamitrāḥ Patumitrāstrayodaśa Ekalāśca Saptāndhrah/Tataśca Kośalāyām tu nava caiva bhūpatayo bhaviśyanti'// Viṣṇu-Purāṇa.

'Puṣpamitro'tha rājanyo Durmitro'sya tathaiva ca Ekakala ime bhupāḥ saptāndhrāḥ sapta kośalāḥ' Bhāgavata.

13. Viṣṇu Purāṇa, IV. 24. 58.
14. Bhāgavata, XII. 1. 34.
15. Vāyu Purāṇa, XCIX. 369.
Brahmāṇḍa Purāṇa, III. 74.187.
16. Pargiter, Ibid, p. 151.

From these quotations it is quite evident that the basic difference between the reconstructed passage and the passages of Viṣṇu and Bhāgavata is that the term Mekala of the former has been replaced by Ekala and Ekakala in the respective readings of the latter two texts. There can not be any doubt about the fact that Mekala points to an ancient geographical division of the country so very well known to the Purāṇa-writers and as D.C. Sircar[17] proceeds to explain 'the name Mekala is still preserved in that of the present Maikala range which is the connecting link between the Vindhyas and the Satpuras and stretches from the Khairāgarh area in M.P. to the Rewah region'. Similar is the note of V.S. Agrawal[18], who on the basis of Vāmana Purāṇa XIII. 53 describes Mekala as one of the Janapadas of Vindhyan region. It seems quite convenient to conclude that Mekala was changed into Ekala and Ekakala due to the ignorance of the later compilers about the geography of the area concerned The fact, however, remains that if we analyse the problem from a more suitable angle it will appear that the substitution was in all probability effected with a view to adjusting the passage according to the prevalent set-up of the later times. In the commentaries of both these Purāṇas the term Ekala/Ekakala is explained as Khaṇḍamaṇḍaleṣu Bhūpāḥ i.e. rulers of Maṇḍala-sub-divisions. Consideration of the following evident fact seems essential before the analysis of this term and commentary-meaning on it is finalised. In the ancient Hindu political organization Maṇḍala-division can not refer to the general period in which the historical account of the Purāṇa-text is placed by the scholars. There is no doubt that the term Maṇḍala occurs in early texts like Arthaśāstra[19] and Manusmṛti[20]. But in these works it is employed in a much different sense. It has been rightly remarked that Maṇḍala of these texts refers to a diplomatic circle of neighbouring kings in relation to a king desirous of conquest. Later on, the term came to be used for a circle of feudatories headed by a chief and paying allegiance to an

17. D. C. Sirear, Geography of Ancient And Medieval India, p. 34, fn.

18. V. S. Agrawal, Vāmana Purāṇa-A Study, p. 32; See also S. Chaudhuri, Place-names in the Vāmana Purāṇa in Indian Historical Quarterly, Vol. XXXIX, No. 1 & 2, p. 46.

19. Arthaśāstra, VI.1.2.

20. Manusmṛti, VII. 155-157.

overlord[21]. The term of the Purāṇa-text as also the commentary on it seems to carry the meaning and sense of almost similar terms employed in the texts and inscriptions of still later periods. Among such texts mention may specially be made of Mānasāra[22], which is said to be a work of early medieval period The present work not only makes use of Maṇḍaleśvara, but also explains it as Kṣudra-Bhūpāla. An identity can well be established between Kṣudra-Bhūpāla and Khaṇḍa-Maṇḍala-Bhūpa in so far as the historical interpretation of the two terms is concerned. Both these terms seem to refer to rulers of smaller area or to governors of territorial divisions or subdivisions. The commentary-term Khaṇḍa-Maṇḍala-Bhūpa seems more akin to Khaṇḍa-Pāla and Khaṇḍa-Rakṣa, the former occurring in the Ramagunj inscription and the latter in one of the Pāla grants of the time of Devapāla datable in 9th century A.D.[23] These terms are taken to denote an officer put in-charge of a comparatively small area. These parallel references leave little room for doubt that the commentary-term Khaṇḍa-Maṇḍala-Bhūpa has in it the sense of a much later period and that the original Purāṇa-term Mekala was changed into Ekala'Ekakala by the Purāṇa-Commentators evidently with a view to making the passage upto the changed order of their own times.

Sectarian bias and religious rivalary had a dominant role in the revision of the Purāṇa-texts and in the distortion of some elements of great historical value contained in their original make-up. An instance may here be given for illustrating that the text of Viṣṇu Purāṇa betrays the influence of this trend in its account relating to the dynasties of the Kali age. Thus the list of the Mauryan rulers, which is available in its different copies supplies three variant forms of Aśoka's name, which are as under: Aśoka, Aśokavardhana and Ayośokavardhana.[24] Of these three forms the last one i. e. Ayośokavardhana seems specially noteworthy and deserves serious consideration. Pargiter has made special note of this variant reading, but he is inclined to explain it in veiw

21. B.N.S. Yadava, Some Aspects of Society of Northern India in 12th century A.D., pp. 185-186.
K.K. Gopal Administrative Divisions in the Inscriptions of Early Medieval India in I.H.Q. Vol. XXXIX, No. 1 & 2, p. 83.
22. Mānasāra, (Ed. by P.K. Acharya) Chap. 42, 282.
23. B.C. Sen, Historical Aspects of Bengal Inscriptions, p. 561.
24. For these variant readings see Pargiter, Ibid, p. 28, fn. 28.

of palaeographic ignorance of the copyist who prepared the version of the text at some late stage.[25] The sum and substance of Pargiter's comment on the present term may be noted as follows:

(1) That the original account of Viṣṇu Purāṇa must have been prepared in Kharoṣṭhi.

2. That Kharoṣṭhi happens to be the only ancient Indian script which maintains very little difference between the forms of the letters Sa and Ya.

(3) That the copyst of the text misread Sa for Ya and at the time of correction Sa was inserted without cancelling its incorrect substitute.

The suggestion made by Pargiter seems hardly tenable in view of the obvious consideration that practically speaking there is no evidence to prove the use of Kharoṣṭhi script in the original account of Viṣṇu Purāṇa. Again, the scholars who have examined the internal form of the Kharoṣṭhi are of definite opinion that this script was used for writing Prākṛits which avoid long vowels, big compounds and difficult literatures. These are the well-known features of Sanskrit language for which the most commodious and eminently convenient script was Brāhmī. It has rightly been remarked that Brāhmī was a sacred script invented by the Aryan priests out of the Indian hieroglyphics. It was originally and mainly employed by the Brāhmaṇas whose duty was to conserve the vedic literature.[26] The Purāṇa-authors, at least in early stages, must have employed Brāhmi in place of its sister script, because augmentation of the vedic tradition and preservation of sacred elements of the past formed the most predominant and basic objectives of the Purāṇa-Compilation. Moreover, it seems difficult to understand as to how the incorrect letter was left uncancelled, if a correction of the term was at all made by the copyst of the text. The possible factor to which the reading Ayośokavardhana seems to be due can be traced out, if the term is comparatively studied in the light of other Purāṇa-versions supplying fanciful

25. Pargiter, Ibid, pp. 84 & 85.

26. R. B. Pandey, Indian Palaeography;
Cunningham, Coins of Ancient India, Vol. I, p. 52,
Dowson, J.R.A.S., 1881, p. 102, Indian Antiquary,
Vol. XXXV, p. 253, Lassen, Indischi Alterthumskunde, 2nd edition, i, p. 1006 (1867).

readings for the name of Aśoka. Thus in one of the Bhāgavata-copies Aśoka is called Alokavardhana, while reference is made to Aśokānām tṛptidaḥ in the text of Brahmāṇḍa Purāṇa.[27] The real import of the references contained in these Purāṇas can not be brought out into proper relief unless without admitting the role of sectarian trends at the late stages of their compilation. The Viṣṇu and Bhāgavata are essentially Vaiṣṇavite Purāṇas and in a similar line falls the text of Brahmāṇḍa, which happens to be one of the versions of the original Vāyu Prokta Purāṇa.[28] Keeping in view this predominant feature of the Purāṇa-compilation, we may now analyse the meaning and the broader implication of the Purāṇa-terms in question. The term Ayośokavardhana literally means one who increases the grief of irons (iron-made weapons). It seems to be a sarcastic remark on the non-militant character of Aśoka's policy. Alokavardhana refers to a similar remarks meaning thereby that Aśoka was unsuccessful in enhancing the welfare of the world. Aśokānām tṛptidaḥ seems to have been an attempt made by the compiler to drop out the very name of Aśoka from the list of kings mentioned in the text. It is thus evident that these tamperings in the original text have their reference to the sectarian bias of the Vaiṣṇavites, and consequently the Purāṇa passage in the present context bears witness of rivalary which they had against the religion patronized by the Mauryan monarch.

The various examples put forth in the foregoing analyses are suggestive of some notable points mentioned as follows. In the first place reliance on a single Purāṇa-text can not be made without testing its historical accuracy in the light of the passages of other Purāṇa-texts dealing with the same topic. Secondly, one single Purāṇa-text is apt to reveal an erroneous conclusion, the correction of which can be evaluated only when other available copies of the same text are also put to proper analysis. Thirdly, the imports of the Purāṇa-commentaries are sometimes misleading and hence the notes on the Purāṇa-passage contained in them-as also the passage of the particular Purāṇa containing these commen-

27. Brahmāṇḍa Purāṇa, IV. 74. 145; For the reading of Bhāgavata see Pargiter, Ibid, p. 28, fn. 28.

28. The available texts of Vāyu and Brahmāṇḍa seem to be respectively Śaivite and Vaiṣṇavite forms of the original Vāyu Prokta Purāṇa. See writer's articles in Purāṇa, Vol. V. No. 2 pp. 305 ff and Vol. VI. No. 2, pp. 366 ff.

taries have to be checked up before making their use for historical analysis. Taking into full account all these points it may be indicated that among the Purāṇas dealing with the dynastic account only the text of Viṣṇu Purāṇa happens to relate its extant text to the main problem being discussed in the pages of the present note. Other Purāṇa texts no doubt, narrate the account of the Mauryan kings, but in them we do not get any such passage throwing light on the origin of the Mauryas either directly or in an indirect manner. The text of Viṣṇu Purāṇa, too, concerns itself with the narrative of the kind only in one of its copies, whereas other copies even of this Purāṇa have nothing to do with it in their extant passages.[29] The particular text of Viṣṇu Purāṇa, again, has in its passage the reference to the origin of the Mauryan king in a very general way.[30] It does not speak either of the mother of Candragupta or of the concerned caste. The line of the passage contained in the Viṣṇu Purāṇa text runs as follows :

'Kauṭilya eva Candraguptamutpannam Rājye' abhiṣekṣyati'.

It would be seen that in the entire sentence 'utpanna' is the only word which has its reference to the origin of Candragupta, while the sentence as such is simply intended for refering to the coronation of Candragupta under the competent care of Kauṭilya. As the texts of other Purāṇas on the dynasties of the Kali age and especially the other copies of Viṣṇu Purāṇa do not have in their passages either the word 'utpanna' or any other word of similar connotation, one is confronted with the obvious question whether the word in question belongs to the original form of the Viṣṇu Purāṇa text or not. The possibility of its non-occurrence in the original text is also shown by the consideration of the simple fact that the word does not at all fit in the sentence, and its superfluous character is further proved by the fact that in the entire sentence there is no such word employed as Apādāna Kāraka to which the word 'utpanna' can be related from grammatical point of view. Now, if the word 'utpanna' does not belong to the early form of Viṣṇu-Purāṇa, then question is who could have possibly inserted it and under which particular pressure this insertion was effected

29. For example Jibananda Edition reads 'Kauṭilya eva Candraguptam Rājye 'abhiṣekṣyati'. The reconstructed text listed by Pargiter has a similar reading. Ibid, p. 23, fn. 22.

30. The text reads 'Kauṭilya eva Candraguptamutpannam Rajye' abhiṣekṣyati'.

in the original text. Before giving answer to these queries, it seems proper to point out *that the texts of the Candragupta traditions exhibit two trends* corresponding to the periods of their composition. The texts of earlier periods have nothing in them with reference to the origin of Candragupta Maurya, while origin of disreputable nature is invariably ascribed to him in the texts of later periods. The Kauṭilya's Arthaśāstra, Purāṇas and Mudrārākṣasa belong to the former category; and the commentary on Mudrārākṣasa and the passages of works like Bṛhatkathāmañjarī and Kathāsaritasāgara are attributable to the latter one[31]. None of the latter texts can be placed earlier than eleventh century A.D. This shows that about the beginning of the medieval period, when Buddhism had lost its age-old popularity and possibly it had also fallen into disuse in major part of the country, contempt against it was being reflected in the current texts especially in the Brahmanical compositions. Since the most outstanding royal patron of Buddhism was born in this dynasty, contemptuous expressions with regard to it came to be employed in these texts as far as it was possible according to the context.

It is noteworthy that while the inserted word 'utpanna' is hardly adjustable in the text of Purāṇa, it is eminently consistent in the concerned Purāṇa-commentaries written on the Purāṇapassage at the later stages. Thus the earliest among these, the Citsukhīya and the Śrīdharīya make a pointed reference to 'utpanna' and proceed to explain it as 'one who was born of the wedded queen of Nanda', known as Murā. From this it naturally follows that the word 'utpanna' was inserted in the original text by these commentators in all probability by Citsukha, who is known to have flourished in 12th century A.D.[32]. His period, thus, falls in close proximity to the time of the authors in whose writings the fabricated Murā-episode finds its publicity beyond measure, and which also aim at propagating Śūdra-origin of the Mauryan dynasty in utter contradiction with the earlier and more reliable sources.

31. R.K. Mookerji Ibid, pp. 8 ff.
32. B.D. Upadhyaya, Ibid, pp. 572 & 573.

SOME PROBLEMS REGARDING THE BRAHMAVAIVARTAPURĀṆA

BY

ANANTRAY J. RAWAL

[अस्मिन् निबन्धे ब्रह्मवैवर्तपुराणस्य विवेचनं प्रस्तुतम् । ब्रह्मवैवर्त-पुराणविषये पूर्वं विद्वद्भिः विविधमतानि प्रस्तुतानि । केषांचिद् मते एतद् पुराणं मूलब्रह्मवैवर्तपुराणेन साम्यं न भजते । मूलब्रह्मवैवर्तपुराणं कालक्रमेण लुप्तं जातं तदनन्तरं मध्यकाले पण्डितैर्विशेषतो बङ्गीयपण्डितैर्नूतनं ब्रह्मवैवर्तपुराणं रचितं यस्मिन् केचिदंशास्तु मूलब्रह्मवैवर्तपुराणस्य आसन् केचन अंशास्तु तैरेव कल्पिता । यतस्तु निबन्धकारैरुद्धृता ब्रह्मवैवर्त-पुराणस्य बहवः श्लोका वर्तमाने ब्रह्मवैवर्तपुराणे नोपलभ्यन्ते । अत्र निबन्धकाराणां साक्ष्यस्य विस्तृतं विवेचनं कृतम् । अस्य पुराणस्य निर्मितिकालविषये अपि विविधमतमतान्तरं वर्तते : अत्र एतेषां मतानां सारसंक्षेपः प्रस्तुतः । ब्रह्मवैवर्तपुराणस्य निर्मितिस्थानविषये नामविषयेऽपि विमर्शः कृतः । एकं लघुब्रह्मवैवर्तपुराणनामकं पुराणमपि निबन्धकारैः कमलाकरभट्टैरुद्धृतमस्ति । तद्विषयेऽपि संक्षेपेणोल्लेखः कृतो वर्तते । पुराण-पञ्चलक्षणानुसारेण ब्रह्मवैवर्तपुराणस्य का स्थितिरित्यपि लेखकमहोदयेन विवेचितम् । सात्त्विक-राजस-तामसवर्गेषु ब्रह्मवैवर्तपुराणस्य स्थितिरपि निर्दिष्टा वर्तते । संक्षेपतः ब्रह्मवैवर्तपुराणविषये नानामतानां विविध-विषयाणां चास्मिन् निबन्धे साङ्गोपाङ्गं विवेचनमस्ति ।]

Introduction

"The Purāṇas occupy a unique position in Indian literature, both sacred and secular. After the Mahābhārata they have been the main sources of inspiration in the life of our people for over 1500 years.[1]

The Purāṇas are of inestimable value for the history of Society, philosophy and religion and are a veritable store house for getting insight into all aspects and phases of Hinduism [2]

1. Munshi K.M. Forward to the Studies in the Epics and Purāṇas by Pusalker A.D., P. VII.
 Pusalker A.D. Studies in the Epics and Purāṇas p. 22.
2. Ibid p. 22.

Not a single Purāṇa can be found to contain all these particulars, however, "taken collectively they may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political.[3]

"At the starting of the Indic studies in the last decades of the eighteenth and beginning of the nineteenth centuries, the Purāṇas were regarded as of no historical value on account of the confused conglomeration of legendary and historical events in the Purāṇas, as also their peculiar ideas of "ages" and "Cosmography".[4] There may be some exaggeration in the descriptions of Purāṇas[5] though there are some important facts.[6]

But now the attitude is changed and they are accepted as one of the important sources of Indian history and culture, as they throw a flood of light on the various aspects of the life of the time.[7]

The Problem of the Original BVP and the extant BVP

It was H.P. Sastri who started first the problem of the interrelationship of original BVP and the extant BVP. He remarked that "the Brahmavaivartapurāṇa in the present shape cannot be very old.....there seems to have existed a Brahmavaivartapurāṇa very different from the one which we now posses.[8]

Dr. R. C. Hazra is also of opinion that certain genuine Purāṇas were later on replaced by spurious works bearing the same title and one of such works, he mentions, is the BVP also.[9]

A number of Nibandha works e.g. Smṛticandrikā, Smṛtitattva and Caturvarga-cintāmaṇi etc. have drawn upon a BVP. About

3. Pargiter F.E. "Purāṇa" ERE, Vol. X, P. 448.
4. Pusalker A.D. Presidential Address, History section, proceedings and Transactions of the All India Oriental conference XVIII Session Annamalainagar December 1955 part I, p. 61.
5. Upadhyaya Baladeva. Purāṇavimarśa p. 22.
6. Pusalker A.D. Op. Cit. p. 61.
7. Ibid. p. 61.
 Vide also Dikshitar V.R.R. Purāṇa.
 Index Vol. I Introduction pp 33 ff.
8. Sastri H.P. Descriptive catalogue of Sanskrit Manuscripts vol. V Asiatic Society of Bengal.
9. Hazra R.C. "Studies in the genuine Āgneya Purāṇa". Our Heritage, Vol. I, 1953, pp. 210-245.

1500 lines of that BVP have been quoted in these works but only 30 of these lines are found in the extant BVP as pointed out by Dr. R. C. Hazra.[10] These remarks of Dr. Hazra tend to suggest that the absence of the remaining lines in the present BVP shows that it was not the work from which those Nibandhakāras quoted in their works, so this BVP was not known even to the Nibandhakāras of the sixteenth century A.D.[11]

The Asiatic Society of Bengal has two Devanāgarī manuscripts of the BVP: no. 3820 and 3821, both of which are fragmentary and incomplete. Some of their chapter-colophons show that both the manuscripts belong to a different BVP called 'Ādibrahmavaivartamahāpurāṇa' which is quite different from the extant BVP.[12]

Dr. H. P. Sastri, Dr. R. C Hazra, J. C. Roy and A.S. Gupta hold that the extant BVP is not the original one but there was an original BVP before nineth century A. D. which is now lost and about the tenth century A. D. it began to be changed by the interfering hands of the Bengali authors who recast it to its present form and contents in the sixteenth century A.D.[13]

The arguments for and against this problem are as follows:—

According to the MP (53.33—35) the original BVP was narrated by Sāvarṇi to Nārada and contained the māhātmya or glorification of Kṛṣṇa and a repeated account of Brahmavarāha with a reference to the occurrence of the Rathantara Kalpa. Now it should be pointed out that the extant BVP is narrated by

10. Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.

11. Vide for the date of these Nibandha-works, Kane P. V., HDS Vol. I.

12. Vide A. S. Gupta's article "The Apocryphal character of the extant Brahmavaivarta purāṇa" Purāṇa, Vol. III No. I, January 1961 p. 99.

13. Sastri H. P. "Mahāpurāṇas". JBORS 1928 Vol. XIV p. 335.
Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.
Vide also "Some Minor Purāṇas" ABORI Poona, XIX 1938 p. 76. and cultural Heritage Vol. II p. 263.
Roy J. C. Bhāratavarṣa a Bengali journal. Bangābda Āṣāḍha 1337 Quoted by Hazra R. C. in PRHRC p. 166.
Gupta A. S. Op. Cit. p. 101.

Nārāyaṇa to Nārada and has no reference to the Rathantara Kalpa. Further the MP (53. 67-69) divides the purāṇas into four categories viz.

1. Sāttvika which glorifies Hari
2. Rājasa which glorifies Brahmā
3. Tāmasa which glorifies Śiva
4. Saṁkīrṇa which glorifies Sarasvatī and manes.

The PP (Uttarakhaṇḍa 264, 84) states that the BVP is a Rājasa Purāṇa having Brahmā as its highest deity.

In the extant BVP Brahmā is shown as inferior to Rādhā and Kṛṣṇa who are said to be superior to one and all other gods (1 3 30, 1 2.20-27).

Thus the data in the extant BVP do not support the description of the BVP as given by the MP and PP.

According to the SKP, the sun is the highest deity of the BVP[14], but in the extant BVP, the sun is not the highest but Kṛṣṇa is the highest deity as noted above.

According to the MP (53.35), SP (9.27) and the SKP (7.1.2.53), a person who gives a copy of the BVP to a worthy Brahmin is said to attain the Brahmaloka. But according to the extant BVP the Brahmaloka is far inferior to the Goloka, the abode of Kṛṣṇa and is never the goal of a devotee of Kṛṣṇa (1.12.33; 1.14.58).

It should be noted that the word Vaiṣṇava in the BVP (1.11.39, 4.1.65) is not a general term for a devotee of a god, for this Purāṇa is very explicit in defining a 'Vaiṣṇava'. A 'Vaiṣṇava' is one who belongs to the Vaiṣṇava sect and who has been duly initiated by a preceptor into the Vaiṣṇava fold by imparting to him the Vaiṣṇava Mantra. Such an initiated Vaiṣṇava is extremely pure and jīvanmukta (1.11.41-42) and he certainly attains the Goloka (1.12.23). This position tends to suggest further that Brahmā is not the supreme deity in the extant BVP.

In almost all the Purāṇas the list of the eighteen Mahāpurāṇas is given where the extent of the BVP is mentioned 18000

14. Gupta A. S. Op. Cit. p. 96.

ślokas.[15] But the present available Ānandāśrama edition, Vaṅgavāsī edition and the Veṅkaṭeśvara edition of the BVP contain nearly 22000, 22000 and 25000 verses respectively, so it follows that the extant BVP contains about 4000 or 7000 verses more as the case may be. These are later additions and hence its remaining portion is also a completely revised work.[16]

The NP (Pūrvakhaṇḍa 101) described the BVP containing four Khaṇḍas i.e.:—Brahma; Prakṛti; Gaṇeśa; Kṛṣṇa; and gives the description in brief of each Khaṇḍa. The extant BVP contains four Khaṇḍas as stated by the NP but it does not fulfil in detail complete description as given by the NP.

In the library of Oriental Institute Baroda, there are twelve manuscripts of the BVP and some of them are incomplete. The manuscript of the BVP, No. 2544 is quite different from the extant BVP and it has three parts without any specific name or title. The total number of the chapters in the said manuscript is as follows:—

Part	I	Ch. 28
	II	117
	III	26
		171

and generally each chapter-colophon reads 'Ādimahāpurāṇebrahmavaivarte' and hence it follows that the extant BVP is different from this 'Ādibrahmavaivartapurāṇa. The several māhātmyas which are noted under the authority of the BVP[17] are not found in the extant BVP.

From the above mentioned arguments it follows that the extant BVP is a different or an enlarged one and not the same as described in various works, but A. S. Gupta further states that it is an apocryphal one[18] but from the foregoing facts it may be said that the extant BVP is not totally an apocryphal work but it might originally be a work of Brahmā-cult and containing 18000

15. MP 53.34
BhP 12.13.6.
BvP 4.133.16.
NP Pūrvakhaṇḍa 101.
16. Sastri H.P. Op. Cit. p. 335.
17. Hindīviśvakośa, Part 7 p. 237.
18. Gupta A.S. Op. Cit. P. 101.

verses before seventh or eighth century A D. and after tenth century A. D. when Kṛṣṇa and Rādhā worship became popular, the original BVP underwent change, was enlarged and revised in the sixteenth century A. D. by the followers of Rādhā and Kṛṣṇa sect in the eastern part of India, specially in Bengal where Rādhā and Kṛṣṇa worship was popular.[19]

Date.

Various scholars have tried to handle the problem of the date of the BVP but they have not stated its precise date except by way of general remarks that it is a late one. Hence an attempt is made to fix its precise date as far as possible.

Before going into the examination of the date for fixing the date of the BVP, the views of the different scholars on this problem may briefly be mentioned here below :

1. Roy J. C.[20]—16th Century A. D. ; 2 Hazra R. C.[21]—16th Century A. D. ; 3. Wilson H. H.[22]—16th Century A. D. : 4. Kane P. V.[23]—16th Century A. D. : 5. Dutta N. K.[24]—15th Century A. D. ; 6. Maity P. K.[25]—15th Century A. D. ; 7. Upadhyaya Baladeva[26]—15th Century A. D. ; 8. Sen S. K.[27]—15th Century A. D. ; 9. Shastri D. K.[28]—11th Century A. D, : 10. De S. K.[29]—10th Century A. D. ; 11. Chatterjee B. C.[30]—10th Century A. D.

19. It may be noted that A.S. Gupta also expresses a similar opinion. Vide his above mentioned article.
20. Roy J. C. Bhāratavarṣa, Āṣāḍha, Bangābda 1337 quoted by Hazra R.C. in PRHRC p. 166.
21. Hazra R. C. 'Some Minor Purāṇas' ABORI Poona Vol. XIX 1938 p. 76.
22. Wilson H.H. Essays p. 120.
23. Kane P.V. HDS Vol V Part II p. 895.
24. Dutta N.K. Origin and growth of caste in India, Vol. II P. 131.
25. Maity P.K. Historical study in the cult of the goddess Manasā p. 217
26. Upadhyay Baladeva. Purāṇavimarśa p. 556.
27. Sen S K. Personal letter to Dr. S G. Kantawala Dt. 29.4.70.
28. Shastri D.K. Purāṇaviveeana p. 219.
29. De S K. Early History of the Vaiṣṇava Faith and Movement in Bengal, p. 10 ff.
30. Chatterji B C. Kṛṣṇacarita. translated into Gujarati by K. M. Jhaveri p. 27.

From the above survey, it is clear that the scholars assign either 10th, 11th, 15th or 16th Century A. D.

Out of the above 11 scholars the following three scholars i. e. :—Shastri D. K. ; De S. K. : Chatterjee B. C. argue that the first verse of the Gītagovinda of Jayadeva (1162 A. D.)[31] might be influenced by the verses of the BVP (4. 15. 4.ff) so the BVP is compiled before Jayadeva. But the learned scholars do not give any argument to prove their thesis. It is quite possible that the Purāṇa and Jayadeva might have borrowed from a common source.

D. K. Shastri states that in the BVP there is a great influence of Rādhā and hence an unknown Nimbarkaite might have written the present BVP because Nimbarkaites worship Rādhā with Kṛṣṇa.[32] To this observation of D. K. Shastri it should be pointed out that it is not in the Nimbārka sect but it is the Rādhāvallabha seet wherein Rādhā has a predominant position over Kṛṣṇa hence his argument does not stand to reason. Hence D. K. Shastri's implication about the date i. e. 11th Century A. D. is unacceptable.

Now let us examine the date of the BVP on the basis of the inner data of the BVP.

The BVP and the PP give the various names of Rādhā and Śālagrāma stone.[33] This enumeration in the BVP seems to follow that of the PP and Wilson remarks that "no portion of the PP is probably older than the twelfth century A. D. and the last parts may be as recent as the fifteenth or sixteenth.[34] Hence the BVP might have been compiled in C. fifteenth century A. D.

Dr. R. C. Hazra opines that the DbhP follows the BVP and states that almost all the chapters of DbhP IX have been taken from the BVP II and the Prakṛtikhaṇḍa i. e. BVP II in its present form can not be dated earlier than the tenth century A. D.[35]

Now the BVP contains 67 chapters in its second part (i. e. Prakṛtikhaṇḍa which describes the Caritras of various goddesses viz. :—Sarasvatī ; Vasudhā : Gaṅgā ; Tulasī ; Sāvitri ; Lakṣmī ; Svāhā : Svadhā ; Dakṣiṇā ; Ṣaṣṭhī ; Maṅgalacaṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. The DbhP IX. 1-50 are borrowed from

31. Keith A.B. Classical Sanskrit Literature, p. 103.
32. Shastri D K. Op. Cit P. 219.
Ch. V.
34. Wilson H. H. Viṣṇupurāṇa English Translation preface p. XX.
35. Hazra R. C. Studies in the Upapurāṇas, Vol. II p. 343.

the BVP II as stated by Dr. R. C. Hazra and the said portion of the DbhP describes Caritras of Sarasvatī ; Vasudhā; Gaṅgā ; Tulasī ; Sāvitrī ; Lakṣmī ; Svāhā ; Svadhā ; Dakṣiṇā ; Ṣaṣṭhī ; Maṅgalacaṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. It should be noted that the DbhP, IX 48 deals with Manasā in chapter one only while the BVP II. 45, 46 devotes two chapters to Manasā. The DbhP (IX. 50-1-52) devotes only 52 verses to Rādhā with Durgā while the BVP devotes nine chapters to Rādhā. This goes to prove that the BVP II i. e. Prakṛtikhaṇḍa is an elaboration of the DbhP IX and hence it follows that the BVP has based its chapters of Prakṛtikhaṇḍa on those of the DbhP IX.

It may also be noted that Dr. B. Kakati holds a similar view.[36] According to Dr. R. C. Hazra "it is highly probable that the DbhP was compiled in the eleventh or twelfth century A. D.[37] and hence it follows that the BVP might be compiled after the fourteenth century A. D. when the DbhP had become popular.

The BVP often mentions the worship of Ṣaḍāyatana which is definitely of later period than the worship of the Pañcāyatana.[38] The DbhP (XI 17.35ff) mentions the Pañcāyatanapūjā while the BVP refers to the Ṣaḍāyatanapūjā which is naturally of a subsequent period.

Aparārka (1200 A.D.), the commentator of YS and Ballālasena (1135-1160 A.D.) give the quotations from the Purāṇas but they do not refer to the BVP[39] this suggests that even upto the twelfth century A.D. the BVP was not known.

In the description of Kaliyuga in the BVP (2.7.25), the Purāṇa states that the people would learn 'mlecchaśāstra' which suggests that the BVP might be referring here to some Persian scriptures like Quran etc. as Bengal came under Muslim rule from 1203 A.D.[40] From this reference it follows that the BVP is compiled after 1203 A.D.

36. Kakati B. Female Initiative in Courtship Prin. Karmarkar Comm. Vol. P. 71.
37. Hazra R.C. Op. Cit. p. 347.
38. Kane P.V. HDS Vol II P. II P. 717.
39. Upadhyaya Baladeva Purāṇavimarśa, p. 120 ff.
40. Hindi viśvakośa Part 9 p. 149.

Caṇḍidāsa (1385 A.D.)[41] is said to be a founder of Parakīyā-Rādhā-Vāda. The BVP seems to Synthesise the theory of Parakīyā-Rādhā-Vāda and Svakīyā-Rādhā-Vāda and this synthesis—theory tends to suggest that the BVP would have been composed after Caṇḍidāsa, about, say 100 years or so after, if due allowance is made for the popularity of the Parakīyā vāda and the consequent arising need for synthesis.

The BVP described some folk goddesses viz. Manasā, Maṅgalacaṇḍī and Ṣaṣṭhī. The folk songs regarding Manasā, Maṅgalacaṇḍī and Ṣaṣṭhi were written in the times of Caṇḍidāsa (1385 A.D.) and Māṇika Dutta (1300 A.D.).[43] Hence it follows that the BVP is compiled after this date, as the folk songs precede their acceptance and inclusion in the official religious books like Purāṇas.

It is a current belief of Indians that on particular lunar days, particular dishes of food prove uncongenial to the human system.

Raghunandana Bhaṭṭācārya (1510-1565 A.D.) devotes an important chapter of his work Aṣṭāviṁśatitattva, to a consideration of this point, for instance one should not eat a pumppin or its gourd, on the second day of a Lunation Bṛhati on the third, Paṭola on the fourth, Radish on the fifth, Nimba on the sixth and so on.[44] The BVP also prescribes such things on particular days and it is probable that the BVP is indebted to the Aṣṭāviṁśatitattva of Raghunandana.

The philosophical thought in the BVP reflects the influence of philosophy of Vallabhācārya (1479 A.D.)[45] and Caitanya (1485 A.D.).[46] In the BVP the position of Rādhā is superior to Kṛṣṇa and this situation is found in the Rādhāvallabha sampradāya whose founder Hitaharivaṁśa flourished in 1484 A.D.[47]

While describing the residence of Rādhā, the BVP mentions that there were other 33 Vanas in Vṛndāvana (4.28.165) which

41. Sen D. C. History of Bengali language and Literature p. 39 ff.
43. Sen D.C. Op. Cit., p. 385.
44. Ibid P. 74.
45. Bhandarkar R.G. Vaiṣṇavism Śaivism and Minor Religious Systems, p. 77.
46. Ibid p. 83.
47. Śnataka Vijayendra. Rādhāvallabha Sampradāya : Siddhānta aur Sāhitya p. 96.

was situated in the residential area of Rādhā. Now the tradition runs that it was for the first time in 1535 A.D. Hitaharivaṁśa built the temple of Rādhā in Vṛndāvana where he laid out the other Vanas which still exist today.[48]

The BVP (4.73.79) mentions that amongst all the Purāṇas the BhP is the best which shows its influence and popularity. Now the BhP is assigned date ranging from 9th century A. D. to 12th Century A.D.[49-50] Even accepting the latest date of the BhP it is obvious that the BVP is later than the BhP. the influence and indebtedness of which is noticed in the enlargement of the topics handled by the BhP and also by its advancement over the BhP by introducing Rādhā who is missing in the BhP.

The BVP gives the description of the Goloka, Vṛndāvana, Vaikuṇṭha, Kailāsa and the city of Śaṅkhacūḍa in an artificial manner with architectural details which reflect the architectural school of Mughal period.[51]

The BVP categorically states that the month of Caitra is the last and Vaiśākha is the initial of the year (4.96.60). It is only in the Bengali era that the year starts from the month of Vaiśākha and this Bengali era is a revised form of the Fasali era which was started by Akabara [52]

None of the manuscripts of the BVP, recorded in the various Descriptive catalogues of Sanskrit manuscripts[53] is prior to 1692

48. Upadhyaya Baladeva Bhāratīya Vāṅgmaya meṁ 'Śrī Rādhā', p. 92.

49-50. Kane P.V. 9th Century HDS Vol. V Part II p. 799.
Upadhyay Baladeva 6th Century A.D. Op. Cit. P. 548.
Wilson H.H 12th Century A.D. Viṣṇupurāṇa P. XXX
Shastri D.K. 9th Century A.D. Purāṇavivecana p. 207.
Hazra R.C. 6th Century A.D. PRHRC p. 55.

51. Shastri K. K. Vallabhācārya p. 8.

52. Oza G.H. Bhāratiya Prācina Lipimālā p. 192.

53. Vide
1. Descriptive catalogue of Sanskrit manuscripts Oriental Institute Baroda.
2. Catalogue of the old manuscripts in Sanskrit in the collection of the Sanātana Dharma Sabhā, Ahmednagar.
3. A catalogue of the Sanskrit manuscripts at the D H.A.S. Department of Historical and Antiquarian studies in Assam Gauhati.
4. A Descriptive catalogue of Sanskrit Manuscripts Vol. IV Government Sanskrit College Varanasi.

A.D. and hence the lower limit of the BVP is 1600 A.D. and from seeing the above points its upper limit can be put as 1400 A.D.

Home

Regarding the home of the BVP there is no controversy and scholars like Dr. R.C. Hazra,[54] A.S. Gupta,[55] Baladeva Upadhyaya[56] and D.K. Shastri[57] hold that Bengal is the home of the BVP. The following data which is available in the BVP also lead to the same conclusion.

The BVP describes various aspects of Kṛṣṇa's life and in this connection it mentions various geographical place-names ranging generally from Mathurā to some eastern parts of India. The geographical knowledge of north India is extremely poor in the case of the author of the BVP, whereas he has good aquaintence with the geography of eastern India and this suggests that probably he might be a resident of any place ranging from Mathurā to the eastern parts of India, mostly of Bengal.

The BVP mentions two significant Ethnical names viz. Rāṣṭriya and Virendra (3.36.12) which are the Sanskritised forms of Rāḍhīya and Vārendra respectively which were the provinces of Bengal. This suggests that the author might be aware of these provinces of Bengal as P.C. Sen remarks "towards the close of the pre-Muhammadan period Rāḍha and Vārendrī were well known divisions of Bengal."[58]

The BVP uses the word Ballava (1.5.42; 2.49.42; 2.48.43,53) for the word Gopa. The caste Ballava is one of the subcaste of the caste Gopa by name and it is prevalent in Bengal even today.[59]

The BVP mentions the two, castes Jola and Vaidya and traces their origin as follows:—

5. Catalogue of the Sanskrit and Prakrita Manuscripts in the Library of the India Office Vol. V.
6. A Descriptive catalogue of the Sanskrit Manuscripts. Gujarat Vidyasabha Ahmedabad.

54. Hazra R.C. Cultural Heritage of India Vol. II P. 263.
55. Gupta A.S. Op. Cit. p. 95.
56. Upadhyay Baladeva Purāṇavimarśa p. 555.
57. Shastri D.K. Op. Cit. P. 318.
58. Sen P.C. "Janapadas of Ancient Rāḍha" Indian Historical quarterly, Vol. VIII p. 523 March 1932 No. 1.
59. Hindīviśvakośa, Part 3 p. 213.

By the union of a Mleccha man and a Kuvindaka woman, Jola was born (1.10.121) and Vaidya was born by the union of Aśvinīkumāra and a Brahmin woman (1. 10, 123). These two beliefs are still prevalent in Bengal.[60]

Dr. Sukumar Sen holds[61] that the vocable Jolā (BVP 1.10.121) is a Bengali word from Persian Jullāh, Julāh 'weaver'. Julāhā is the Hindi (Bhojapurī etc.) adaptation of Persian Jullāh, Julāh. Bengali drops the final 'h' so the original word Julāh or Julāh is Sanskritised as Jolā.

The worship of folk goddesses: Manasā, Ṣaṣṭhī and Maṅgalacaṇḍī is prevalent in Bengal only and the BVP (2.43-46) has described their stories at great length.

The BVP (4.3.23; 4.31.53; 3 34.33) uses some phrases which reflect the influence of Persian which was spoken in Bengal then and Assamese[62] which prove that the author of the BVP might be aware of Persian and Assamese languages.

The BVP (2.27,79) states that one should perform Śivapūjā in the month of Māgha or Caitra—a practice which is prevalent in Bengal only.[63]

As we have noted earlier, the BVP states that the month of Caitra is the last and Vaiśākha is the first month. Bengali era starts from Vaiśākha and this era is another form of Fasali era started by Akabara. This shows that the author of the BVP might be aware of the Fasali or Bengali era.

The BVP states that Sarasvatī, Gaṅgā, Tulasī and Lakṣmī are Nārāyaṇa's wife (2 12 1) and this belief is still prevalent in Bengal.[64]

According to the direction of the BVP (2.27.87) one should perform Lakṣmīpūjā in the month of Bhādrapada which is still prevalent in Bengal.[65]

60. Upadhyaya Baladeva op, cit. p. 555; Gupta A.S. Op. Cit. p. 92.
61. Sen S K. A personal letter to Dr. S.G. Kantawala dt. 29.4.70.
62. Kakati B. Op. Cit. P. 71.
63. Hazra R.C. Studies in the Upapurāṇas Vol. II p. 319.
64. Jani A. N. Naiṣadhacaritam-a critical study p. 270.
65. Hazra R.C. Op. Cit. P. 357.

According to the BVP (2.11.7) Gaṅgā was born from the fluid, as the result of Kṛṣṇa's and Rādhā's mutual merging as a consequential effect of music. This belief is popular in Bengal.[66]

The BVP (2.30.162-163) states that one should perform five Parvans viz. :—Janmāṣṭamī ; Rāman vamī; Śivarātri; Ekādaśī; Sunday; and it also states that one can take fish in one's meal except on these five Parvans. This belief is only prevalent in Bengal.[67]

From the above mentioned data it may be concluded that the home of the BVP is Bengal.

The Title of the Brahmavaivartapurāṇa

As noted earlier there was another BVP named—Ādibrahmavaivartapurāṇa. The extant Brahmavaivartapurāṇa is known simply as "Brahmavaivartamahāpurāṇa". The BVP itself gives its explanation as follows:—It has been called the BVP by the knowers of the past because it is in it that the modifications of Brahman brought about by Kṛṣṇa are described.[68]

The BVP praises itself and states that amongst all the Purāṇas, the BVP is fulfiller of all hopes and giver of wealth (1.1.59; 4.133.32). It further states that this Purāṇa was handed over first by Kṛṣṇa to Brahmā who gave it to Dharma who gave it to Nārāyaṇa who told in turn to Nārada who in turn gave it to Vyāsa (1.1.62-64; 4.133.28-29).

There is also another title of the Brahmavaivartapurāṇa as Brahmakaivartapurāṇa which is prevalent in South India.[69] Nothing can be said regarding this title whether there might be

66. Ibid. p. 357.
67. Ibid. p. 357.
68. Cf. 1. 1. 61. 4. 133. 31.
69. Winternitz M. History of Indian Literature Vol. I Part II p. 230. On examining the MSS. position, Dr. V. Raghavan finds that the name Brahmakaivarta is confined to South Indian MSS and Brahmavaivarta is uniformaly found in all North Indian MSS. Letter of Dr. V. Raghavan-Dt. 12.8.1970 to Dr. S. G. Kantawala. My greatful thanks are due to him for supplying this information.

a Purāṇa different from the present BVP or the title is only different.[70]

Laghu Brahmavaivartapurāṇa

Kamalākara Bhaṭṭa, in his Nirṇayasindhu, quotes two verses from the Laghubrahmavaivartapurāṇa with the remarks that "atra mūlam cintayet". As these two verses, dealing with the praise of gifts made at Benaras during eclipse etc. do not occur in the present BVP. Dr. R.C. Hazra remarks that "the Laghubrahmavaivartapurāṇa—if at all there was any work of this title—must have been a separate work written before 1400 A.D. It should be also mentioned here that we do not know any second author who refers to or draws upon this work."[71]

The BVP and the Purāṇa Pañcalakṣaṇa.

The classical definition of the Purāṇa enumerates the following five characteristics.[72]

1.	Sarga	– creation
2.	Pratisarga	– dissolution
3.	Vaṁśa	– genealogies
4.	Manvantara	– ages of Manus
5.	Vaṁśānucarita	– genealogies of kings.

(4. 133. 6-7)

But according to the BVP, above mentioned five characteristics are of the Upapurāṇa and states that Mahāpurāṇa has ten characteristics as follows:—

1.	Sṛṣṭi	= Primary Creation
2.	Visṛṣṭi	= Secondary creation
3.	Sthiti	= Stability of creation
4.	Pālana	= Protection
5.	Karmavāsanā	= Desire for work
6.	Manuvārtā	= Information about the Manus.

70. Hazra R.C. "Some Minor Purāṇas" ABORI Poona, Vol. XIX 1938-39 p. 76.

71. Hazra R.C. Studies in the Upapurāṇas Vol. II P. 506.

72. Cf BVP. 4.133.6
MP 53 65
KP 1.1.12
BP 1.37-38

7.	Pralayavarṇana	= Description of the final destruction
8.	Mokṣanirūpaṇa	= The way to release from rebirth
9.	Harikīrtana	= Discourse on Hari
10.	Devakīrtana	= Discourse on other gods.

(4.133. 8-10)

Generally the definition of Purāṇa Pañcalakṣaṇa is old and that of ten characteristics is of very late origin[73] because it is only stated in the BVP and in the BhP (2.10.1-7; 12.7.8-10).

The BVP (4.133. 6-7) simply mentions the names of ten characteristics while the BhP (12.7.11-20) explains each and every one lakṣaṇa.

The names of ten characteristics given in the BVP and BhP differ in some cases but they may correspond as follows:—[74]

	BVP	*BhP*
1.	Sṛṣṭi	Sarga
2.	Visṛṣṭi	Visarga
3.	Sthiti	Vṛtti or Sthāna
4.	Pālana	Rakṣā or Poṣaṇa
5.	Karmavāsanā	Hetu or Ūti
6.	Manuvārtā	Antarāṇi or Manvantara
7.	Pralayavarṇana	Saṁsthā or Nirodha
8.	Mokṣanirūpaṇa	Apāśraya or Mukti
9.	Harikīrtana	Vaṁśa or Āśraya
10.	Devakīrtana	Vaṁśānucarita or Īśānukathā

(12.7.9; 2.10.1)

It is significant to note that the BVP fulfils the above mentioned five and ten characteristics thus e. g.

Five characteristics:—

1.	Sarga	(1.6, 7, 8 etc.)
2.	Pratisarga	(1.5)
3.	Vaṁśa	(1.22)
4.	Manvantara	(4.51)
5.	Vaṁśānucarita	(2.13)

73. Hazra R.C. Op. Cit. Vol. I. p. 2.
74. Upadhyaya Baldeva Op. Cit. pp. 128 ff.

Ten characteristics:—

1.	Sṛṣṭi	(1.6, 7, 8 etc.)
2.	Visṛṣṭi	(1.5)
3.	Sthiti	(1.6)
4.	Pālana	(1.18)
5.	Karmavāsanā	(2.25, 26)
6.	Manuvārtā	(4.41)
7.	Pralayavarṇana	(1.5)
8.	Mokṣanirūpaṇa	(4.10, 11 etc)
9.	Harikīrtana	(2.34)
10.	Devakīrtana	(2.10, 13).

Over and above these, the BVP describes caste, Āyurveda, diseases, Ācāra and Āhnika (1.10, 1.16, 1.26).

It is strange to note that the BVP tries to fulfil itself according to five and ten characteristics of Purāṇa but even though MM. Dr. P. V. Kane[75] and H. H. Wilson[76] remark without giving any argument that the Brahmavaivarta-purāṇa has not the slightest title to be regarded as a Purāṇa.

The position of the BVP in the Different Classification of the Purāṇas.

The Purāṇas can be classified into ancient and later according as they conform or not strictly to the Pañcalakṣaṇa definition.

Dr. A. D. Pusalker states that the Vāyu, Brahmāṇḍa, Matsya and Viṣṇu are ancient Purāṇas.[77]

The Mahāpurāṇas have been divided into Sāttvika, Rājasa and Tāmasa according to their preferential treatment of Viṣṇu, Śiva and other deities

The PP (Uttara, 263.81-84) classifies them in three categories as follows :—

1.	Sāttvika	—	VP, NP, BhP, GP, PP, VRP.
2.	Rājasa	—	BRP, BVP, MKP, BP, VMP, BSP
3.	Tāmasa	—	MP, KP, LP, SP, AP, SKP.

75. Kane P.V. HDS Vol. V part II p. 895.
76. Wilson H.H. Viṣṇupurāṇa Eng. Tran. Preface p. XLI.
77. Pusalker A.D. Studies in the Epics and Purāṇas p. 26

The SKP enumerates ten Purāṇas describing the greatness of Śiva, four of Brahmā and two of Devī and Hari.[78] The MP (53. 68-69) regards the Purāṇas glorifying Agni as rājasa and those that glorify Sarasvatī and Pitṛs as Saṁkīrṇa.

On the authority of the Tamila works, V. R. R Dikshitar[79] classifies the Purāṇas into five groups as follows :—

1.	Brahmā	—	Brahma and Padma
2.	Sūrya	—	Brahmavaivarta
3.	Agni	—	Agni
4.	Śiva	—	Śiva, Skanda, Liṅga, Kūrma, Vāmana, Varāha, Bhaviṣya, Matsya, Mārkaṇḍeya, Brahmāṇḍa,
5.	Viṣṇu	—	Nārada, Bhāgavata, Garuḍa, Viṣṇu,

Hara Prasad Sastri[80] gives the following classification on a thorough and critical examination of the contents of the Purāṇas as follows :—

1.	Purāṇas of encyclopaedic character	=	GP, AP, NP.
2.	Purāṇas dealing with Holy Places and religious vows	=	PP SKP. BSP.
3.	Purāṇas which underwent to general revisions	=	BP. BhP, BVP.
4.	Purāṇas revised out of existence	=	VRP, KP, MP.
5.	Historical group	=	BRP, VYP.
6.	Sectarian works	=	LP, VMP, MKP.

Now according to the MP a Purāṇa which deals with Brahmā as its highest deity is a Rājasa Purāṇa and one which deals with Hari is a Sāttvika Purāṇa. According to PP the BVP is a rājasa Purāṇa but the extant BVP does not mention Brahmā as its highest deity but Brahmā is described inferior to Kṛṣṇa (Hari) who is mentioned as the Supreme deity in the BVP and hence the BVP is a Sāttvika Purāṇa and not a Rājasa one.

According to V.R R. Dikshitar, the BVP deals with Sūrya but this is far from the truth; so far as the extent BVP is concerned Sūrya is shown as inferior to Kṛṣṇa who is the major deity of description in the BVP.

78. Ibid p. 26.
79. IHQ Vol. VIII p. 766.
80. Sastri H.P. "Mahāpurāṇas" JBORS, Vol. XIV pp. 330-337.

Influence of the BVP on other works

It is known that the BhP has a great influence over Vaiṣṇavas of India. In this Purāṇa Kṛṣṇa's līlā or divine sports are described. Rādhā is connected with Kṛṣṇa but even then she is missing in the BhP. To fill up this desideratum, some Vaiṣṇavas might have thought to compile the BVP. It can be said that Rādhā is the main character of this Purāṇa and hence the BVP is the chief authority on the neo-school of Vaiṣṇavism or the Rādhā-Kṛṣṇa cult.[81]

The BVP has influenced later writers[82] also e.g. Gaurikānta Dvija, an Assamese writer, wrote the drama "Vighneśa Janmodaya" containing three acts in Śaka year 1721 i.e. 1799 A.D. and this is inspired by the story of Gaṇeśakhaṇḍa of the BVP while another Assamese writer-Dīna Dvija wrote the drama "Śaṁkhacūḍavadha" containing three acts in Śaka year 1724 i.e. 1802 A.D. and this is based on the story of Śaṁkhacūḍa of the Prakṛtikhaṇḍa of the BVP.

ABBREVIATIONS

BVP = Brahmavaivartapurāṇa
MP = Matsyapurāṇa
PP = Padmapurāṇa
SKP = Skandapurāṇa
SP = Saurapurāṇa
NP = Nāradapurāṇa
DbhP = Devībhāgavatapurāṇa
YS = Yājñavalkyasmṛti
MKP = Markaṇḍeyapurāṇa
KP = Kūrmapurāṇa
GP = Garuḍapurāṇa
HDS = History of Dharmaśāstras
BhP = Bhāgavatapurāṇa
BP = Brahmapurāṇa
Brp = Brahmāṇḍpurāṇa
VP = Viṣṇupurāṇa
VRP = Varāhapurāṇa
VMP = Vāmanapurāṇa
VYP = Vāyupurāṇa
AP = Agnipurāṇa
LP = Liṅgapurāṇa
BSP = Bhaviṣyapurāṇa
PRHRS = Purāṇic Records on Hindu Rites and Customs
ABORI = Annals of Bhandarkar Oriental Research Institute, Poona
JBORS = Journal of Bihar and Orissa Research Society
IHQ = Indian Historical quarterly

81. Tattvabhusana, Sitanath. Kṛṣṇa and the Purāṇas p. 68.
82. Rūpakatrayam Ed. by Sarma, Satyendra Nath p. 9. 11.

PROBLEM OF THE EXTENT OF THE KŪRMA-PURĀṆA TEXT*

BY

ANAND SWARUP GUPTA

[नारदीयपुराणे (१.१०६.१३-२२) कूर्मपुराणे (१.१.२) च कूर्मपुराणस्य ब्राह्मी भागवती सौरी वैष्णवी चेत्येताः चतस्रः संहिताः अभिहिताः। अस्मिन् निबन्धे तु प्रतिपादितं यद् एताः चतस्रः संहिता मूलतः कूर्मोपपुराणस्यैवासन्, यथा हेमाद्रिणा चतुर्वर्गचिन्तामणौ (दानखण्डे, पृ० ५३३) कूर्मपुराणोद्धरणे पठितम्, परंतु परवर्त्तिकाले कूर्ममहापुराणे एताश्चतस्रः संहिताः कूर्ममहापुराणस्यैव विभागत्वेन वर्त्तन्ते इति कथनं कथंचित् सन्निविष्टम्। नान्यस्मिन् कस्मिंश्चिदपि महापुराणेऽद्यापि संहिता-विभागो वर्त्तते, अपितु शिवपुराणे स्कन्दोपपुराणे सौरपुराणे चैवायं संहिताविभागो निर्दिष्टो लभ्यते। कूर्मपुराणस्य श्लोकसंख्या १७,००० प्रोक्ता मत्स्यादिपुराणेषु, परंतु इदानीं षट् सहस्राण्येव श्लोका अत्रोपलभ्यन्ते। एषा श्लोकसंख्या तु ब्राह्मीसंहिताया एवेत्यपि मन्यते। परन्तु निबन्धेऽस्मिन् सप्रमाणं प्रतिपादितं यद् 'ब्राह्मीसंहिता' तु कूर्ममहापुराणस्यैवापरं नाम, तत्र ब्रह्मणो यथार्थतः प्रतिपादनात् (२.४४.१३२)। कूर्मपुराणस्येकस्यांशस्यापि नाम 'ब्राह्मीसंहिता' आसीदिति च कथितुं शक्यते। कूर्मपुराणश्लोकानां १७,००० संख्याप्रपूरणाय एताश्चतस्रः संहिताः कूर्ममहापुराणस्येति नारदीयपुराणे प्रमादादुक्तम्। नारदीयपुराणे केषांचिदपराणामपि महापुराणानां मत्स्यादिषु प्रोक्तायाः श्लोकसंख्यायाः पूरणायेयं पद्धतिः स्वीकृता वर्त्तते, यथा विष्णुमहापुराणस्य २३,००० श्लोकसंख्याप्रपूरणाय विष्णुधर्मोत्तरपुराणमपि (यद् बृहद्धर्मपुराणे उपपुराणत्वेन कथितम्) विष्णुपुराणस्योत्तरभागत्वेनाभिहितम्; परंतु विष्णुपुराणं तु सकलं पराशरोक्तमेवेति निश्चितम्, विष्णुधर्मोत्तरपुराणं तु मार्कण्डेय-वज्रसंवादरूपेण वर्त्तते; न तत्र पराशरोक्तमिदं पुराणमिति कुत्रापि कथितम्। एवमेव कूर्मपुराणस्य गतिरासीत्।]

* The extent of the Kūrma-Purāṇa text has also been discussed in my Introduction (pp. v-vii) to the Critical Edition of the Kūrma Purāṇa. The present article is supplementary and revisional. The references to the Kūrma-Purāṇa are from its Critical Edition, 1972.

The problem of the extent of the text of the Kūrma-Purāṇa is somewhat intricate. In the lists of the Mahā-purāṇas given in a number of the Purāṇas themselves,[1] the extent of the text of the Kūrma-Purāṇa is mentioned as 18000, 17,000 and 8000 ślokas[2] while the available extent of the Kūrma-Purāṇa text contained in the manuscripts and the printed editions is about 6000 (5925 in Venkt. edn.) ślokas, which (6000 ślokas) seems to have been the extent of the Kūrma-Purāṇa text (extant now and called as the *Brāhmī-Saṁhitā*) since the time of the Nāradīya Purāṇa which also gives this same extent of the Brāhmī-Saṁhitā (I. 106.22), or since the redaction of the present text of the Kūrma-Purāṇa itself "भवन्ति षट्सहस्राणि श्लोकानामत्र संख्या" Kūrma-P. I. 1.23cd.).

The Nāradīya-Purāṇa (I. 106) has tried to remove this discrepancy between 17000 ślokas (the extent mentioned in the lists of the Purāṇas) and the 6000 ślokas (the extent available at the time of the Nāradīya-P. also) by stating that the Kūrma-Purāṇa consists of the four Saṁhitās viz,. Brāhmī-Saṁhitā of 6000 ślokas, Bhāgavatī-Saṁhitā of 4000 ślokas, Saurī-Saṁhitā of 2000 ślokas and the Vaiṣṇavī Saṁhitā of 5,000 ślokas—the total coming to 17000 ślokas.[3] Not only this, but the present text of the Kūrma-Purāṇa also makes a mention of these very four Saṁhitās of the Kūrma-Purāṇa.[4] Where then, one may ask, is the problem of the extent of the Kūrma-Purāṇa, as it has already been solved ? But though there may not be any serious problem about the extent of the available text of the Kūrma-Purāṇa, yet the problem still exists regarding the real original extent of the Kūrma-Purāṇa and its relation to the available extent of its present text.

1. For the detailed lists of the Mahāpurāṇas see my article 'Purāṇas and their Referencing' in *Purāṇa*, VII. 2 (July, 1965).
2. 18,000 is the number given in the printed editions of the Matsya-Purāṇa (53.47), but in the MSS. of the Matsya and also in the quotations in the Nibandhas it is 17,000. The Agni-Purāṇa (272. ...) gives the extent of the Kūrma-Purāṇa as 8,000 Śls.
3. cf. Nār.-P. I. 106 13-22, where it gives the names and the contents of the four Saṁhitā-s and mentions their extent as—ताः क्रमात् षट्-चतुर्द्वीपुनाहस्राः परिकीर्त्तिताः । (Śl. 22).
4. cf. Kūrma-P. I. 1.22 :-

ब्राह्मी भागवती सौरी वैष्णवी च प्रकीर्त्तिताः ।
चतस्रः संहिताः पुण्या धर्मकामार्थमोक्षदाः ॥

Theory of the four Saṁhitā-s of Kūrma-Purāṇa examined

The theory of the original Kūrma-Purāṇa having four Saṁhitā-s is briefly mentioned in the Kūrma-Purāṇa itself (I. 1.21-22) and given in a detailed form in the Nāradīya-Purāṇa (I. 106 1-22), as already mentioned, seems to be an attempt to remove the discrepancy existing between the extent of the Kūrma-Purāṇa given in some of the older lists of the Mahāpurāṇas such as the Matsya-Purāṇa (53.47) and the Bhāgavata-Purāṇa (XII. 13.8) as 18,000 or 17,000 ślokas and the extent of the available text of the Kūrma-Purāṇa as 6000 ślokas by amalagamating or mal-adjusting the extents of the Kūrma-Mahāpurāṇa and the then available Kūrma-Upapurāṇa. In this connection the following reasons may be given for consideration—

1. Besides the Kūrma-Purāṇa the four Saṁhitās of the Kūrma-Mahāpurāṇa are mentioned in the Nāradīya Purāṇa alone and in no other Purāṇa. But the authenticity and the correctness of the statements of both these Purāṇas (Kūrma and the Nāradīya) may be quite doubtful as will be shown here.

2. No other Mahāpurāṇa divides its text into *Saṁhitās*; but in the case of many of the Upa-purāṇas we find Saṁhitā-division of their texts, e. g. the Śiva-Purāṇa (an Upa-Purāṇa) divides its text into seven Saṁhitās, the Skanda-Purāṇa mentioned in the Sūta-Saṁhitā (I. 1. 19-21) and considered by scholars as an Upa-purāṇa[5] divides its text into six Saṁhitās[6]; the Bṛhad-Vāmana-Purāṇa which, if it ever existed, was really an Upa-purāṇa (for a Vāmana-purāṇa is also mentioned as an Upa-Purāṇa in the lists

5. *cf.* The preface of the Sanskrit Catalogue of the Asiatic Society, Calcutta, Vol. V, by Dr. Haraprasād Shastri.

6. *cf.* Sūta-Saṁhitā I. 1. 19-21 :

लक्षं तु ग्रन्थसंख्याभिः सर्वविज्ञानसागरम् ।
स्कान्दमद्याभिवक्ष्यामि पुराणं श्रुतिसम्मतम् ॥
षड्विधं संहिताभेदैः पञ्चाशत्खण्डमण्डितम् ।
आद्या सनत्कुमारोक्ता द्वितीया सूतसंहिता ॥
तृतीया शांकरी प्रोक्ता चतुर्थी वैष्णवी मता ।
तत्परा संहिता ब्राह्मी सौराऽन्त्या संहिता मता ॥

The Skanda-P., Veṅk. Press edn., is divided into seven Khaṇḍa-s (also mentioned by the Nāradīya-P. I. 104) and is regarded as a Mahāpurāṇa.

of the Upa-purāṇas)[7] and its text was also divided into four Saṁhitās viz. Māheśvarī, Bhāgavatī, Gaurī and Gāṇeśvarī. (Nār. P. I. 105, 13-14), though the Nār.-P. wrongly(?) mentions it as the Uttara-Bhāga of the Vāmana-Purāṇa.[8] Similarly the Saura-Purāṇa (which calls itself as an Upa-Purāṇa and a *Khila* or supplement of the Brahma-Purāṇa) mentions that its text has two Saṁhitās.[9] Thus the Saṁhitā-division of a Purāṇa text probably belongs only to an Upa-purāṇa and not to a Mahā-purāṇa.

3. In the two lists of the Upa-Purāṇas contained in the *Revā-khaṇḍa* of the Skanda-Purāṇa and the *Revā-Māhātmya* ascribed to the Vāyu-Purāṇa, a Kūrma-Purāṇa (*Kaurma*) is mentioned as the *eighteenth* Upa-purāṇa, besides a Kūrma-Mahāpurāṇa.[10]

7. *cf* the lists of the Upapurāṇas given by Dr. Hazra in his *Studies in the Upapurāṇas*, Vol. I, pp. 4-13. See also my Introduction to the Critical Edition of the Vāmana-Purāṇa.

8. *cf.* Nār.-P. I, 105. 13-14 :

शृण्वतोऽस्योत्तरं भागं बृहद्वामनसंज्ञकम् ।
माहेश्वरी भागवती सौरी गाणेश्वरी तथा ॥
चतस्रः संहिताश्चाथ पृथक् साहस्रसंख्यया ।

9. इदं ब्रह्मपुराणस्य खिलं सौरमनुत्तमम् ।
संहिताद्वयसंयुक्तं पुण्यं शिवकथाश्रयम् ॥
आद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।
-(Saura-P. 9. 13 f.)

10. *cf.* Skanda-P., Revā-kh. of the Avanti-kh., I. 46-52:

इदं ब्रह्मपुराणस्य सुलभं सौरमुत्तमम् ।
संहिताद्वयसंयुक्तं पुण्यं शिवकथाश्रयम् ॥
आद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।
सनत्कुमारनाम्ना हि तद्विख्यातं महामुने ॥
द्वितीयं नारसिंह च पुराणे पाद्मसंज्ञिते ।
शौकेयं हि तृतीयं तु पुराणं वैष्णवे मतम् ॥
वाह्नेयन्तं चतुर्थं च वायव्यं संमतं सदा ।
दौर्वासं पञ्चमं च स्मृतं भागवते सदा ॥
भविष्ये नारदोक्तं च सूरिभिः कथितं पुरा ।
कापिलं मानवं चैव तथैवोशनसेरितम् ॥
ब्रह्माण्डं वारुणं चाथ कालिकाह्वयमेव च ।
माहेश्वरं तथा साम्बं सौरं सर्वार्थसंचयम् ।

A list of the Upa-purāṇas is also given in the Kūrma-Purāṇa (I. 1.19-20), which is quoted by Hemādri in the *Dāna-Kh.* (p. 531 f.) of his Caturvarga-cintāmaṇi, and also in *Vrata-Kh.* (p. 21). In both the places the Kūrma-Purāṇa is mentioned as the *eighteenth* Upa-purāṇa and the division of the text into the four Saṁhitās is said as belonging to this Kūrma-Up-purāṇa.[11]

Thus, besides in Hemādri's quotation from the Kūrma-Purāṇa, a Kūrma-Upapurāṇa is mentioned in the two lists given in the *Revā-Khaṇḍa* and the *Revā-māhātmya*, which shows that the

पाराशरं भागवतं कौर्मं चाष्टादशं ऋ·त्
एतान्युपपुराणानि मयोक्तानि यथाक्रमम् ॥

A Kūrma-Mahāpurāṇa is also mentioned separately here in the *Revā-kh.* in the lists of the Mahāpurāṇas as 'कौर्मं पञ्चदशं प्राहुर्भाग-वद्वयविभूषितम्'' (Śl. 42 ab).

The text of the *Revā-Māhātmya* is almost similar ; *cf.* Aufrecht : Bod. Cat., p. 65 ; Hazra, *op. cit.*, p. 8.

11. *cf.* Hemādri: कूर्मपुराणे—

अन्यान्युपपुराणानि मुनिभिः कथितानि तु
आद्यं सनत्कुमारोक्तं नारसिंहमतः परम् ।

पराशरोक्तं प्रवरं तथा भागवतं द्वयम्
इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्
चतुर्धा संस्थितं पुण्यं संहितानां प्रभेदतः ॥

–(Hemādri : *Dāna-kh.*, pp. 532 f.)

Here in the two lines preceding the last line Hemādri's text (13th century A.D.) differs from the available text of the Kūrma-P. (I. i.20 cd.21 : पराशरोक्तमपरं नारदीयं भार्गवाद्वयम् । इदं तु पञ्चदशमं पुराणं कौर्ममुक्तमम् ॥). Hemādri Omits the names of the two Upa-purāṇas, Mārīca and Bhārgava, and substitutes in their place the two-Bhāgavatas (taken as *one*) and the Kaurma, Dr. Hazra, *op.cit.*, in his VI list of the Upapurāṇas has taken 'भागवतद्वयम्' as the two Upapurāṇas, and so has omitted the name of the *Kaurma* from this list, which, however, in the quotation by Hemādri is clearly mentioned as the eighteenth Upapurāṇa, and so 'भागवतं द्वयं' should be taken as the *one* Upapurāṇa (No. 17) consisting of the two Bhāgavatas as its two parts. Dr. Hazra also in his VII list (Kūrma-P. quotation in the *Śabda-Kalpa-drum*) is inclined to take the 'नन्दीश्वरद्वयम्'' as constituting one Upa-purāṇa (No. 7 in this list).

Kūrma-Upapurāṇa remained confined mostly to the region near the Revā (Narmadā). Many of the Upa-purāṇas, generally those of a local character, became extinct in course of time; the Kūrma-Upapurāṇa also might have met the same fate.

4. The Kūrma-Upa-Purāṇa might have been available at the time of the redaction of the text of the extant Nāradīya-P. and as in the case of the Vāmana-P. the two extents of the texts of the Kūrma Mahāpurāṇa and the Kūrma Upa-Purāṇa might have been amalgamated in order to make up the given extent of the Kūrma-Purāṇa as 17000 Ślokas. The actual extent of the Kūrma-Upapurāṇa is not definitely known, but the extent of the Kūrma-Mahāpurāṇa (known also as the *Brāhmī-Saṁhitā*) was of 6000 Ślokas at the time of the Nāradīya-Purāṇa also. The Agni-Purāṇa (272) gives the extent of the Kūrma-Mahāpurāṇa as 8000 Ślokas only. The Saura-Purāṇa mentions only the two Parts of the text of the Kūrma-Purāṇa (भागद्वयविराजितम्" 9.11b), which division is still available in the extant text of the Kūrma-Purāṇa. It also does not mention any Saṁhitā-division of the Kūrma-Purāṇa.

5. The internal evidence gathered from the extant text of the Kūrma-Purāṇa itself shows that the division of the text of the Kūrma-Mahāpurāṇa into four Saṁhitās does not hold good. The whole of the Kūrma-Purāṇa (and not only the Brāhmī-Saṁhitā) is said to be narrated by Viṣṇu-Kūrma to the sages and the gods in the Rasātala (the nether world):—

ततः स भगवान् विष्णुः कूर्मरूपी जनार्दनः ।
रसातलगतो देवो नारदाद्यैर्महर्षिभिः ।।
पृष्टः प्रोवाच सकलं पुराणं कौर्ममुत्तमम् ।
सन्निधौ देवराजस्य तद्वक्ष्ये भवतामहम् ।।

—(Kūrma-P. I. 1.122-123)

The Matsya-Purāṇa also confirms it:—

यत्र धर्मार्थकामानां मोक्षस्य च रसातले ।
माहात्म्यं कथयामास कूर्मरूपी जनार्दनः ।।
इन्द्रद्युम्नप्रसङ्गेन ऋषिभ्यः शक्रसन्निधौ ।
अष्टादश (v.l. सप्तदश) सहस्राणि लक्ष्मीकल्पानुषङ्गिकम् ।।

—(Matsya-P. 53. 46-47)

Other Purāṇas also, including the Nāradīya-P.,[12] corroborate it. Thus, all the Purāṇas are unanimous in regarding the whole of the text of the Kūrma-P. as narrated by Viṣṇu-Kūrma. Now compare the following Śloka of the Kūrma-Purāṇa (II. 44.68);—

एतद्वः कथितं विप्रा योग (v. l. भोग) मोक्षप्रदायकम् ।
कौर्मं पुराणमखिलं यज्जगाद गदाधरः ।।

This Śl. is followed by a list of the contents (*Purāṇa-saṁkṣepa* or (*Anukramaṇī*) of the Kūrma-Purāṇa from Śl, 69 to 119 and there is no indication at all that these contents are only of the Brāhmī-saṁhitā of the Kūrma-P. and not of the whole of the Kūrma-Purāṇa. These contents are exactly the same as are treated in our text of the Kūrma-P. This *Anukramaṇī* (list of contents) is immediately followed by the following Ślokas:—

एवमुक्त्वा श्रियं देवीमादाय पुरुषोत्तमः ।
संत्यज्य कूर्मसंस्थानं स्वस्थानं च जगाम ह ।।
देवाश्च सर्वे मुनयः स्वानि स्थानानि भेजिरे ।
प्रणम्य पुरुषं विष्णुं गृहीत्वा ह्यमृतं द्विजाः ।।
एतत् पुराणं परमं भाषितं कूर्मरूपिणा ।
साक्षाद् देवादिदेवेन विष्णुना विश्वयोनिना ।।
—(Kūrma-P., II. 44. 120-122).

These Ślokas clearly show that only the present text of the Kūrma-Purāṇa (often called as the *Brāhmī-Saṁhitā*) was spoken by Viṣṇu-Kūrma, after which Viṣṇu renounced his Kūrma-form and left for his own Loka. Thus there is no possibility of the Saṁhitā-division in the Kūrma-Mahā-purāṇa, which supposes that there were three other Saṁhitās of the Kūrma-Purāṇa, which were also spoken by Viṣṇu-Kūrma, besides the extant text of the Kūrma-Purāṇa called as the *Brāhmī-Saṁhitā*.

6. The epithet '*Brāhmī*' in the case of the Kūrma-Purāṇa has the double meaning: (1) '*Brāhmī*' was the name of one of the four Saṁhitās of the Kūrma-Upapurāṇa as the quotation by

12. *cf.* Nār-P. I. 105. 1-3 :
शृणु वत्स मरीचे त्वं पुराणं कूर्मसंज्ञकम् ।
लक्ष्मीकल्पानुचरितं यत्र कूर्मवपुर्हरिः ।।
धर्मार्थैकाममोक्षाणां माहात्म्यं च पृथक् पृथक् ।
इन्द्रद्युम्नप्रसङ्गेन प्राह ऋषिभ्यो दयान्वितः ।।
तत् सप्तदशसाहस्रं सुचतुःसंहितं शुभम् ।।

Hemādri (referred to above and quoted in fn. 11) indicates, and (2) the whole of the Kūrma-Mahāpurāṇa text (as it is extant now) is also called the *Brāhmī-Saṁhitā*, because it describes the highest Brahman, the Absolute Conscious Principle, in accordance with its real or true nature:—

ब्राह्मी पौराणिकी चेयं संहिता पापनाशनी ।
अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थतः ।।
—(Kūrma-P. II. 44-132)

Thus, in the case of the Kūrma-Mahāpurāṇa the word '*Brāhmī*' is a qualifying epithet of this *Paurāṇikī Saṁhitā* (i. e. the Kūrma-Mahāpurāṇa) and not the name of a particular Saṁhitā of the Kūrma-Purāṇa.

The word Saṁhitā also is applied (1) to a part of a Purāṇa-text, if it has a Saṁhitā-division, *as* in the case of the Śiva-Purāṇa and the Skanda-Upapurāṇa, and also (2) to the whole of a Purāṇa-text, which is also called a *Purāṇa-Saṁhitā*[13] or the *Paurāṇikī Saṁhitā*; e. g. *cf.*:—

सत्रान्ते सूतमनघं नैमिषीया महर्षयः ।
पुराण-संहितां पुण्यां पप्रच्छुः रोमहर्षणम् ।।
भवन्तमेव भगवान् व्याजहार स्वयं प्रभुः ।
मुनीनां **संहितां** वक्तुं व्यासः **पौराणिकीं** शुभाम् ।।
—(Kūrma-P. I. 1.2, 5)

In the Śl. (II, 44.132) quoted above the Kūrma-[Mahā] Purāṇa has been called as the 'ब्राह्मी पौराणिकी च संहिता' which clearly indicates that the word '*Brāhmī*' here is only a qualifying epithet used for this whole Paurāṇikī Saṁhitā (i e. the Kūrma-Purāṇa).

7. The Nāradīya-Purāṇa in order to make up the number of the Ślokas of a Mahāpurāṇa given in the older lists of the Mahāpurāṇas has in some cases mixed up the extents of a Mahāpurāṇa with the extent of the Upa-purāṇa bearing the same or the similar title, in which case the Upapurāṇa is assumed as the

13. *Saṁhitā* is a methodically arranged collection or compilation of texts or verses. The texts of Vedas, Smṛtis, Epics and Purāṇas are, therefore, called *Saṁhitā-s*. Vyāsa is said to have compiled a *Purāṇa Saṁhitā*.

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशोक्तिभिः ।
पुराण-संहितां चक्रे पुराणार्थविशारदः ।।
—(Bḍ.-P. II. 34.21; *cf.* also Viṣ-P. III. 6. 15).

Second Part (*Uttara-bhāga*) of the real Mahā-Purāṇa. The case of the Vāmana-Purāṇa has already been cited above. The Viṣṇu-Purāṇa is said to have an extent of 23,000 Ślokas '(त्रयोविंशतिसाहस्रं तत्पुराणं विदुर्बुधाः' Matsya-P. 53.16) and as spoken by sage Parāśara:—

वाराहकल्पवृत्तान्तमधिकृत्य पराशरः ।
यत्प्राह धर्मानिखिलान् तदुक्तं वैष्णवं विदुः ।।
—(Matsya-P. 53.16)

The Viṣṇu-Purāṇa (I. 1.30) also corroborates this statement of the Matsya-Purāṇa when it says that the whole (अशेषं) Viṣṇu-Purāṇa was spoken by Parāśara to Maitreya:—

सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते ।
पुराणसंहितां सम्यक् तां निबोध यथातथम् ।।

But the Nāradīya-Purāṇa, in order to make up the number of the ślokas of the Viṣṇu-Purāṇa as 23,000, says that the Viṣṇu-Purāṇa spoken by Parāśara and consisting of the six *Aṁśas* is the *Ādi bhāga* only and the Viṣṇu-dharmottara narrated by the Sūta to Śaunaka and other sages is the remaining text of the Viṣṇu-Mahāpurāṇa (वैष्णवं महत्):—

शृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।
त्रयोविंशतिसाहस्रं सर्वपातकनाशनम् ।।१
तत्रादिभागे निर्दिष्टाः षडंशाः शक्तिजेन ह ।
मैत्रेयाय ··· ··· ··· ···।।२
अतः परस्तु सूतेन शौनकादिभिरादरात् ।
पृष्टेन चोदिताः शश्वद्विष्णुधर्मोत्तराह्वयाः ।।१८
एतद्विष्णुपुराणं वै सर्वशास्त्रार्थसंग्रहम् ।।२० उ०
(Nār.-P. I. 94)

The Viṣṇu-dharmottara, however, is not spoken by Parāśara, it is in the form of an interlocation between the Yādava King Vajra (the son of Aniruddha and the great-grandson of Śrī-Kṛṣṇa) and sage Mārkaṇḍeya. This Purāṇa therefore, cannot form a part of the Viṣṇu-Purāṇa. Moreover, the Viṣṇu-dharmottara is included in the list of the Upa-Purāṇas (as the eleventh Upa-Purāṇa) given in the Bṛhad-dharma-Purāṇa (I. 25. 23-26). The statement of the Nāradīya-Purāṇa combining the extents of the two Purāṇas (Viṣṇu-Mahāpurāṇa and the Viṣṇu-dharmottara Up-purāṇa) and regarding them as the *Ādi-bhāga* and the *Uttara-*

bhāga respectively of the whole Viṣṇu-Mahāpurāṇa is quite misleading. More-over, the extents of the Viṣṇu-purāṇa and the Viṣṇu-dharmottara-purāṇa as available now are, by counting, 6373 and 21,694 ślokas respectively and the total comes to more than 28,000 ślokas.

The same might have been the case with the Kūrma-Purāṇa also. The Kūrma-Purāṇa of the four Saṁhitās might have been an Upa-purāṇa as may be inferred from Hemādri's quotation referred to above (and given in fn. 11); and the Nāradīya-Purāṇa combined it with the Kūrma-Mahāpurāṇa as a part of its *Uttara-bhāga* in order to make up the total extent of the Kūrma-Purāṇa as 17,000 ślokas.

8. The ślokas of the Kūrma-[Mahā]Purāṇa (I. 1.21-22) mentioning the four Saṁhitās of the Kūrma-[Mahā]Purāṇa probably belonged originally to the Kūrma-Upa-purāṇa, but later on, somehow, might have been transferred to or interpolated in the-then extant text of the Kūrma-Mahāpurāṇa with some adjustment of reading; e. g. Hemādri's reading "इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्" referring to the Kūrma-Upapurāṇa having been modified as "इदं तु (v. l. च) पञ्चदशं पुराणं कौर्ममुत्तमम्" (Kūrma-P. I. 1.21ab) and thus making it refer to the Kūrma-Mahāpurāṇa which is mentioned as the fifteenth Mahāpurāṇa in the lists of the Mahā-purāṇas. The Nāradīya-Purāṇa perhaps on the authority of the then extant Kūrma-Mahāpurāṇa mentioned the four-Saṁhitās originally belonging to the Kūrma Upapurāṇa as belonging to the Kūrma-Mahāpurāṇa.[14]

9. The Śl. I. 1.23 of the Kūrma-Purāṇa (इयं तु संहिता ज्ञेया चतुर्भेदैस्तु सम्मिता। भवन्ति षट् सहस्राणि श्लोकानामत्र संख्यया ॥) can be interpreted both ways:

14. It is not now possible to say with any degree of certainty when this change was made in the text of the Kūrma-Purāṇa, but the original reading as quoted by Hemādri (*Dāna-khaṇḍa*, p. 533) might have been preserved in the MSS. consulted by him. No manuscript of that date (13th century A. D.) is available now. The apocryphal nature of the Nāradīya-Purāṇa is proved by Dr. Hazra (*Vide* pp. 129 ff. of his *Purāṇic Records on Hindu Rites and Customs*). And according to him "the late age of Nār. I. 42-125 seems to be evidenced by the fact that none of the numerous Smṛti-writers has been found to quote even a single line from them." (p. 122).

(i) This Saṁhitā (i.e. the Kūrma-Purāṇa-Saṁhitā) is *Brāhmī*, for it deals with *Brahman*, the Highest and Absolute Reality; it contains six thousand ślokas, or (ii) this is the *Brāhmī-Saṁhitā* (out of the four Saṁhitās of the Kūrma-[Mahā] Purāṇa mentioned in the preceding śloka), which only (and not the whole Kūrma-Purāṇa) has an extent of 6,000 ślokas. In my opinion the first interpretation is more reasonable and therefore preferable, and Śi. II. 44.132 (साक्षी पौराणिकी चेयं संहिता पापनाशनी । अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थतः ॥) fits more with this interpretation.

10. How then can we account for the discrepancy in the two statements—the one mentioning the original extent of the Kūrma-Purāṇa as 17,000 ślokas (Matsya and other Purāṇas) and the other mentioning the extent of the Brāhmī-Saṁhitā (an epithet of the Kūrma-Purāṇa) as 6,000 Ślokas (Kūrma-P. I. 1.23) ? In reply it may be said that the original extents of many of the Purāṇas as mentioned in the Matsya and some other Purāṇas do not at all tally with the extents of the available texts of those Purāṇas; e.g. consider the case of the following Purāṇas :—

Mahāpurāṇas	Extent given in Matsya (Adh. 35)	Extent available
Padma	55,000	48,452 (Ān. ed,)
Vāyavīya	24,000	10,991 (Ān. ed.)
Nāradīya	25,000	17,549 (Veṅk. ed.)
Bhaviṣya	14,000	25,936 (Veṅk. ed.)
Vārāha	24.000	9,720 (Bibl. ed.)
Skanda	81,000	93,343 (Veṅk. ed.)
Garuḍa	19,000	8,738 (Veṅk. ed.)

The extents of the Vāmana and the Viṣṇu have already been discussed. The present texts of the Bhaviṣya and Skanda have increased in their bulk, but the other Purāṇas have now much less extant than mentioned in the Purāṇic lists. This may be explained by supposing that either the present texts are the latest revised and redacted texts of these Purāṇas, or their original extent have undergone a change during the course of their oral and written transmission. Some of the original Mahāpurāṇas have also been superseded by the apocryphal Purāṇas or the Upapurāṇas bearing the same title; e.g. Dr. Hazra thinks that the present Nāradīya-Purāṇa is an Upapurāṇa and not the original Nāradīya-Mahā-

purāṇa[16]. The present Brahma-vaivarta-Purāṇa also may not be the original Mahāpurāṇa, but only an apocryphal Purāṇa[16]. Similar might be the case with some other extant Purāṇic texts.

In case of the Kūrma-Purāṇa the original extent of 17,000 Ślokas was reduced to 8,000 Ślokas at the time of the compilation or redaction of the present Agni-Purāṇa, and it was further reduced to 6,000 Ślokas as given in the extant text of the Kūrma-Purāṇa (I. 1. 23 quoted), and which is still available. This gradual decrease in the extent of the Kūrma-Purāṇa may not be possible to be accounted for at present, but it is certain that the Kūrma-Purāṇa has lost some of its text, for a large number of quotations from the Kūrma-Purāṇa given in the Dharmaśāstra-Nibandhas are not traceable in the extant text of the Kūrma-Purāṇa.[17]

The available text of the Kūrma-Purāṇa is that of the Kūrma-Mahāpurāṇa and not of the Kūrma-Upapurāṇa, as I have already discussed in my Introduction to its Critical Edition. So it may be asserted that the present Kūrma-Purāṇa is the same Purāṇa as has been mentioned in the list of the Mahāpurāṇas, but with a reduced extent of 6,000 Ślokas only, and that the division of the Kūrma-Purāṇa text into four Saṁhitā-s really belonged to the Kūrma-Upapurāṇa which however, is not available now.

15. *Cf.* Hazra : *Studies in the Purāṇic Records on Hindu Rites and customs*, pp. 129 ff.

16. *Cf.* My article 'The Apocryphal character of the Brahma-vaivarta Purāṇa' in *Purāṇa*, III. 1 (Jan., 1961) pp. 92 ff.

17. *Cf.* Appendixt I B in the Critical Edn. of the Kūrma-Purāṇa.

DID THE AUTHOR OF THE BHĀGAVATA KNOW KĀLIDĀSA ?

BY

SHEO SHANKER PRASAD

[भागवतमहापुराणस्य केचन श्लोका: कालिदासकवे: मेघदूतस्य कतिपयै: श्लोकै: सह सुतरां साम्यतामारोहन्ति । अस्मिन् लघुनिबन्धे लेखकमहोदयेन तान् श्लोकान् प्रदर्श्योहितं यद् अस्मिन् प्रसङ्गे महाकवे: कालिदासस्य प्रभाव: भागवते वर्तते]

Kālidāsa is the greatest poet and dramatist of Sanskrit literature so it is but natural to assume that his successors tried to imitate him and Kālidāsa exerted a great influence on them.

In course of my research work on the Bhāgavata I came across some words and ideas similar to those of Kālidāsa.

In the Chapter 69 of Book X of the Bhāgavata we find a verse which describes the harem of Śrīkṛṣṇa. In the palace of Lord Kṛṣṇa darkness is done away by the lustre of precious stones and peacocks scream loudly in the beautiful house-roof and dance thinking that clouds are up when they see the mass of smoke of burning Aguru rising out of the windows.

ratnapradīpanikaradyutibhirnirasta-
dhvāntaṃ Vicitravalabhīṣu Śikhaṇḍino'ṅga /
nṛtyanti yatra vihitāgurudhūpamakṣair
niryāntamīkṣya ghanabuddhaya unnadantaḥ //
Bhāg. X 69.12

The verse instantly reminds us of a verse of the Pūrvamegha of Kālidāsa where Kālidāsa says to the cloud-messenger that his body will increase in volume by the incense-smoke of the toilet coming through the windows and he will be welcomed with the gift of dances by pet peacocks due to friendly affection for him :—

jālodgīrṇairupacitavapuḥ Keśasaṃskāradhūpair
bandhu-prītyā bhavanaśikhibhirdattanṛtyopahāraḥ /
(Pūrva Megha 32)

Here we mark that there is much similarity in "vihitāgurudhūpamakṣair niaryāntamīkṣya ghanabuddhaya unnadantaḥ" and

"jālodgīrṇairupcitavapuḥ kesaraṁskāradhūpaiḥ" and "in Śikhaṇḍino'ṅga, nṛtyanti yatra" and "bhavanaśikhibhirdattanṛtyopahāraḥ".

Again when we proceed further in the Meghadūta we find a verse where the poet advises the cloud-messenger to pass the night on some house—roof "tāṁ kasyāṁcidbhavanavalabhau suptapārāvatāyāṁ', (Pūrva Megha—38).

Here we also find some similarity in "vicitravalabhīṣu" (of the verse "Ratnapradīpa ..") and "bhavanavalabhau"

(P. Megha—38)

In addition to these similarities when we compare

pādanyāsair bhujavidhutibhiḥ sasmitairbhrūvilāsair
bhajyanmadhyaiścalakucapaṭaiḥ kuṇḍalairgaṇḍalolaiḥ /
Svidyanmukhyaḥ Kabararaśanāgranthayaḥ Kṛṣṇavadhvo
gāyantyastaṃ taḍita iva tā meghacakre virejuḥ //

(Bhāg. X. 30.8)

and

pādanyāsakvaṇitaraśanāstatra līlāvadhūtai
rantnacchāyā-khacitavalibhiścāmaraiḥ kāntahastāḥ /
veśyāstvatto nakhapadasukhān prāpya varṣāgrabindū-
nāmokṣyante tvayi madhukaraśreṇidīrghān Kaṭākṣān //

(Pūrva Megha—35)

We notice that some phrases like "pādanyāsa", "bhujavidhutibhiḥ", "Sasmitairbhrūvilāsair", "Svidyanmukhyaḥ" and "Kabararaśanāgranthayaḥ" find their parallels in "pādanyāsa", "līlāvadhūtaiḥ" "madhukaraśreṇidīrghān kaṭākṣān", "Klāntahastāḥ" and "Kvaṇitaraśanāḥ" respectively. Besides this, the most striking fact is this that both of the verses are composed in the same metre i. e. mandākrāntā

Further in the Chapter 90 of Book X we find that the queens of Lord Kṛṣṇa talk to the different objects of nature such as Kurari, Kokila and clouds. When we see that they are talking to clouds we are reminded of the following verse of the Pūrvamegha:—

pratyāsanne nabhasi dayitājīvitālambanārthī
jīmūtena Svakuśalamayīṃ hārayiṣyan pravṛttim /

sa pratyagraiḥ kuṭajakusumaiḥ kalpitārghāya tasmai
prītaḥ prītipramukhavacanaṃ svāgataṃ vyājahāra //
(Pūrva Megha, 4)

The author of the Bhāgavata might have got the idea from the Cloud messenger (Meghadūta).

On the basis of these similarities we can say that the author of the Bhāgavata imitates Kālidāsa. But one thing goes against this assumption. When we survey the episode of Śakuntalā (Śākuntalopākhyāna) of the Bhāgavata we find that the story as narrated in that Purāṇa in the Chapter XX of Book IX is quite different from that of the poet Kālidāsa. It is totally based on some ancient source, it may be the Mahābhārata. In such a condition one is led to think that the Abhijñāna-Śākuntala of Kālidāsa is unknown to the author of the Bhāgavata. But that this is not correct can be realised when we go through the Purāṇa and appreciate the fact that the author has tried his best to give his Purāṇa an archaic form.

It might be said that Kālidāsa has imitated the author of the Bhāgavata and not the vice versa. But this assumption has no weight at all. The Bhāgavata knows the Amarakośa, a renowned book on lexicography: It makes use of a part of a verse of the Chapter I of the Amarakośa[1] in one of the stanzas of the Bhāgavata which runs like this:—

Kṣetrajña ātmā puruṣaḥ purāṇaḥ /
sākṣāt svayaṃ jyotirajaḥ pareśaḥ"
(Bhāg. V. II. 13)

The Amarakośa is placed in the 4th century A. D.

The Bhāgavata clearly mentions that the Hūṇas[2] accepted Vaiṣṇavism. Hūṇas came to India during the reign of Kumāragupta i. e. in the 5th century A. D. Hence the Bhāgavata is a creation of the fifth century A. D.

1. Amarakośa 1.4.29 Kṣetrajña ātmā puruṣaḥ
2. Bhāgavata II. 4.18 Kirātahūṇāndhrapulindapulkasā
ābhirakaṅkā yavanāḥ khasādayaḥ /
ye' nye ca pāpā yadapāśrayāśrayāḥ
Śudhyanti tasmai prabhaviṣṇave namaḥ//

Kālidāsa is roughly placed at 400 A. D.[3] whereas Pargiter,[4] Dr. Hazra[5] and Durgashanker K. Shāstri[6] place the Bhāgavata somewhere after the 5th century A.D. So Kālidāsa is a predecessor of the author of the Bhāgavata. Now it will not be unreasonable to assume that the author of the Bhāgavata is well acquainted with the works of the great poet Kālidāsa

3. Dr. S. N. Dasgupta and Dr. S. K. De, Hist. of Sanskrit Literature pp. 125.
4. Pargiter, Dynasty of Kali age, Intro. pp. 28.
5. Hazra, Studies in the Purāṇic Records of Hindu Rites and Customs pp. 55.
6. Bhāratīya vidyā 1941, vol. ii Part II, pp. 139, Date of the Bhagavata.

PROPRIETY OF USING UMBRELLA AND SHOES BY VĀMANA AS A BRAHMACĀRIN

BY

GANGA SAGAR RAI

[पुराणेषु, महाभारतादिग्रन्थेषु, मूर्तिविवरणेषु चित्रकलासु च भगवतो वामनस्य यद् विवरणं प्राप्यते तेन ज्ञायते यद् वामनो ब्रह्मचार्यवस्थायामासीत् तेन च छत्रोपानद्धारणं कृतमासीत्। धर्मशास्त्रग्रन्थेषु ब्रह्मचारिणा छत्रोपानद्धारणस्य निषेधो वर्तते। अतः वामनेन कथमेतदाचरितम् अत्रास्यैव प्रश्नस्य समाधान-मूहितम।]

In the Purāṇas, epics and classical literature the form of Lord Viṣṇu in His dwarf incarnation is described as that of a Brahmacārin or a Vedic student.[1] This idea is also corroborated by Art and Iconography.[2] At many places Vāmana is described as *baṭu* or *māṇavaka*. Description of his form and articles wore by him show that he was in the garb of a *brahmacārin*. Some of the passages available in the Purāṇas and Epics are noted below which mention his form as that for a Brahmacārin :

1. बभूव तेनैव स वामनो बटुः Bhāgavata P., IIX. 18.12

 and

 जटिलं वामनं विप्रं मायामाणवकं हरिम् ।

2. कृष्णाजिनोपवीताङ्ग आषाढेन विराजितः ।
 ब्राह्मणो जटिलो वेदानुद्गिरन् सुमहाद्युतिः ॥
 Kūrma P., I. 17.49

3. स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
 सर्वदेवमयो विप्रो बलेरध्वरमभ्यगात् ॥
 M. P. 246. 46 cd-47 ab

4. वटुवेषधरं देवं सर्ववेदाङ्गगोचरम् ।
 मेखलाजिनदण्डादिचिह्नै रङ्कितमीश्वरम् ॥
 Padma P. VI. 267.3

5. बटुरूपेण महता पुत्रभूतो बभूव ह । S. K. P. I. 1. 18. 150.

1. For the Vāmana legend in Vedas, Epics and Purāṇas see my article in *Purāṇa*, Vol. XII. No. 1, pp. 102-140.
2. For details see Vāmana in Literature and Art by B. N. Sharma, *Purāṇa* XII No. 2 pp. 54-64

6. संक्षिप्तसर्वावयवैः पीनैः संक्षिप्तपर्वभिः
कृष्णाजिनजटादण्डकमण्डलुविराजितम् ।।
Viṣṇudh. I. 55.17

7. दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृतिः
दण्डी कमण्डलुधरः श्रीवत्सोरसिभूषितः ।
जटी यज्ञोपवीती च भगवान् बालरूपधृक् ।।
Mbh III. 273.63-64.

These references clearly show that Vāmana was in the garb of a Brahmacārin. Besides this, the Vāmana Purāṇa clearly mentions that Lord Vāmana was initiated and that various gods and sages presented to him different articles as Bhikṣā (alms) at the time of his initiation. The different articles presented to Vāmana are mentioned as follows:

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान् ।
यज्ञोपवीतं भगवान् ददौ तस्य पिनाकधृक् ।।
आषाढमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।
कमण्डलुं वसिष्ठश्च कौशं चीरमथाङ्गिराः ।।
आसनं चैव पुलहः पुलस्त्यः पीतवाससी ।
उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।
शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ।।
स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो देवो बलेरध्वरमभ्यगात् ।।
Vām. P. (Saro-māhātmya) 9.36-9.

At another place (ch. 62) too this Purāṇa mentions the *upanayana* of Lord Vāmana and the various articles presented to Him :—

यज्ञोपवीतं पुलहस्त्वहं च सितवाससी ।
मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम् ।।
पलाशमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।
अक्षसूत्रं वारुणिस्तु कौशयं वेदमथाङ्गिराः ।।
छत्रं प्रादाद् रघू राजा उपानद्युगलं नृगः ।
कमण्डलुं बृहत्तेजाः प्रादाद् विष्णोर्बृहस्पतिः ।।

From the above mentioned references it is obvious that Lord Vāmana was a *Brahmacārin* and was duly initiated. The word *Baṭu* and *Māṇavaka* used for Him are in this context synonyms of a *Brahmacārin*. According to Hemacandra and

Śabdaratnāvalī the word *Baṭu, Varṇī* and Brahmacārin are used in the same sense.[1]

This idea contained in the Purāṇas and Epics is corroborated by sculptural references to Vāmana. The image of Vāmana is generally shown in the Daśāvatāra panel or on the stele of Viṣṇu image along with other incarnations. In such images Vāmana is shown as a Brahmacārin holding an umbrella and a Daṇḍa (staff). The description of Vāmana's image contained in the *Vaikhānasāgama* also describes Vāmana as a *Brahmacārin* :

अथ वामनं पञ्चतालमिति द्विभुजं छत्रदण्डधरं कौपीनवाससं शिखा-पुस्तकमेखलोपवीतकृष्णाजिनसमायुतं पवित्रपाणिं बालरूपं ब्रह्मवर्चस्विनं कारयेत् ।।

[The image of Vāmana should be made five *Tāla* high, having two arms, bearing umbrella and staff, wearing a *Kaupīna* and with lock of hairs (शिखा), girdle, book, and sacred thread, a boy endowed with the Brahma-tejas]

In the Viṣṇudharmottara Purāṇa also He is said as engaged in studies :

कर्त्तव्यो वामनो देवः संकटेगात्रिपर्वभिः ।
पीनगात्रश्च कर्त्तव्यो दण्डी चाध्यनोद्यतः ।।
दूर्वाश्यामश्च कर्त्तव्यः कृष्णाजिनधरस्तथा ।
सजलाम्बुदसंकाशस्तथा कार्यस्त्रिविक्रमः ।।
Viṣṇudh. P. 85.54-55

From all these references it is proved that Vāmana is represented as passing through the first stage of life. Now, according to the Dharmaśāstra-texts which deal with the codes of conduct for a Brahmacārin it is said that a Brahmacārin should neither hold an umbrella nor put on shoes.[2] But in above-cited descriptions of Vāmana he is holding an umbrella and

1. बटुःपुनर्माणवको भिक्षाऽर्थ ग्राममात्रकम् इति हेमचन्द्रः
·····ब्रह्मचर्णी ब्रह्मचारी इति शब्दरत्नावली
—Vide, Sabdakalpadrumakośa

2. cf.
वर्जयेन्मधुमासं च गन्धं माल्यं रसान् स्त्रियः ।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ।।

has put on *shoes*. Now the question arises why he adheres to anti Śāstric conduct ? When umbrella and *shoes* are prohibited for a Brahmacārin how and under what rules did Vāmana possess these things ? This question may be answered as follows :

(1) According to Medhātithi, a commentator of Manu, a Brahmacārin, after the completion of Vedic studies and prior to entering the house-hold stage studies other branches of learning (such as grammar, poetics etc.). During this period he has only to avoid woman and not the other prohibited things such as honey, meat etc. While commenting upon the verse,

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥

Manu 3.2

Medhātithi says :

प्राप्तायां च निवृत्तौ पुनर्वचनं नियमान्तराणां मधुमांसवर्जनादीनां निवृत्तिपरम् । तेन यावदध्ययनं तावत्सर्वे नियमा अनुष्ठातव्याः समाप्ते त्वध्ययनेऽर्थावबोधकाले स्त्रीनिवृत्तिरेव करणीया स्त्रीसेवा न विधातव्या । ब्रह्मचर्यशब्दो यद्यपि ब्रह्मग्रहणार्थं यद् व्रतग्रहणं तद् व्युत्पाद्यते तथापि स्त्रीनिवृत्तिपर एवास्य तत्र प्रयोग इति ।

—(Edited by Ganganath Jha, Vol. I p. 204)

From the descriptions available in the Purāṇas it appears that Vāmana had completed his study. The Vāmana Purāṇa says:

उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।
शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ॥

Vāmana P. (Saro-māhātmya) 9.36

[The Vedas along with Oṃkāra and accents (Svaras) revealed themselves to him. All branches of learning (Aśeṣa

अभ्यञ्जनं तथा चाक्ष्णोरुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥ Manu, 2.177-8
and
उपानहं छत्रं यानमिति वर्जयेत् । Āpastamba I. 2.7.5
Other texts also prescribe similar injunctions for a Brahmacārin.

Śāstras) and also *Sāṁkhya* and *Yoga* became manifest to him]

From this it may be assumed that Vāmana had completed his study of Vedas but had not entered the second stage of life (Gṛahasthāśrama) and in this intervening period holding of an umbrella and wearing the shoes was justified in the opinion of Medhātithi.

(2) It seems quite probable that in ancient times the holding of umbrella and wearing of shoes (that may be wooden) were customary for the ascetics and Saṁnyāsins. Rāvaṇa, when assumed the form of a Saṁnyāsin at the time of Sītās abduction was also holding an umbrella and wearing shoes.

श्लक्ष्णकाषायसंवीतः शिखी छत्री उपानही ।
वामे चांसेऽवसज्याथ शुभे यष्टिकमण्डलू ।।
Rāmāyaṇa, III. 46.3

This description of Rāvaṇa is more or less similar to the description of Vāmana. The life of a Brahmacārin and that of a Saṁnyāsin are full of austerities. A Saṁnyāsin's life is a life of utter renunciation. Holding of umbrella and wearing the shoes by him are meant for protection. If it were not common practice for the Saṁnyāsins Sītā might, have suspected Rāvaṇa. But she did not suspect which means that it was a common practice. Thus, it seems that inspite of the prohibition such practice was in vogue among the Brahmacārins and the Saṁnyāsin's.

3. The Vāmana legend is available in various Purāṇas, Epics and classical literature. These texts sometimes contain variations in the story. In some places Vāmana is not shown as a *Brahmacārin*. According to one version of the Skanda Purāṇa Viṣṇu assumed the form of a dwarf Brāhmaṇa and was adept in all the four Vedas. He was on pilgrimage :

एतस्मिन्नेव काले तु विष्णुर्वामनतां गतः ।
मध्यदेशे चतुर्वेदो ब्राह्मणस्तीर्थयात्रिकः ।
महोदरो ह्रस्वभुजः खञ्जपादो महाशिराः ।
महाहनुः स्थूलजङ्घः स्थूलग्रीवोऽतिलम्पटः ।।
श्वेतवस्त्रो वद्धशिखश्छत्रोपानत्कमण्डलून् ।।
Skanda P. VII. 2.14.18-2

In the Dhundhu-Vāmana legend of the Vāmana Purāṇa Vāmana is not described as a Brahmacārin. It may be possible that at one time all these differences were non existent and various elements from outside entered the story. Umbrella and shoes might have been included from outside. However, at present umbrella and shoes are general features of a Vāmana image in sculpture.

Comment

THE POSITION OF BRĀHMAṆAS AND COMMONERS UNDER THE RULE OF A TYRANT MONARCH.

BY

V. V. DESHPANDE

['पुराणम्' पत्रिकायां पूर्वं डा० ओमप्रकाशमहोदयस्य राज्ञां देवत्वविषयकः प्रजायास्तान्प्रति विद्रोहविषयकश्च निबन्धः प्रकाशितः। तस्य निबन्धस्य अस्यामेव पत्रिकायां श्रीदेशपाण्डेमहोदयेन समीक्षा कृता आसीद् यस्या उत्तरमत्रैव डा० ओमप्रकाशमहोदयेन प्रदत्तम्। अस्मिन् निबन्धे प्राध्यापकदेशपाण्डेमहोदयेन तस्य मतस्य पुनः समीक्षा कृता।]

The last (*Vasanta Pancamī*) number of the Purāṇa Bulletin (Vol. XIV, No. I; January, 1972) has published a Rejoinder by Dr. Om Prakash to my comment on his earlier Note on "The Divinity of the King and the Right of Revolution in the Purāṇas", both published in the previous (*Vyāsa Pūrṇimā*) number of the same Bulletin (Vol XIII, No. 2; July, 1971). The writer of the Rejoinder has reiterated his earlier opinion, and has sought to re-establish his proposition "the right of tyrannicide was granted (by the ancient Hindu thinkers, and also in the *Purāṇas*) openly and exclusively to the common people" by adducing fresh evidence of some verses from the *Mahābhārata* and the Smṛtis of *Yājñavalkya*, *Nārada*, etc. He admits that the Purāṇas are silent on the point, states that Indologists have always used Purāṇic material; by way of corroborative evidence of their (Indologists') otherwise arrived conclusions. He acknowledges the plausibility of more than one interpretation of the Purāṇic material; but claims correctness to his interpretation if consistency is to be maintained in the whole of the traditional attitude over this question, viz. "the peoples' right of Revolution against a tyrant monarch".

Dr. Om Prakash has defended his position by pointing out the continuity in, and the consistency of, the Indian tradition in this respect. According to him, the right to revolt against, and kill, a tyrant king (described as one who not only fails to duly protect his *Dharmic* subjects, but himself commits heinous sins, and deliberately incites others to do the same) has all along been openly recognised (over the whole range of relevant Sanskrit literature such as the *Vedas*, the *Smṛtis*, the *Epics* and the *Purāṇas*) and vested in the generality of the king's subjects. With respect to my comment on this position he says : "Professor Deshpande's allegation regarding the two preconceived notions of Indologists in general and himself in particular, may be justified when it can be proved that the right of revolt was granted exclusively to the *Brāhmaṇas*." He agrees that "all the Purāṇic legends of tyrannicide exhibit only *Brāhmaṇas* in the forefront"; but adds : "(this is) a circumstance also explicable in terms of leadership reposed on the intellegentsia formed by *Brāhmṇas* alone."

Here are a few more statements of Dr. Om Prakash helpful in understanding his thoughts on the question :—On page 33 he states :—"The concept of the basic right of self-defence may be modern, but man has been fighting for his self defence since the day he made his appearance on the planet. Similarly, the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of the tyrannay and oppression by the king. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extraordinary situation, not covered by any of the provisions of *Rājadharma*, for all codes stood abolished the moment the tyranny began. The only check, was the collective might of the disorganised people which can efficiently express itself when the limit is reached".

He, however, adds the following in the next paragraph : "To say that the right of revolution was granted to the people does not mean that the *Brāhmaṇas* had no privilege. But in this respect at least the privileged *Brāhmaṇas* were equal to non-privilaged commoners. Whatever privilege the *Brāhmaṇas* had lasted only so long as the codes of duty were observed.... Tyranny

was thus an axe which also fell on the privileges of the *Brāhmaṇas* as it fell on the common man. It rendered the *Brāhmaṇas* and the common man alike, and thus gave them a common cause. The equality of the *Brāhmaṇas* and the common man in the event of revolution is thus not a result of our so-called presumption that ancient Indian society was not a graded hierarcay, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished distinction between the privileged and the non-privileged." In Dr. Om Prakash's view, Spellman, who is of the view that *Purāṇas*, under no circumstance, permit or tolerate tyrannicide is obviously wrong, as they abound in legends of tyrannicide, and he (Dr. Om Prakash) is glad because I have vindicated this stand of his by insisting that the right to kill a tyrant monarch was limited to the *Brāhmaṇas* only as they were traditionally held to be the guardians of the *Dharma*.

Dr. Om Prakash tries to distinguish between *two* situations, which according to him, are altogether different from one another. These are :—(1) The Brāhmaṇas vs. the King; and (2) The King vs. the *Dharma* or the common people. In case of the first situation obtaining, Dr. Om Prakash agrees that Dr. Ghosal and some other Indologists are right in holding that *Manu* grants his approval to the right of tyrannicide exclusively to the intellectual aristocracy ie. the *Brāhmaṇas* in the following verse :— (Manu IX 320).

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः ।
ब्रह्मैव संनियन्तृ स्यात् क्षत्रं हि ब्रह्मसंभवम् ॥

He opines that as the *Brāhmaṇas* have an edge over the king (for his royal power owes it genesis to the spiritual power of the *Brāhmaṇas* and not vice versa) this is entirely justifiable. But he asserts that *Manu* is silent on the other situation arising, as to what the common man or the *Brāhmaṇas* should do if a king starts wilfully oppressing his subjects and thereby slighting *Dharma* with or without coming into direct conflict with the *Brāhmaṇas*. It is under this sort of situation, Dr. Om Prakash asserts, that the common man has been granted, by the ancient Hindu law-givers, the right to revolt against the oppressive king which may in extreme cases, extend to committing tyrannicide.

A perusal of this summary of Dr. Om Prakash's lengthy statement (made in his *Rejoinder* in refutation of my comments on the stand taken by him in his original Note) will convince the reader of the narrowness of the area of divergence that still continues to exist between our respective stands. He seems to have relied on these five propositions in the course of his argument viz:

(1) In order to correctly understand the nature of relationship between the king on the one hand and the *Brāhmaṇas* on the other, and the king on the one hand and the generality of his subjects on the other, we must rely upon Indian tradition as elaborately exposed in the *Vedas, Smṛtis, epics* and *Purāṇas* as a whole. All these authoritative sources uphold only one tradition, which is both *consistent* with the other aspects of the total way of life, organised under the Śāstras are concerned, as well as continuously followed from immemorially ancient times.

(2) Indologists have always used Purāṇic material only by way of corroborative evidence to maintain and support their otherwise-arrrived-at conclusions. Hence it does not matter if we find *Purāṇas* to be silent on the right of the people to revolt against a tyrant king.

(3) The right of revolution, including that of tyrannicide, has been found in certain non-Purāṇic and epic passages, granted openly and exclusively to the generality of the people when the hierarchical order of the society (that is the *Varṇāśrama Vyavastha*) stands abolished as the result of the tyrannical atrocities committed or directed by the king.

(4) The disorganised people (that is to say, the subjects of the king somehow living together, when the *Varṇāśrama Vyavastha* is *completely abrogated* and has rendered the *Brāhmaṇas* and the commoners alike) will be justified in revolting against the king, and even in killing him. This, so far as the legends referred to in *Manu, Mahābhārata* and the *Purāṇas* go, the people have invariably done under the leadership of the *Brāhmaṇas*, because of the confidence reposed by the generality of the people in their learning and intelligence.

(5) Ancient Indian thinkers did not formulate any regular scheme of the basic rights of man : they simply justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of the oppression and tyranny of the king.

Of these five propositions, it is not at all difficult to agree to the truth of the first. Broadly speaking, the whole range of the Sanskrit literature upholds only one, as the approved way of life for those who claim to be the faithful followers of *Dharma* as adumbrated in *Vedas*, its original source *Smṛtis*, *Epics*, *Purāṇas*, etc., which are the derivative sources of *Dharma* only elaborate further the details of the way of life of the Dharmic community : this unique way of life has come to be known in this world by the name of *Varṇa-jāti-Āśrama Vyavasthā*, or the elaborately planned order wherein essential social functions are found to be distributed among the members of different hereditary castes, till they continue to be in the second—i. e. the house-holder stage of life. It is well known that these numerous hereditary castes have been grouped under the four *Varṇas* that is, hereditary-classes, consisting of several hereditary castes, of different territorial origin, as well as those whose hereditarily assigned functions are different from each other but which, on account of certain similarities, do fall under four broad-based categories—viz the *Brāhmaṇas*, the *Kṣatriyas*, the *Vaiśyas* and the *Śūdras*. Those Indologists, who have tried to present different pictures of the Vedic community, and to read into Sanskrit literature, belonging to different historical periods, support for the pictures of their fancy have always been confronted with numerous insurmountable difficulties, both of (a) the impossibility of assigning correctly the position of different works by reference to the dates of their composition and (b) of arriving at a coherent interpretation of the statements found to be made even in any one of these works—works which are fully relied upon by the members of the Vedic community as their authoritative guides.

Dr. Om Prakash's second proposition is only partially correct. It is true that mostly Indologists have used Purāṇic material by way of corroborative evidence only to support their

otherwise-arrived at conclusions. As stated above, *Purāṇas* are only a derivative source of authority on matters of *Dharma*. The principal purpose of their composition is to present to their readers, in eulogatory terms, legendry and historical episodes of kings, their dynasties, of Ṛṣis, and similar connected matters. They mainly reiterate, and sometimes supplement also, the codes of Dharmic (approved) conduct to be come across elsewhere. But so far as their silence on the point in question is concerned, Dr. Om Prakash's proposition is not correct. He has himself stated (on p. 32) that "almost all the Purāṇic legends of tyrannicide exhibit only *Brāhmaṇas* in the forefront—a circumstance also explicable in terms of the leadership reposed on the intellegentsia formed by the *Brāhmaṇas* above". He is also, cognisant of the verse from the *Bhāgavata Purāṇa* where it is directed that "the person of the king is to be held sacrosanct, not to be striken down even if he violates all canons of morality and justice". In fact, the whole of his *Note* (P. B. Vol. XIII, No. 2) is devoted to the refutation of the stand taken by Dr. John Spellman in this respect. Thus the *Purāṇas* have, on the one hand, supplied us with several legends of tyrannicide, where the *Brāhmaṇas* alone have taken the decision to do away with the tyrant; and, on the other, we come across a specific-directive in the *Bhāgaavta Purāṇa* addressed to the people in general, not to strike-down the person of the king, even if he is sinful. These specific references from the *Purāṇas* hardly support Dr. Om Prakash's stand as to their silence on this crucial point. On the contrary, they amply fortify the view that the *Brāhmaṇas*, because of their superior social status have alone been charged with the responsibility to deal with the critical situation the Vedic community had to face under the rule of a tyrant.

Propositions 3, 4 and 5 are newly, formulated by Dr. Om Prakash. These are not traceable in his Note; and they seem to have been brought in only to refute the statements made by me while commenting on his Note. But even a cursory perusal of these will reveal their incoherence and internal contradictions. In the first place, Dr. Om Prakash's tacit assumption regarding individual's rights, as the base on which fabric of the common life of the *Vedic* community has been built up, is questionable. Indian Indologists who have received guidance from scholars in

the same field from the West are often times found committing this mistake. Communities in the West, whether rational or religious, because of the complete severance they had to suffer from their traditional past, were required to organise their common life by making a start with individual (who is assumed to be mostly self-contained) as the primary unit for whose sake and around whom important sectors of the common life are made to revolve. Rights of individuals, whether legal, moral or spiritual do therefore, form the base of the constitutional, legal or moral systems that have been elaborated in the West, for organising the common life of these communities. Such was not the case of the Vedic community, which was, from immemorially ancient times, organised and governed on the basis of an elaborately planned order, where the plan had already laid down in great detail the status and the function, the responsibility and the duties, of the members of each hereditary group belonging to the interdependent and ever continuing common life. To assume and talk of the activities of the members of different caste groups of such a community as being done by them on the exercise of their rights is therefore completely misleading. And in the case of Indologists born and bred in the tradition of Indian way of life, it is unpardonable also.

The contents of his fifth proposition, so far as its first half is concerned, correctly state the existing position but when it is more closely examined, it will be realised that, for all those thinkers, brought up in the Vedic tradition, there can exist no room for formulating any regular scheme of the basic rights of man, for the reasons given above. For similar reason his statement forming the third of the above given five propositions strikes a discordant note on the ears of a person trained in the immemorial and coherent tradition. Perhaps himself being aware of this, Dr. Om Prakash has diluted this statement when later on (as he maintains in the latter part of his fifth proposition) he admits that Indian thinkers have "*simply* justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of his intolerable oppression and tyranny", (p. 33).

To students of law, the differences between all these situation are clearly perceptible. These can be stated as:—(a) a

situation in which an individual is authorised, *in his unfettered discretion* to do, or to refrain from doing, a particular act, when he is confronted with particular circumstances and conditions; this situation can be described as the *right* situation, and the legal system provides in this case elaborate rules of procedure to facilitate the exercise of his legal rights by the individual; (b) a situation in which the individual is *obligated* to do, or refrain from doing, a particular act when he finds himself confronted with particular circumstances and conditions : This situation is a duty weighed situation (where the duty may belong to the category of a Dharmic duty, or of exclusively legal variety). Here the code of *Dharma* or law shall have laid down adequate sanctions against the individual for the non-performance of duty; and lastly (c) a situation, where a particular kind of action by an individual (and singular includes the plural also) is simply tolerated and treated as justified when it is taken by him (or them) or being confronted with specific conditions and circumstances. This is a different situation clearly distinguishable from the first two. The two verses quoted by Dr. Om Prakash from the Anuśasana Parva of the Mahābhārata (ch. 61-31, 32*). obviously do not constitute a declaration of rights in favour of the King's subjects in general; nor do they proceed to impose any legal or Dharmik duty on them to revolt against the tyrant king. They belong to the third category, that is to say they describe a course of action, that will be *simply justifiable* if *any* of his subjects were to resort to it, under such conditions and circumstances as are laid down in the Śāstra in that behalf.

The acknowledgement of the privileged position of the *Brāhmaṇas* by Dr. Om Prakash similarly discloses a lack of proper appreciation of the degree of social and political responsibility with which the members of that class were invested by the Śāstra. The verse :

"प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।
ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः ।।"

These verses are not traceable in the Gītā Press edn. of the Epic. The explanation is given here on the assumption of their authentic character.

is found in *Manu Smṛti* (ch. IX, 327), and in *Mahābhārata* (*Rāja dharmānuśāsana*, 60-24). This is a clear authority for the proposition recognising the joint responsibility of the *Brāhmaṇas* and the king, in the matter of organising and regulating the common and individual life of the members of the community. *Kullūka* observes :

"ब्रह्मा प्रजाश्च सर्वाः सृष्ट्वा ब्राह्मणाय राज्ञे च रक्षणार्थं दत्तवान् ।"

It is therefore a part of the *Dharmic* duty imposed by the Śāstra on the *Brāhmaṇas*, that they are obliged to take suitable action for securing the over throw or deposition of a tyrant monarch. They will be liable for the commission of a grave sin if they fail to discharge this duty in the manner it is laid down in the Śāstra. It is therefore missing the whole point, when a suitable action is taken by the *Brāhmaṇas* in appropriate situation is stamped as the outcome of their privileged position, and not described as the proper discharge of their duty by them. Closer and comparative examination of the *right-biased* and the *duty-biased* socio-legal systems reveals that the former cannot be fully built up without special social entities being recognised as endowed with prerogatives, privileges, immunities, etc. This requirement is hardly felt in a society bound by a duty-biased system, where, on account of the elaborately drawn-up plan, full-distribution of essential social functions, and the resulting duties, among the members of hereditary groups delineates in detail the several fields of activity respectively assigned to each of such groups, all together leading to a coherent interdependent common life. Here individuals are trained to be duty conscious, instead being habituated to become conscious of their rights, privileges and immunities.

The *Varṇāśrama Vyavasthā* which purports to regulate the common and individual life of Vedic Hindus is a duty-biased socio-legal system wherein the province of activity (in response to the performance of duty arising out of the distinct and elaborate assignment of functions severally to specific social units) of each of such units—which consist of hereditary castes—is strictly delineated for each such unit. We have here the whole range of these duties classified as *Deśa dharma*, *Jāti dharma*, *Kula dharma*,

Varṇa dharma, Āśrama dharma, Guṇa dharma, Nimitta dharma, etc. The province of common activity for all is strictly delimited within the narrow limits of *Sādhāraṇadharma.* Thus most of the approved activity of the interdependent common life of Vedic Hindus is covered by the *Viśeśa dharmas* classified into the above specified divisions. If the language appropriate to a right biased socio-legal system were to be used to describe the position of the different units which constitute the Vedic Hindu society each of such units—including even the units grouped under the general category of *Śūdras*—can be justifiably described as endowed with special privileges. This is so because no other unit, besides the one obliged to do the act (by the Śāstras), would be permitted to do it. But this description is palpably inappropriate and misleading for being used in the context of a society governed by a duty-biased socio-legal system, as the area of free activity of each of its members is brought down within the narrowest limits and the areas of social duty are extended. Indologists being required to have recourse to *English* language for the exposition of their themes have not shown adequate care or perspicacity in distinguishing between different words and sets of expression and using only such words and sets of expression as would be appropriate to describe the situation in a duty-biased socio-legal system. They have generally failed to recognise that the English language, being developed in the context of the right-biased system of the common law, is not ordinarily suitable to describe accurately situations and conditions properly belonging to the interdependent common life developed on the basis of the duty biased socio-legal system *Varṇāśrama Vyavasthā* of *Vedic* Hindus.

Dr Om Prakash has pointed out his Rejonders (p. 33) that at any rate, the right of revolt is possessed by every individual when he is required to face an extra-ordinary situation not covered by any of the provisions of *Raja Dharma.* He observes;... man has been fighting for presarvation since the day he made his appearance on the planet. Similarly.....a man has been rising in revolt whenever his collective existence was endangered as the result of tyrany and oppression". He observes a little ahead that the situation he has in his mind is the one where "all codes stood abolished the moment the tyranny began. The only

check, was the collective might of the disorganised people which can effectively express itself when the limit is reached." Here, in this sort of situation, it is pertinent to raise the question : can there exist any rule of *Dharma* or law by recourse to which individuals or collectivities are required or expected to regulate their conduct ? Would the stamp of 'sin' or 'crime' ; or of 'meritorious act' or 'rightful conduct' be applicable to any course of conduct when all codes of conduct, that is such as those laid down by *Dharma* or morality, or law, become non-existent ? And who is to apply the *stamp* and declare any kind of act, as 'good' or 'bad'; 'legal' or "illegal; 'meritorious' or 'sinful' in such a situation ? It is plain that if any vastige of *Dharma* is yet to be found clinging to the innermost layers of men's conscience in such a situation—a situation of अराजक *anarchy*, and not of complete chaos – then the rules provided in the Śāstras as appropriate for "*Āpatkāla*" would become applicable. And it is well-known that the areas of permissible action for the *Vaiśya* and the *Śūdra* groups, in such a situation are also strictly defined and limited. Members of these groups, when they find themselves oppressed by the tyranny of their king, shall, (as the harmonious construction of all the *directives* addressed to these groups by the *Śāstras* will require us to hold) have to seek, in the first instance, the guidance of the *Brāhmaṇas* or the leadership of other *Kṣatriyas* and then join in a common revolt directed against the tyrant king. It is only when the degree of oppression has become so excessive that there is no time, or room, or opportunity for seeking guidance or leadership as stated above, that is to say when there is a *real and proximate*" danger to life, property or chastity of a lady then alone *any individual* or collection may justifiably commit tyrannicide. As it has been laid down :—

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ।।

and an *Ātatāyin* has been defined as :—

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारहरश्चैव षडेते आततायिनः ।।

Thus when a tyrannous king falls into the category of an *Ātatāyin* that is when there is *imminent* and *real* danger to life, property

or chastity of women, then alone his killing instantaneously by the person so *threatened* would be a *justifiable* act. It is not a right of revolt or tyrannicide supposed to be granted to the *generality* of the *peoples*.

Dr. Om Prakash has, at more than one place in his Rejoinder, described this activity (retaliating *wanton* and *ferocious* attacks) of human beings as originating from natural reaction (see p. 33) due to his instinct of self-preservation; therefore he says that it is fully "justifiable". The above analysis shows that I am in complete agreement with this view. When a situation of total annihilation of the *Varṇa Vyavastha* has taken place, and the distinction between man and man, as a *Brāhmaṇa Kṣatriya, Vaiśya* or *Śūdra* has become entirely obliterated, where no room is left for either the recognition or application of law such acts as are possible for ones preservation, do take place spontaneously and a lawgiver (when ever he gets any opportunity) will declare them as simply justified. It is, however, rather difficult to maintain that they are the outcome of a consciousness generated because of the grant of a *right* granted by the *Śāastra* in this connection, to the common (i. e. a *non-Brāhmaṇa*) subject of the king. It should also be noted that all the legendry accounts of deposition of kings or tyranicide inform us that in every such case the *Brāhmaṇas* had taken the lead in doing away with the tyrant king. This shows clearly that the *Purāṇas* (or the epics) are not dealing with a situation where the total annihilation of *Varṇa Vyavastha* resulting in the complete obliteration of the distinctions of hereditary caste groups had taken place in consequence of the tyrannous oppression of the king. To aver, that the deposition of the tyrant monarch was caused by the common people, under the leadership of the *Brāhmaṇas*, when an extraordinary situation rendering *Brāhmaṇas* and the commoners alike; where the equality of status of all the subjects had taken place because of the work of the oppressive policies of the tyrant which abolished the distinction between the privileged and the unprivileged, would amount to a plain contradiction.

In the end I am thankful to both, Dr. Om Prakash and the Editor of the Purāṇa Bulletin for having afforded me an opportunity to give expression to my understanding of the position of the

Śāstras—*Dharma Śāstra* and *Rājanīti*—on this rarely arising, but complicated, issue : the responsibility and duties of the *Brāhmaṇas* and the non-*Brāhmaṇa* subjects of a king when they are confronted by his highly oppressive and tyrannuous rule.

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January-June, 1972)

WORK ON THE PURĀṆAS

1. Kūrma Purāṇa

The first fascicule of the Critical Edition of the Kūrma Purāṇa was published in Dec. 1970 and was sent to Canberra (Australia) for presentation in the 28th Session of the International Congress of Orientalists, as has already been stated in the review of the work published in *Purāṇa*, XIII. 2 (July, 1971). This fascicule contained only the Introduction and the Critical Text with critical apparatus. The Appendices and Indexes could not be added at that time. Now, we have been able to add the following Appendices, Notes and Indexes :

Appendices

I. Kūrma-Purāṇa quotations in the Nibandhas.

 A. Identified quotations.

 B. Un-identified quotations.

II. Subject-concordance of the Kūrma-Purāṇa with the other Purāṇas and the Epics.

III. Note on the Telugu Edition of the Kūrma-Purāṇa (Madras, 1875).

Critical Notes on the Constituted Text.

A Concordance of Adhyāyas and Ślokas of the constituted text with those of the Veṅkaṭeśvara Press Edition of the Kūrma-Purāṇa has also been given.

Ślokārdha-Index

The complete Critical Edition of the Kūrma-Purāṇa has now been printed.

The printing of the two translation Volumes (English and Hindi) along with the constituted Sanskrit text and Appendices (Name-Index, lists of flora and fauna, *Ākhyānas*, *Vratas*, *Stotras*, etc.) and Verse-Index is also nearly completed.

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७२)

पुराणसंबन्धीनि कार्याणि

१. कूर्मपुराणम्

यथा 'पुराणम्' पत्रिकायां (१३।२ अंके जुलाई १९७० वर्षे) सूचितं कूर्मपुराणस्य पाठसमीक्षात्मकसंस्करणस्य प्रथमः खण्डः दिसम्बर १९७० वर्षे प्रकाशितो जातस्तथा अन्तरराष्ट्रीय प्राच्यविद्याविदां महासभाया अष्टाविंशतितमे सम्मेलने उपस्थापनार्थं कैनबरा (आस्ट्रेलिया) नगरे प्रेषितः आसीत्। अस्मिन् खण्डे केवलं भूमिका-पाठान्तर-सहितः समीक्षितपाठ एव आसीत्। तस्मिन् काले परिशिष्टानां सूचीनां च योजनं तस्मिन् खण्डे नासीत्। सम्प्रति अधोनिर्दिष्टानि परिशिष्टानि, टिप्पण्यः, सूच्यश्च अस्मिन् ग्रन्थे समाविष्टानि सन्ति :—

१. निबन्धग्रन्थेषु कूर्मपुराणस्योद्धरणानि।

अ—वर्तमानकूर्मपुराणे उपलब्धान्युद्धरणानि।

ब—वर्त्तमानकूर्मपुराणे अनुपलब्धान्युद्धरणानि।

२. इतरपुराणैः सह रामायण-महाभारताभ्यां च सह कूर्मपुराणस्य विषयसाम्यम्।

३. कूर्मपुराणस्य तेलगुसंस्करणोपरि (मद्रास, १८७५) टिप्पणी।

स्वीकृतपाठमाधारीकृत्य समीक्षात्मकटिप्पणी।

पाठसमीक्षितसंस्करणस्य श्लोकानामध्यायानां च वेङ्कटेश्वरसंस्करणस्य श्लोकैरध्यायैश्च सह साम्यं-वैषम्यं च।

श्लोकार्धसूची

इत्थं संप्रति कूर्मपुराणस्य पाठसमीक्षितं संस्करणं सर्वथा पूर्णरूपेण प्रकाशितं वर्तते।

समीक्षितपाठेन तथा परिशिष्टैः (नाम-जन्तु-वनस्पति-आख्यान-व्रत-स्तोत्रादिसूच्यः) तथा श्लोकार्धसूच्या सह (हिन्दी-अँग्रेजी) अनुवाद-भागयोः प्रकाशनकार्यमपि पूर्णप्रायमेव वर्त्तते।

All these three Volumes of the Kūrma Purāṇa are to be released shortly.

2. Vārāha-Purāṇa

The following MSS. of the Vārāha-Purāṇa have been collated :

1. No. 57/183 of the Sarasvatī-Bhaṇḍāra Library, Fort, Ramnagar. (Devanāgarī).

2. No. 58/183 also of the Sarasvatī-Bhaṇḍāra, Fort, Ramnagar. (Devanāgarī).

3. No. 15766 of the Sarasvatī-Bhavana Library, Sanskrit University, Varanasi. (Devanāgarī).

This MS. belongs to the Library of Kavīndrācārya Sarasvatī, a contemporary of the Mogul Emperor Shah Jahan, as is clear from its post-colophon statement. Hence its importance.

4. No. 1197 of the Viśveśvarānanda Vedic Institute Hoshiarpur (Punjab). (Devanāgarī).

5. MS. of the Bhandarkar Oriental Research Institute, Poona. (Devanāgarī).

The following MSS. are being collated :

1. The Nandināgarī Palm-leaf MS. from the Śṛngerī Mutt, Mysore.

2. Microfilm of a Bengali MS., No. G 2-42 from the Serampur College, W. Bengal.

3. Bengali MS., No. G 4410 from the Asiatic Society, Calcutta.

The microfilms of the following MSS. are being procured :

1. Bengali MS. No. 1238 from Sanskrit College, Calcutta.

2. Bengali MS. No. 1428 from Vangīya Sāhitya Pariṣad, Calcutta.

कूर्मपुराणस्य इमानि त्रीण्यपि संस्करणानि शीघ्रमेव उद्घाटितानि भविष्यन्ति ।

२. वाराहपुराणम्

वाराहपुराणस्याधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं संपन्नम् :—

१. संख्या ५७।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारतः (देवनागरीहस्तलेखः) ।

२. संख्या ५८।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारस्यैव (देवनागरीहस्तलेखः) ।

३. वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवन पुस्तकालयस्य १५७६६ संख्यात्मको हस्तलेखः ।

पुष्पिकानन्तरे वर्तमानैः वक्तव्यैर्ज्ञायते यदेष हस्तलेखो मुगलशासकस्य शाहजहां इत्यस्य समानकालिकस्य कवीन्द्राचार्यसरस्वतीमहोदयस्य पुस्तकालयस्य अस्ति । अतोऽस्य महत्त्वम् ।

४. होशियारपुर (पञ्जाब) स्थितस्य विश्वेश्वरानन्दवैदिकशोधसंस्थानस्य ११६७ संख्यात्मको हस्तलेखः (देवनागरीहस्तलेखः) ।

५. भण्डारकर-प्राच्यविद्याशोधसंस्थानपूनातः प्राप्तः देवनागरीहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं संप्रति संपाद्यमानं वर्तते—

१. शृङ्गेरीमठ, मैसूरतः प्राप्तः ताडपत्रे लिखितः नन्दिनागरीलिपिहस्तलेखः ।

२. सेरामपुर कालेज, पश्चिमवङ्गप्रदेशतः प्राप्तः जी. २—४२ संख्यात्मको वङ्गलिपिहस्तलेखः ।

३. एशियाटिक सोसाइटी कलकत्ता इत्यस्मात् प्राप्तः जी. ४४१० संख्यात्मको वङ्गलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां माइक्रोफिल्मप्रतीनां प्राप्तये उद्योगः प्रचरति :—

१. कलकत्तानगरस्थ-संस्कृत-महाविद्यालयस्य १२३८ संख्यात्मको वङ्गलिपिहस्तलेखः ।

२. कलकत्तानगरस्थ-वङ्गीयसाहित्य परिषदः १४२८ संख्यात्मको वङ्गलिपिहस्तलेखः ।

3. Devanāgarī Ms. No. 111 from the British Museum, London.

The transcribed copies in Devanāgarī of the following MSS. are being arranged in their respective places :

1. MS., No. D 2260, Telugu script, Government Oriental MSS. Library, Madras.

2. MS., No. 2262, Grantha script; Government Oriental MSS. Library, Madras.

3-4 Two MSS., B. 1579, 1582/D. 10130, 10134, T. M. S. Sarasvatī Mahal library, Tanjore.

Correspondence for procuring the following MSS. is being carried on :

1. MS. No. 440, Malayalam script, Manuscripts Library, University of Kerala, Trivandrum.

2. MS. No. 296, Kannad script, Kṛṣṇapur Math, Udipi, Mysore.

3. MS. No. 358, Devanāgarī, Rajasthan Oriental Research Institute, Jodhpur.

4-5. MSS. No. 3579, 3580, Devanāgarī, India office Library, London.

6. MS. No. 6807, Grantha script, India Office Library, London.

OTHER WORK

Purāṇapāṭha and Pravacana

The Devī-Bhāgavata was recited from 17 to 24 January, 1972 (Māgha, Śukla, Pratipadā to Navamī) in the Sumeru temple of Ramnagar by Pt. Hiramani Misra of the Purāṇa Deptt., and the discourses on it were given by Pt. Gangadhara Shastri Bapat.

The Kūrma-Purāṇa was recited from 2 to 13 February, 1972 (Phālguna, Kṛṣṇa, 3-13) in the Śiva-temple, Ramnagar by Pt. Hiramani Misra and discourses on it were given by Pt. Vishvanath Shastri Datar, Varanasi.

३. लन्दन नगरस्थ—ब्रिटिश म्युजियम' इत्यस्य १११ संख्याकः देवनागरीलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां तेषां स्थानेषु देवनागरी लिप्यां लेखनकार्यस्य प्रबन्धः क्रियमाणो वर्तते—

१. मद्रास नगरस्थ—गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य डी २२६० संख्याकः तेलगुलिपिहस्तलेखः ।

२. उपर्युक्तसंस्थायाः एव २२६२ संख्याको ग्रन्थलिपिहस्तलेखः

३-४. सरस्वतीमहल लाइब्रेरी, तंजोर इत्यस्य वी १५७९, १५८२/डी १०१३०, १०१३४ संख्याकौ हस्तलेखौ ।

अधोनिर्दिष्टानां हस्तलेखानां प्राप्तये पत्रव्यवहारः प्रचरति—

१. ट्रिवेण्डम नगरस्थ—केरलविश्वविद्यालयस्य मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य ४४० संख्याकः मलयालमलिपिहस्तलेखः ।

२. मैसूरप्रदेशस्य उड्डपीनगस्थ—कृष्णपुरमठस्य २९६ संख्याकः कन्नडलिपिहस्तलेखः ।

३. जोधपुर नगरस्थ—राजस्थान-ओरियण्टल-रिसर्च-इन्स्टीच्यूट इत्यस्य ३५८ संख्याकः देवनागरीलिपिहस्तलेखः ।

४-५. लन्दन नगरस्थ—इण्डिया आफिस लाइब्रेरी इत्यस्य ३५७७, ३५८० संख्याकौ देवनागरीलिपिहस्तलेखौ ।

६. लन्दन नगरस्थ इण्डिया—आफिस लाइब्रेरी इत्यस्य ६८०७ संख्याकः ग्रन्थलिपिहस्तलेखः ।

इतरकार्याणि

पुराणपाठः प्रवचनं च

१७-२४ जनवरी १९७२ (माघ-शुक्ल-प्रतिपदामारभ्य नवमीं तिथिं यावत्) दिवसेषु रामनगरस्थे सुमेरुमन्दिरे पुराणविभागस्थेन पण्डित हीरामणिमिश्रेण देवीभागवतस्य पारायणं कृतम् एतद्विषये पण्डितगङ्गाधरशास्त्रिबापटमहोदयेन प्रवचनं च कृतम् ।

२-१३ फरवरी १९७३ (फाल्गुन कृष्ण ३-९) दिवसेषु रामनगरस्थे शिवमन्दिरे श्रीहीरामणिमिश्रेण कूर्मपुराणस्य पारायणं कृतम् तत्सम्बन्धे च पण्डितविश्वनाथशास्त्रिदातारमहोदयेन प्रवचनं कृतम् ।

Veda-pārāyaṇa

The complete texts of the Ṛgveda-saṁhitā, with its Brāhmaṇa, Āraṇyaka and Upaniṣad were recited by heart in the Vyāseśvara temple of Ramnagar Fort by Pt. Krishna Bhatt Paranjape from January 17 to 30 (Māgha, Śukla, 1-15). After the successful completion of the pārāyaṇa the usual dakṣiṇā together with the *ratna-Kaṅkaṇa* and a certificate of merit was awarded to the reciter.

Visitors to the Purāṇa Deptt.

The following scholars visited the Purāṇa Deptt. during this period :—

1. Maharajkumar Dr. Raghubir Singh, M. A., D. Litt., Sitamau, Malwa, (A Trustee of the Kashiraj Trust):—(10-1-72).
2. Dr. H. P. Schmidt; Prof., University of California, U. S. A.—(25-1-72).
3. Shri Visva Mohan, Asstt. Educational Adviser (Sanskrit). Ministry of Education and Youth Services, Govt. of India, New Delhi—(12-2-72).
4. Dr. Gustav Roth; Goettingen, West-Germany (21.2.72).
5. Dr. J. C. Heesterman; Institut Kern, Leiden—(4.4.72).
6. Shri. S. C. Misra; Ex-Chief Justice, Patna High Court, Chairman, O. L. L. C., Government of India, New Delhi —(29.4.72).

ACTIVITIES OF MAHARAJA BANARAS VIDYA MANDIR TRUST

Maṅgalotsava

The annual Maṅgalotsava was celebrated in the Fort, Ramnagar, on 6-8 March 1972 in the evening. An interesting programme of classical music and dance was gone through. The staff of the Music College, Banaras Hindu University, participated in the programme. A number of distinguished persons of Varanasi and Ramnagar witnessed the *Utsava*.

वेदपारायणम्

रामनगरदुर्गस्थे व्यासेश्वरमन्दिरे ब्राह्मणारण्यकोपनिषदैः सह संपूर्णाया ऋग्वेदसंहिताया स्मृत्याधारेण पारायणं पण्डित कृष्णभट्ट पराञ्जपे महोदयेन १९७२ वर्षस्य जनवरी १७-३० (माघ-शुक्ल १-१५) दिवसेषु कृतम्। पारायणसमाप्तौ पारायणकर्त्रेकङ्कणेन प्रशस्तिपत्रेण च सह नियता दक्षिणा दापिता।

पुराणविभागे आगता विद्वांसः

अस्मिन् कार्यविधौ अधोनिर्दिष्टा विद्वांसः पुराणविभागे आगताः —

१. महाराजकुमारो डाक्टर रघुवीरसिंह महोदयः, सीतामऊ-मालवा वास्तव्यः (काशीराजन्यासस्य न्यासधारी)। १०-१-७२ दिनांके

२. डा० एच. पी. स्मिद्त महोदयः अमेरिका देशस्य कैलिफोर्निया विश्वविद्यालयस्य प्राध्यापकः। २५-१-७२ दिनांके

३. श्रीविश्वमोहन महोदयः —शिक्षामन्त्रालये संस्कृतविषये परामर्शदाता। १२-२-७२ दिनांके

३. डा० गुण्टाव राथमहोदयः —गोटिञ्जेन, पश्चिमी जर्मनी वास्तव्यः। २१-२-७२ दिनांके

५. डा० जे. सी. हिस्टरमैनमहोदयः लीडेन स्थितस्य कर्नसंस्थानस्य अधिकारी। ४-४-७२ दिनांके

६. पटनास्थितोच्चन्यायालयस्य प्राप्तावकाशो मुख्यन्यायाधीशः श्रीशतीशचन्द्र मिश्र महोदय। २६-४-७२ दिनांके

महाराज बनारस विद्यामन्दिर न्यासस्य कार्य विवरणम्

मंगलोत्सवः

रामनगर दुर्गे वार्षिको मङ्गलोत्सवः मार्च मास ६-८ दिनांकेषु सायंकाले संपन्नम्। अस्मिन्नुत्सवे शास्त्रीयसङ्गीतस्य नृत्यस्य च रोचकः कार्यक्रमः सम्यक् संपन्नः। अस्मिन् कार्यक्रमे काशिकहिन्दूविश्वविद्यालयस्य संगीतमहाविद्यालयस्य सदस्याः सम्मिलिता अभवन्। अस्मिन्नवसरे रामनगरस्य वाराणस्याश्च बहवो विशिष्टा नगरिका द्रष्टारो बभूवुः।

Vasanta-Pūjā and Paṇḍita-sabhā

On the auspicious occasion of the marriage of the eldest Maharajakumari celebrated on 8th February. 1972, the *Vasanta-Pūjā* was performed in the evening on the 10th February in which the Vedic scholars recited the Vedas and gave blessings to the esteemed couple A *Paṇḍita-sabhā* was also organised at that time under the supervision of Panditarāja Rajeshvara Shastri Dravid, in which about 175 Paṇḍitas participated. The marriage party and several other distinguished persons also attended the function. Several books on Veda and Rājanīti written by Pt. Rajeshwar Shastri Dravid were distributed to the audience on this occasion. The function was a great success and was enjoyed very much by the audience The *dakṣiṇā* was given to the Paṇḍitas in the form of sweets and money.

Distinguished Guests at Nadesar House

1. Sri Jagdish K. Munshi, Bombay.
2. Maharajkumar Dr. Raghubir Singh, Sitamau, Malwa.
3. Sri Jagjiwan Ram, Defence Minister, Govt. of India.
4. Sri S. C. Mishra, Ex-chief Justice, Patna Highcourt.
5. Sri Braja Narain Brajesh.
6. Sri L. M. Girijanand, Mauritius.

Sri Girijanand presented a book on Hindu temples in Mauritius to H. H. Maharaja Dr. Vibhuti Narain Singh, Chairman, Kashiraj Trust and H. H. also presented a copy of Hindi Edition of Vāmana Purāṇa and a copy of Rāmacarita-mānasa to him.

वसन्तपूजा पण्डितसभा च

१९७२ वर्षस्य फरवरी मासस्य १० दिनांके ज्येष्ठमहाराजकुमार्याः शुभं पाणिग्रहणं संपन्नम् । अस्योत्सवस्योपलक्षे फरवरी मासस्य १० दिनांके सायंकाले वसन्तपूजा संपन्ना यस्यां वैदिकविद्वांसः वेदपाठमकुर्वन् मान्याभ्यां दम्पतीभ्यामाशीर्वादं च वितरितवन्तः । अस्मिन् अवसरे पण्डितराज श्री राजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने एका पण्डितसभाऽप्यायोजिता आसीत् यस्यां प्रायेण १७५ विद्वांसः सम्मिलिता आसन् । अस्मिन् उत्सवे वरपक्षीया जना अनेके विशिष्टा जनाश्च उपस्थिता आसन् । पण्डितराज श्रीराजेश्वरशास्त्रिद्रविडमहोदयेन लिखिता राजनीति-विषयका वेदविषयकाश्चानेके ग्रन्था उपस्थितजनेभ्यो वितरिताः । पण्डितेभ्यो द्रव्याणि मिष्ठान्नानि च दक्षिणारूपेण प्रदत्तानि ।

नन्देश्वरभवने विशिष्टा अतिथयः

१. श्री जगदीश क० मुन्शीमहोदयः
२. महाराजकुमारो डा० रघुवीरसिंहमहोदयः
३. श्री जगजीवनराम महोदयः
४. श्री शतीशचन्द्र मिश्रमहोदयः
५. श्री ब्रजनारायण ब्रजेशमहोदयः
६. श्री एल० एम० गिरिजानन्दमहोदयः मारिशशदेश वास्तव्यः

अनेन महोदयेन सर्वभारतीयकाशिराजन्यासस्याध्यक्षेभ्यस्तत्रभवद्भ्यः काशिनरेशेभ्यो महाराज डा० विभूतिनारायणसिंहमहोदयेभ्यो मारिशशदेशस्य हिन्दुमन्दिराणां विषयकः एको ग्रन्थः समर्पितः । सर्वभारतीयकाशिराजन्यासस्याध्यक्षैरपि तस्मै हिन्दीवामनपुराणस्य एका प्रतिस्तथा रामचरितमानसस्य एका प्रतिःसमर्पिते ।

APPENDIX—7

INDEX OF NAMES IN THE GARUḌA PURĀṆA

(Chowkhambha Edn. 1964.)

[abbreviations used :

d. divine
f. forest
k. king
l. r. lunar race
m. male
mt. mountain
r. river
s. sage
s. r. solar race
vr. vrata
w. woman
wk. work.]

Aṁśu	m.	I.139 (l. r.) (son of Puruhotra)
Aṁśumat	d.	I.6.38 (one of the suns);
	m.	138.30 (s. r.) (son of Asamañjas).
Akampana	m.	I. 143.44 (killed by Rāma).
Akūpāra	d.	I. 13.10 (an epithet of Viṣṇu).
Akrūra	m.	139.41 (l.r.) (son of Svaphalka and Gāndinī) a vaiṣṇava; 139.42 (l. r.) (three sons of).
Akrodhana	m.	I. 140.32 (l. r.) (son of Ayutāyu)
Akṣa	m.	I. 143.34 (asura killed by Hanumān).
Akṣayavaṭa		I. 83.22 (at Gayā, śrāddha meritorious at).
Akhaṇḍadvāda-śī vrata	vr.	I. 118.1-5 (to be observed in bright half of Mārgaśīrṣa).
Agastya	s.	143.51;
	d.	I. 119 5 (offspring of Mitra and Varuṇa); I. 143.15 (made obeisance to by Rāma).
Agastyārghya-vrata	vr	I. 119. 1-6 (to be observed when Sun has not entered Kanyā Rāśi).
Agni	d.	I. 6.32 (as Anala son, of Dhava); 6.33 (father of Kumāra); 9.9 (worshipped in Dīkṣā); 10.3 (worshipped); 31.21 (worshipped); 40.11 (Lord of tejas); 48.63, 137.16 (to be worshipped in Pratipad); 145.16 (gave ratha and weapon to Arjuna); 59.2 (Presiding deity of Kṛttikā).
Agni-koṇa (South-East)		I. 198.4 (Aghora assigned to).
Agniteja	m.	I. 87.44 (sage in 11th Manu's time).

Agnidhra	m.	I. 54.1 (one of the 10 sons of Priyavrata); 54.10 (king of Jambūdvīpa) (his sons).
	s.	87.57 (at the time of Bhautya Manu).
Agnibāhu	m.	I. 54.1&2 (one of the ten sons of Priyavrata).
	s.	87.57 (at the time of Bhautya Manu).
Agnivarṇa	m.	I. 138.43 (s.r.) (son of Sudarśana).
Agniveśa	m. author	I. 147.48 (view regarding fevers).
Agniṣṇu	m.	I. 87.22 (one of ṛṣis).
Agniṣvāttāḥ	d.	class of pitṛs I. 5.3; 89.40; 89.41 (requested to protect in the east).
Agnihemaka	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Agnihotra	rite	II. 4.14 (and other Yajñas do not yield so much as Vṛṣotsarga).
Aghora	d.	I. 7.6; 40.9; 198.4 (established in Agnikoṇa).
Aṅga	m.	I. 6.4 (son of Ruru); 6.5 (and father of Veṇa).
	k.m.	I. 139.69 (l. r.) (one of the sons of Bali).
Aṅgada	m.	I. 143.38 (monkey with whom Rāma reached Laṅkā); 143.41 (and other valiant warriors).
Aṅgada	d.	I. 40.10 (saluted in Maheśvarīpūjā).
Aṅgāraka	d.	I. 16.16 (Kṣitisuta, saluted during Viṣṇudhyāna); 39.12 (red; worshipped in the Āgneya direction in Sūryapūjā); 39.14; 60.1 (daśā-period of); 60.7 (Meṣa as his kṣetra); 60.8 (Vṛścika as his kṣetra).
Aṅgāreśa	d.	I. 83.17 (at Gayā, whose worship discharges one's debts to manes).
Aṅgiras	s.	I. 5.3 (created by Nārāyaṇa); 5.11 (daughters of); 5.26 (Aṅgirā, one of the ṛṣis); 5.71 (Dakṣa, Asiknī—their two daughters (of 60) given to); 87.2 (one of the 7 ṛṣis); 93.4 (one of the law-givers); 135.5 (worshipped on Ekādaśī in Caitra with Damanaka flowers).
	Serpant	I. 58.11 (one of the serpents in the sky in Sūryacakra);
	d.	I. 87.29 (the devatas ten in number).
Acyuta	d.	I. 12.7; 12.14; 31.14; 32.17; 34.17; 45.11; 66.2; 131.12; 137.10 (addressed as mitigator of evil); 137.11.12; 194.20; 215.10; 222.7 (yogi's desire gets fulfilled by depending on); 222.44 (benefits of doing *kīrtana* of);

226.1-56 (*Stotra* on, narrated by Brahmā to Nārada); II. 435 (placed on kārpāsa in the Vṛṣayajña during aurdhvadehika rites); 4.50 (pītavāsas and atasīpuṣpa saṅkāśa (epithets of).

Aja d. I. 1.13 (Vāsudeva addressed as); 194.2 (attribute of Viṣṇu); 194.12 (Śvetadvīpanivāsī) (attribute of Viṣṇu).

m. 138.35 (s. r.) son of Dīrghabāhu); 143.2 (son of Raghu)

Ajamīḍa m. I. 140.8 (1. r) (one of the 3 sons of Suhotra); 140.17 (1. r.) (had a wife called Nalinī and son Nīla); 140.24 (1. r.) (another son called Ṛkṣa).

Ajara d. I. 113 (Vāsudeva addressed as).

Ajita d. I. 6.61 (one of the 49 devas).

Ajita d. I. 42.9 (invoked during pavitrārohaṇa); 198.10 (to be worshipped in the group of Jvālāmālin).

Ajaikapād d.m. I. 6.35 (one of the 11 Rudras)

Añjaka m. I. 6.49 (a demon born in the line of Prahlāda)

Aṇīyān d. I. 2.17 (atrribute of Viṣṇu).

Atala I. 57.2 (one of the worlds).

Atikāya m. I. 143.44 (the valorous asura, killed by Rāma).

Aticaṇḍikā d. fem. I. 133.12 (manifestation of Durgā).

Atithi k. m. I. 138.38 (s.r.) (son of Kuśa).

k. m. I. 140.32 (1. r.) (son of Akrodhana).

205.140 (pūjana) (is Nṛyajña).

Atimitra d. I. 6.61 (one of the 49 devas).

Atirātra s I. 87.22.

Atri s. I. 1.19 (Nārāyaṇa born as an incarnation as Datta, son of Atri and Anasūyā); 5.3 (born of God's creation); 5.12 (sons of); 5.26 (married Anasūya); 58.9 (in the month of Jyeṣṭha when Sun is there, resides in Bhāskaramaṇḍala); 87.2; 87.27; 93.6 (one of the law-givers); 135.5 (to be adored in Caitra with garlands of Damanaka flowers);

139.1 (1. r) (son of Brahmā); 142.27 (had Anasūyā as wife, whose intervention in the Māṇḍavya episode resulted in the restoration of sunlight and

happiness for Kauśika); 143.14 (his āśrama reached by Rāma); 145.2 (son of Brahmā) (as an ancestor in the line of Kuru).
d. 15 72 (one of the 1000 names of Viṣṇu).

Atharva(vā)-(ṇa) veda I. 48.56 (recitation of); 48.56; 48.74 (recitation of); 215.13 (taught to Sumantu by Vyāsa).

Atharvaśiras I. 48 56 (recitation of)

Aditi w. I.6.25 (wife of Kaśyapa); 6.37 (son of); 206.37 (is offered arghyas in snānavidhi);
k.m. 138.2 (s. r) (of the royal race);
d. 46.7 (devas guarding as Vāstudevatā); 46.12 (worshipping whom one gets the pleasure of gṛhadevatā).

Adīna k.m. I. 139.16 (1.r) (son of Sahadeva).

Advaita ? I.228.1; 228.2.

Adhinemaka k.m. I. 138.52 (s. r.) (son of Kulajit).

Adhiratha k.m. I. 139.74 (1.r.) (son of Satyadharma).

Adhisomaka m. I. 141.1 (son of Aśvamedhadatta).

Adhokṣaja d. I. 131.12 (Govinda addressed as).

Adhovaktrāḥ astr. I.59.16 (stars which are).

Anagha m. I. 5. 15 (one of the sons of Vasiṣṭha and Ūrjjā);
s. 87. 10
d. 131. 10 (Govinda addressed as)

Anaṅgatrayodaśī vr I. 117.1 (to be observed in Mārgaśīrṣa, bright half).

Anañjana k.m. I. 138.51 (s. r.) (son of Kuli).

Ananta d. I. 4.6 (attribute of Viṣṇu); 11.15 (assigned place during Navavyūhārcana); 11.25 (contemplated on); 11.39; 11.41; 12.4; 12.15; 14.2; 15.78; 30 6; 30.8; 31.14; 31.21 (nāgādhipati); 32.17; 34.19; 40.5; 40.11; 66.4; 129.25 (serpent to be worshipped every month and in Bhādra Śukla, Śrāvaṇa Śukla); 131.12; 137.12; 197.43 (and other 8 Nāgas);
m. 138.14 (s. r.) (son of Śaryāti);

Anantamūrti d. I. 195.4 (saluted).

Anapāla k.m. I. 139.70 (1.r.) (son of Aṅga).

Anamitra k.m. I. 139.38 (1.r.) (son of Svadhājit and father of Nighna); 139.41 (1.r.) (Vṛṣṇi born in the line

of); 139.41 (l.r) (the Vaiṣṇavas kings in the line of).

Anaraṇya k. m. I. 139.25 (s. r.) (son of Trasadasyu);
k. m. I. 139.20 (1. r.) (son of Haya);
m. I. 139.20.

Anala d. I. 6.29 (one of the Vasus); 11.17 (to be contemplated during Navavyūhārcana).

Anasūyā w. I. 1.19 (wife of Atri and mother of Datta); 5.12 (three sons of); 5.25 (one of the 24 daughters of Dakṣa); 142.18 (a pativratā); 142.28 (devas were asked to approach) (was propitiated and the sun which was hidden on account of Kausika's wife's curse reappeared); 142.27 (wife of Atri); 142.29 (chastity of Sītā greater than that of).

Anādinidhana (eternal) d. I. 4.6 (Viṣṇu addressed as giver of); 131.13 (Viṣṇu addressed as); 223.6 (attribute of Viṣṇu).

Anādyanta (without beginning or end) d. I. 194.29 (attribute of Viṣṇu).

Anāmaya d. I. 11.8 (Hari contemplated as; in Navavyūhārcana); 194.2 (attribute of Viṣṇu).

Anāyu w. I. 6.25 (one of the wives of Kaśyapa).

Aniruddha m. I. 7.6; 8.13 (-ka); 8.15; 11.34; 12.4; 12.15; 32.5; 32.6; 32.13; 32.30; 43.9; 45.9; 45.16; 45.29; 66.3; 126.7; 131.61 (son of Pradyumna and Kakudminī). 194.6 (guards skin); 194.29 (to destroy all jvaras); 195.2;
m. 141.1 (son of Kṛṣṇa);
m. 144.8 (son of Śaṁbara, married Uṣā, daughter of Bāṇa);

Anila d. 16.29 (one of the Vasus); 6.32 (his wife Śivā and their sons); 71.22 (affecting the colour of Marakata);
39.52 (1. r.) (ref. to as father of Bhīma).

Anu k.m. I. 139.18 (l. r.) one of the 3 sons of Yayāti and Śarmiṣṭhā);
k.m. 139.34 (l.r.) (son of Kuruvaṁśa); 139.65 (race of).

Anupadeva k.m. I. 139.47 (l.r.) (one of the sons of Vasudeva and Sahadevā).

Anubinda k.m. I. 139.55 (l.r.) (son of Rajādhidevī).

Anumati w. I. 5.11 (one of the daughters of Smṛti and Aṅgiras).

Anumlocā w. I. 58.12 (stays in Bhādrapada during Sun's transit there).

Anurādhā astr. I.59 6 (mitra star of Śakra); 59.19 (one of the Pārśvamukha stars); 59.40 (Budha in, causes siddhayoga); 61.9 (can travel towards west (yātrā in paścima).

Anuhrāda m. I. 6 40 (one of the 4 sons of Prahlāda).

Anenās k.m. I. 138.18 (s.r.) (son of Kakutstha and father of Pṛthu); 138.58 (s.r.) (son of Kṣemāri); 139.7 (l.r.) (one of the sons of Nahuṣa);

Anodanasaptamī vr. I. 130.5-6.

Antarikṣa (heaven) I. 89.27 (salutation to pitṛs in)

m. 141.6. (son of Kinnara).

Antardhāna m. I. 6.9 (son of Pṛthu and father of Havirdhāna); k m. 139 54 (l.r.) (one of the five sons of Kaikaya and Śrutakīrti).

Andhaka m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata); 223.18 (to destroy whom Śiva created the divine mothers).

Andhakāraka m. I. 56.11 (one of the 7 sons of Dyutimat in Krauñcadvīpa); 56.12 (,,).

Andhra k.m. I. 139. 70 (l. r.) one of the several sons of Bali).

Andhradeśa I.70.15 (padmarāga found in, are not of much value).

Anyādṛk d. I.6.59 (one of the 49 maruts).

Ap (water) I 147.3 (the fever manifest in).

Apajāpaka m. I. 139.4 (l. r.) (son of Sumantu).

Apamṛtyu unnatural death II. 30. 1-63 (gati for them).

Aparājita d. I. 6.35 (one of 11 Rudras).

(unconquered) 13.9 (Viṣṇu addressed as); 131.12 Viṣṇu addressed as).

Aparājitā d. I. 17.9 (propitiated in Sūryārcanā); 42.8 (to be pleased while doing pavitrārohaṇa).

Apratima s. I. 87.40 (at the time of 10th Manu).

Abjaja (Brahmā) d. I. 3. 1

Abhayada m. I. 140. 1 (l. r.) (son of Manasyu).
Abhijit (a lunar mansion) I. 59.7 (place of Brahmā).
Abhimanyu m. I. 140.40 (l. r.) (son of Kaiśī).
Abhimāna s. I. 87.22 (at the time of Cākṣuṣa Manu).
Abhimānī m. I. 87.56 (son of Dhautya Manu).
Abhūtarajas d. I. 87.19 (one of the devatāgaṇa).
Abhrikā I. 72.6; (a doṣa in Indranīla).
Amanyu m. I. 140.7 (l. r.) (son of Gardha).
Amara d. I 1.13 (attribute of Viṣṇu).
Amāvasu m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Amitā (khyāḥ) d. I. 87.3 (one of 4 somapāyins).
Amitra d. I. 6.61 (one of 49 marut devatās).
Amūrtaraya m. I. 139.5 (l. r.) (one of the 4 sons of Kuśa).
Amṛta d. I. 87.19 (devatāgaṇa).
Amṛtayoga Astr. I. 59.37 (combinations which cause).
Amṛtābhā I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
Amogha-pratima d. I. 194.3 (an attribute of Vṣṇu).
Ambarīṣa m. I. 138.15 (s. r.) (son of Nediṣṭa).
m. 138.23 (s. r.) (one of the 3 sons of Bindumahya).
m. 138.31 (s. r.) (son of Nābhāga).
Ambālikā w. I. 140.36 (l r.) (wife of Vicitravīrya).
Ambikā w. I. 140 36 (l. r.) (wife of Vicitravīrya).
Ambuja (lotus) I. 70.10 (padmarāga resembling the colour of)
Ambuda I. 48.13; 124.4 (a country whose king was vicious Sundarasena, fond of hunting).
Ayācitādivrata vr. I. 133.5 (to be observed from the Ṣaṣṭhī in connection with Mahānavamī).
Ayāti m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
Ayutājit m. I. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Ayutāyu m. I. 138.32 (s. r.) (son of Sindhudvīpa).
m. I. 140.32 (l. r.) (son of Avādhita).
m. I. 141.9 (son of Śrutaśravā).
Ayodhyā I. 81.7 (one of the tīrthās); 132.18 (the kingdom gained by Kauśika); 142.15 (the return of Rāma to); 143.12 (Rāma requested by Bharata to return

to); 143.47 (Rāma's return to); 143.51 (Rāma's ascent to heaven along with the people of); II. 28.3 (one of the 7 mokṣadāyikā cities).

Ayomukha m. I. 6.43 (one of the sons of Danu).

Ayomūrti s. I. 87.40 (at the time of 10th Manu).

Aravinda mt. I. 86.6 (at Gayā, with footmark of Krauñca and hence capable of conveying pitṛs to Brahmaloka);
f. 86.5 (at Gayā).

Ariṣṭa (an asura) I. 144.5 (killed by Kṛṣṇa to protect Arjuna and others).

Ariṣṭanemi m. I. 6.23 (married 4 of the daughters of Dakṣa).

w. 58.16 (one of the 7 best apsaras, resides in Bhāskaramaṇḍala in Pauṣa).

Ariṣṭā w. I. 6.57 (gave birth to the great Sattvas, the Gandharvas).

Aruci II. 23.30 (has his abode to the west of Citragupta's).

Aruṇa m. I. 6.53 (son of Vinatā); 11.41 (Kaustubha is like); 39.2 (saluted, in Sūryadevārcana).

Arundhatī w. I. 6.24 (one of the daughters of Dakṣa, given to Kṛśāśva); 6.28 (all the earthen things were born of); 206.36 (water of oblation to be given to).

Arka(sun) astr. I. 59.36 (in Mūla causes Amṛtayoga); 59.40 (in Hasta, causes Siddhayoga); 61.13 (in 4 is good); 61.14 (in 6 is good); 61.15 (in 10 and 11 are good); 77.3; 89.31 (in whose rays, ride the manes);

m. 140.18 (l.r.) (son of Puru).

Arjuna m. I. 15.94 (Yamala, Viṣṇu as destroyer of); 139.23 (l.r.) (son of Kṛtavīrya) (5 sons of); 144.3 (killed by Kṛṣṇa);

m. 15.129 (Viṣṇu (dear to); 144.5 (to protect whom Kṛṣṇa killed Ariṣṭa); 145.9 (one of the Pāṇḍavas); 145.15 (marriage with Subhadrā at Dvārakā); 145.16 (got Nandighoṣa, the ratha and Gāṇḍīva from Agni); 145.17

		(appeases Jātavedas with his bow) 145.18 (digvijaya of); 145.31 (fight with Karṇa); 145.36 (defeats Aśvatthāmā); 145.37 (consoles Yudhiṣṭhira and ladies and propitiates devas and performs rites to pitṛs); 229.13 (Gītā and Yoga taught to).
Arthavīra	m.	I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
Artha-śāstra	wk.	I. 215.21 (one of the texts).
Arddhendu archit (semi circular)		I. 47.28 (effect of building temple in the shape of).
Aryamā	d.	I. 17.7 (one of the suns); 46.10 (is placed besides Brahman along with others in connection with Vāstupūjā); 46.19 etc. are dvipadas); 58.8 (resides there when Bhānu is in the chariot in Jyeṣṭha); 59.4 (Lord of Uttarā Phālguni); 84.11 (requested to protect, while offering is made to manes at Gayā).
Arvavīra	s.	I. 87.7 (one of the 7 at the time of Svārociṣa Manu);
	m.	I. 87.31 (son of Sāvarṇi Manu).
Alambuṣā	w.	I. 138.11 (s. r.) (with Tṛṇabindu gives birth to Viśāla).
Alarka	m.	I. 1.19 (Viṣṇu in the incarnation of Datta, teaches ānvikṣikī to); 218.2 (Dattātreya narrated yoga to).
	m.	I. 139.11 (l. r.) (son of Ṛtudhvaja).
Avatāra (incarnation)		I. 1.34 (numerous); 142.2.10 (enumeration and purpose of different). 143.144 (continued as stories R. and Mbh.).
Avantika (a place)		II. 28.3 (one of the 7 cities which are Mok adāyika).
Avanya	m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Avādhīta	m.	I. 140.31 (l. r.) (son of Jayasena).
Avikṣita	m.	I. 138.7 (s. r.) (son of Karandhama).
Avijñāta-gati	m.	I. 6.32 (one of the 2 sons of Anila and Śiva).
Avīci (a naraka)		I. 84.38.

Avyakta (unmanifest) I. 4.5 (attribute of Viṣṇu).

Avyaya s. I. 87.40 (at the time of 10th Manu); 87.52 (one of the 7 sages at the time of Raucya Manu); (undiminishing) 194.2 (attribute of Viṣṇu).

Aśoka (tree) I. 133.1 (eight buds of the flower of which are taken on Punarvasu in Caitra and Śuklāṣṭami); 143.22 (a tree under the shade of which Sītā was kept protected); 143.30 (under which Hanumān saw Sītā).

Aśleṣā astr. (star) I.59.3 (star of Sarpadevatā); 59.16 (one of the three which are Adhovaktras) 59.17 (considered auspicious for digging etc.); 59.45 journey in which will cause death).

Aśvaka m. I. 138.54 (s r.) (son of Kalmāṣapāda).

Aśvatara I. 6.55 (a serpent).

Aśvatthāmā s. I. 87.32 (one of the 7, at the time of Sāvarṇi Manu); 140.21 (l.r.) (son of Droṇa and Kṛpi); 145.34 (son of Droṇa); 145.35 (enters the Pāṇḍava camp at night and kills the sleeping sons of Pāṇḍavas, Dhṛṣṭadyumna etc.); 145.36 (killed by Arjuna).

Aśvamedha sacrifice) I. 83.65 (...at Kosi); 84.16 (its phala is realised by doing rites at Brahmatīrtha, at Gayā); 84.23 (daśā; a tīrtha at Gayā); 84.31 (to be done at Gayā); 142 16 (performed by Rāma); 142.48 (performed by Rāma); 145 38 (observed by Yudhiṣṭhira after Bhārata war); 224.21 (performed 1000 times is not equal in merit to moment's meditation); 229.12 (done 1000 times is not equal to 1/16 of the benefits of Jñānayajña); II. 20.18 (is not equal in merit to dānas).

Aśva- medhadatta k. m. I. 141.1 (son of Śatānīka).

Aśvayuk astr. (star) I. 59.9 (of Aśvadaivata).

Aśvaha k. m. I. 140.13 (l. r.) (sons of Vibhrāja) (his wife Kṛtyā).

Aśvinī	d.	I. 87.29 (devatas are two in no.);
	(star) astr.	I. 59.14 (good for journey); 59.15 (good for new upper garment); 59.19 (a pārśvamukha star) 59.20 (good for taming elephant etc., for travel by chariot, boat etc.) 59.41 (siddha yoga caused by Mars in); 59.44 (good for Jātakarma etc.,); 60.11 (good for adorning); 61.2 (candra has 12 avasthās, one for the three stars counting from); 61.11 (one of the stars good for Kanyādāna, travel and installation etc.).
Aṣṭaka (8th day after full moon)		I. 89.35 (manes requested to be pleased by the offering on).
Aṣṭamī		I. 185.4 (to propitiate Vināyaka after fasting).
Asamañjas	m.	I. 138.29 (s. r.) (son of Sagara and Keśinī).
Asiknī	w.	I. 6.15 (daughter of Vīraṇa) (married by Prajāpati) (100 sons of); 6.20 (60 daughters of Asiknī and Dakṣa).
Asitāṅga	d.	I. 198.2 (Bhairava is called)
Asipatravana	f.	I. 85.11 (piṇḍadāna for the redemption of one died at).
Ahalyā	w.	I. 140.20 (l. r.) (wife of Śaradvān).
Ahirbradhna	d.	I. 6.35 (one of the 11 Rudras).
	d.	59.9 (devatā of Uttarabhādrapada).
Ahīnaka	k. m.	I. 138.40 (s. r.) son of Devānīka).
Ahninara	k m.	I. 141.4 (son of Udāna).
Ākarṣaṇi	d.	I. 198.8 (worshipped in Tripurāpūjā)
Ākāśa	(sky)	I. 141.14 (dissolves in ahaṁkṛti); 197.2 (one of the 5 maṇḍalas governed by the devas).
Ākūti	w.	I. 5.20 (a daughter of Uttānapāda); 5.21 (married by Ruci).
Āgneya (a place)		I. 83 24 (at Gayā; if śrāddha is performed there, pitṛs reach Brahmaloka); 197.9 (maṇḍala drawn in Gāruḍvidyā); 197.13 (Kulika assigned to); 197.41 (hṛdaya worshipped at).
Āja	m.	I. 87.9 (one of the sons of Auttama Manu).
Ājya	d.	I. 59 9 (devatā of Pūrvabhādrapada).
Ājyapāḥ	d.	I. 5.4 (creation of); 89.40 (one of the clans of Pitṛs); 89.41 (requested to protec: in the West).

Ātmārāma	d	I. 195.3 (Viṣṇu called as).
Ātreya	s.	I. 146.1 (an exponent of sarvaroganidāna); 167.56 (as an exponent of Nidāna).
Āditya(Sun)	d.	I. 2.21 (as one of the eyes of Viṣṇu); 6.38 (12 suns); 16.12; 42.17 (worshipped in Caturdaśī morning); 50.25 (worshipped in the morning); 50.47 (propitiated with añjali); 59.3 (devatā of Punarvasu); 59.34 (the three Viśākhas for causes Autpatikayoga, deadly); 60.1 (das'a period of); 69.15; 86.21 (one gets free from all rogas by worshipping the twelve°); 87.28 (etc. numbering 15); 205.72 (from the region of); II. 31.2 (commends the donor of land); 35.7 (the tapas of the 12 Suns at the end of pralaya, there the 'pāpins' fall and cry).
Ādhāra		I. 47.34 (has 4 doors and 4 maṇḍapas).
Ānvikṣikī		I. 1.19 (taught by Datta to Alarka).
Āpa	d.	I. 6.29 (one of the Vasus); 6.30 (sons of); 46.8 (stand as Vāstu in one Koṇa); 59.7 (devatā of Pūrvāṣāḍha); 141.13 dissolves in fire); 197.2 (one of the maṇḍalas, the devas as lords of); 197.38.
Āpastamba	s.	I. 93.5 (one of the 14 law givers).
Āmalaka (Kī) (myrobolan)		I. 205.122 (pleases Viṣṇu on Ekādaśī) (one desirous of attaining wealth should bathe with); II. 5.72 (to be given with piṇḍa on 10th day).
Āyati		I. 5.9 (a daughter of Manu, married by Dhātā).
Āyu	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas); 139.7 (son of Budha); 145.3 (son of Purūravas and Urvaśī).
Āraddha	k. m.	I. 139.64 (l. r.) (son of Setu); I. 171.21 (used against dadrukittimakustha etc.); 214.30 (etc. can be taken even from a Śūdra).
Ārādhyaḥ	d.	I. 89.43 (one of the 9 claus of pitṛs).
Ārdra (star)	astr.	I. 59.2 (star of Raudra); 59.45 (will cause death if journey is undertaken in).
	k. m.	I. 138.19 (s. r.) (son of Viśvarāta).
Ārdraka	m.	I. 87.43 (son of 11th Manu).
Āryā	d.	I. 87.23 (one of the 5 gaṇas).

Āścarya up. p. I. 215.19 (5th ; spoken by Durvāsas).

Āśrama (stages in life) I. 193.5 (*ācāra* of).

Āṣāḍha (star) astr. I. 59.7 (Āpa is the devatā of Pūrva); (Vaiśva-devata is for Uttara ; 59.34 (Pūrva, the three, cause death, disease etc. with Moon); 59.42 (Viṣayoga caused by Bhauma in Uttara); 60.10 (occurs twice if there are two paurṇamāsya) (it is called Dvirāṣāḍha) (Viṣṇu sleeps in Cancer).

Āsana posture I. 218,13 (padmaka etc.); 229.13 (one of the aṅgas of eight-fold yoga) ;
II. 21.9 (one of the things which given as dāna to a Brahmin makes the path of transition after death easy).

Āhavanīyāgni (one of the fires) I. 205.66 (Viṣṇu is called ; 205.148 (is in the face.

Āhi k. m. I. 139.25 (l. r.) (son of Kroṣṭa).

Āhitāgni I. 205 149 (one who knows the 5 fires).

Āhuka k. m. I 139.45 (l. r) (son of Punarvasu); (father of Āhukī); 139.46 (l. r.) (2 sons of).

Āhukī w. I. 139.45 (l. r.) (daughter of Āhuka).

Ikṣu (an ocean) I. 56.15 (one of the seven in Śākadvīpa).

Ikṣvāku k.m. I. 87.25 (s. r.) (son of Vaivasvata Manu); 138. 2 (son of Manu); 138.17 (three sons of); 143.2 (son of Manu).

Itihāsa (and purāṇa) I. 205.42 (to be read); 205.78 (if copied and donated, donor has the doubled merit of Brahma-dāna); 205.152 (to be heard in the 6th and 7th parts of the day).

Indu d. I. 6.21 (married 27 of the 60 daughters of Asiknī and Dakṣa); 9.9 (worshipped during Dīkṣā); 28.3 (°maṇḍala worshipped in Gopālaphjā); 84.21 (merits of Śrāddha performed in Indu and Kārtikeya at Gayā).

Indra d. m. (Lord of Devas). I. 2.10 (his visit to Kailāśa with Brahmā); 7. 6 (saluted in Sūryapūjā); 8.16 (assigned to particular direction); 15.67 (Viṣṇu as soul of) ; 15.131 (Viṣṇu addressed as son of);

17.9 (to be worshipped with devotion); 23.22 (worshipped during Śivārcana); 23.28 (etc. are to be worshipped); 28.12 (worshipped in Gopālapūjā); 30.8 (saluted in Śridhara arcanā); 31.21 (saluted in Viṣṇvarcanā); 31.26 (saluted in Viṣṇvarcanā); 32.14 (contemplated upon); 32.17 (saluted); 32.25 (etc. are lokapālas); 34.30 (meditated upon in Viṣṇu worship); 34.43 (with vāhana and parivāra is worshipped with other gods in Hayagrīva-pūjā); 40.11 (saluted as Surādhipati); 48.68; 59.5 (and Agni are devatās of Viśākhā); 68.1 (was defeated by an Asura called Bāla; 84.37 (his world); 87.4 (called Viśvabhuk etc.) (his enemy Bāṣkala killed by Viṣṇu with cakra); 87.8 (is the learned leader of devas) (his enemy Purukṛtsara killed by Madhusūdana in the form of an elephant); 87.20 (the glorious leader); 87.54 (foe of the demon Iṣṭibha); 89.52 (manes addressed by Ruci as leading); 126.8 (to be worshipped); 137.18 (to be worshipped in daśami); 139.52 ref. to as cause of Pārtha as son of Kunti); 144.4 (his worship of Kṛṣṇa) I. 177.49 (his weapon); 193.16 (his weapon); 196.1 (kills his enemies by reciting the Viṣṇudharmavidyā narrated here); 205.131 (request made to Indra for protection); 218.38 (attained supreme position by reciting praṇava mantras etc.) II. 28.22 (loka); —17.8 (one of the 12 Suns);
—200.3 (the wind occouring in a middle way is called Mahendra);
—58.11 (and other sarpas reside in the Sun).

Indragopa gem. 1.70.7 (padmarāgas resembling).

Indrajit m. I. 15.92 (killed by Viṣṇu); 143.35 (Hanumān bound by the weapons of).

Indradevatā d. I. 24.6 (worshipped in Tripurādipūjā); 197.8 (earth assigned in the direction of).

Indradvīpa I. 55.4.

Indranīla 68.9; 70.27 (and padmarāga can be scratched only by vajra or kuruvinda); 72.2 (its formation on the

coast of Simhala); 72.5 (5 charatersistics of quality); 72.8 (brings such good on wearing as in wearing Padmarāga); 72.9 (as in Padmarāga there are 3 groups in); 72.10 (test same as for Padmarāga); 72.11-12 (though bears greater heat than Padmarāga of equal weight, should not be put to test on that score as it brings in bad effects); 72.14 (certain vijātis which resemble the): 72.16; (chracteristics which make it valuable); 72.17 (when valuable and difficult to get.; 72.19 (the value of 4 māṣas of ", is equal to the price of a māṣa of Puṣparāga); 73.11 (the price of suvarṇa weight of is taken as equal to the price of a pala of); 74.4 (defined); 197.9 (saumya resembling the lustre of).

Indraprastha (place) I. 145.14-15 (Pāṇḍava's performance of Rājasūya at).

Indravidyā I. 48.14.

Indrāṇī d. I. 59 11 (remains in west in Ṣaṣṭhī and Caturdaśī).

Indrāyudha I. 72.17.

Indrāśani I. 177.49; 193.16.

Irā w. I. 6.25 (one of the wives of Kaśyapa); 6.57 (from whom trees, creepers etc. sprang up).

Irāvatī (place) I. 81 21.

Ilā w. I. 138.3 (s.r.) (daughter of Manu).

Ilāvṛta m I. 54.10 (son of Agnidhra);
mt. I. 55 1 (in the central region).

Ilvala m. I. 6.49 (a demon born in the family of Prahlāda);
(star) 59.2 (star of Soma).

Iṣunjaya m. I. 141.11 (son of Viśvajit).

Iṣṭāpūrta II. 33.9 (śrāddha to be performed prior to).

Iṣṭibha m. II. 87.54 (enemy of devas at the time of Raucya Manu); II. 87.55 (killed by Mādhava in the form of a peacock).

Īdṛk d. I. 6. 59; (one of the 49 Marut devatās); 6.62 (one of the 59 marut devatas).

Īśa d. I. 11.19 (attribute of Viṣṇu); 14.11 ref. to Viṣṇu.; 16.1 (attribute of Viṣṇu); 32.34 (gives mokṣa and

is of the form of Brahmā, Viṣṇu); 184.16 (mantra propitiating); 189.16 (as an intelocutor); 197.36 (and sixteen others are propitiated); 197.40 (always worshipped in the quarters); 197.50 (contemplated); I. 46.4 (Parjanya addressed as).

Iśāna d. I. 7.6; 12.4; 31.21, 32.17, 34.44, 40.10 (saluted) (5 kalās of); 40.11 (master of all vidyās); 48 61 (worshipped); I. 194.2 (as an attribute of Viṣṇu).

Iśānī d. w. I. 13.12 (also called Kātyāyanī, who uttered Vaiṣṇava pañjara to Śaṅkara).

Iśvara d. I. 2.12 (epithet of Viṣṇu); 14.1 (atribute of Viṣṇu); 23.31 (contemplated upon); 43.8 (as interlocutor); 44.10 (meditation is contemplation on); 83.11 (merits of the sight of Īśvara at *Naga* in Gayā); 87.36 (as Lord at the time of the 9th Manu the Dakṣa Sāvarṇi), 175.3; 177.77; 190 2 190. 17; 190.21 (as an interlocutor).

Iśvarī d. w. I. 50.17 (to be contemplated upon daily after sandhyā).

Ugracaṇḍā d.w. I. 133.12 (manifestation of Durgā).

Ugrarūpa I. 197.52 (attribute of Garuḍa).

Ugrasena m. I. 58.12 (resides in Bhādrapada when Sun is there); 139.46 (l. r.) (son of Āhuka); 139.48 (sons of); 144.11 (installed at Mathurā).

m. I. 140.30 (l. r.) (one of the sons of Somāpi).

Ugrāyudha m. I. 140.15 (l. r.) (son of Kṛta).

Uccaiḥ śravas d. I. 39.2 (saluted).

Ucchrāya (height) I. 47.4 (of Sukarighri, should be half the śikhara); 47.7 (of a wall made equal to 4 times of length); 47.8 (of a sikhara is double that of bhitti).

Ujjayinī (place) I. 81.10 (Mahākāla at).

Ujjvala I. 69.10; 70.6

Utkala m. I. 138.3 (s. r.) (son of Sudyumna).

Utkura m. I. 6.42 (one of the sons of Hiraṇyākṣa).

Uttama m. I. 6.1 (son of Uttānapāda).

Uttamauja m. I. 87.38 (one of the sons of Dharmaputra, the 10th Manu).
Uttambha I. 47.24 (a puṣpaka type of temple).
Uttara (astr.) I. 59.15 (etc.) (the 3 stars) (good for wearing upper garment); 59.22 (one of the nine which are ūrdhvamukhas); 59.45 (the stars will cause death in journey).
Uttarāyaṇa I. 145.27.
Uttānapāda m. I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 6.1 (Dhruva son of).
Udāna m. I 141.4 (son of Sudānaka).
Udāradhī m 1. 6.3 (son of Prācīnabarhis).
Udārya k. m. I. 139.58 (l. r.) (one of the six sons of Vasudeva and Devaki).
Udāvasu k. m. I. 138.44 (s. r.) (son of Praśruta).
Udumbara (tree) I. 48.8 (planted at the door); 48.38; 205.49 (stick of which to be used in cleaning teeth).
Uddhava m. 1. 15.82 (Viṣṇu Himself called as) (V. master of) (Viṣṇu contemplated by).
Udbhida m. I. 56.8 (One of the 7 Sons of Jyotiṣmān at Kuśadvīpa).
Udveṣaṇa d. I. 6.64 (one of the 49 Marut devatās).
Unmatta-bhairava d. I. 198.4 (saluted).
Upagupta m. I. 138.54 (s. r.) (son of Upaguru).
Upaguru m. I. 138.54 (s. r.) (son of Satyaratha).
Upadeva m. I 87.46 (son of Dakṣaputra Manu);
m. I. 139.42 (l. r.) (one of the 3 sons of Akrūra).
Upadevā w. I. 139.46 (l. r.) (daughter of Devaka).
Upapurāṇa I. 215.17-20 (names of).
Upamadgu m. I 139.42 (l. r.) (one of the 3 sons of Akrūra).
Upahūtāḥ d. I. 5.4 (creation of).
Upānat (shoe) (Upānahḥ) II. 20.2 (benefits of gift of) 35.28 (to be given).
Upendra d. I. 45.12 (attribute of Viṣṇu).
Umā d. w. I. 27.1 (invoked); 38.2 (worshipped); 40.9 (saluted); 129.5 (to be worshipped in Kṛṣṇatṛtīyā in Śrāvaṇa along with Śiva, hutāśana in Śrīdhara-

pūjā); 129.9 (to be worshipped in the order from Mārgatṛtīyā onwards); 206.36 (water offered to after bath and other daily rites); II. 4.50.

Umāpati (Śiva) I. 191.22 (as an interlocutor).

Uraga (serpent) I. 182.24 (destruction of poisons of).

Urukṣaya m. I. 140.7 (l r.) (another son of Nara, son of Manyu); 141.5 (son of Bṛhadbala).

Urmilā w. I. 143.7 (her marriage with Lakṣmaṇa).

Urvaśī d. I. 58.15 (an apsaras and others are masters of Mārgaśīrṣa); 139.2 (l. r.) (with Purūravas begets 6 sons); 140.21 (at whose sight, Satyadhṛti lost control over his senses); 145.2-3 (gets a son Āyu with Purūravas).

Ulūka (owl) II. 34.21 (a deceiver and despiser of woman born as).

Ulūkī w. I. 6.51 (daugther of Tāmrā) gave birth to Ulūkas).

Ulkā (star) I. 198.3 (saluted in the north in Tripurāpūjā).

Ulmukha m. I. 139.57 (l.r.) (son of Revatī and Balabhadra).

Uśaṅku m. I. 139.25 (l. r.) (son of Āhi).

Uśanas m. I. 93.5 (one of the law-givers); 215.19 (9th Upapurāṇa spoken by).

Uśanāḥ m. I. 139.27 (l. r.) (son of Tamas).

Uśīnara m. I. 139.67 (l. r.) (popular name of Mahāmanā, son of Mahāśāla).

Uṣā w. I. 144.8 (daughter of Bāṇa & wife of Aniruddha).

Uṣitāśva m. I. 138.42 (s. r.) (son of Gaṇa).

Uṣṇa m. I. 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);

m. 141.1 (son of Aniruddha).

Uṣṇīṣī I. 47.25 (a Kailāsa type of temple).

Uru m. I. 6.6 (sons of) (and how they were born). 87.21 (one of the sons of Cākṣuṣa Manu).

m. 87.56 (one of the sons of Bhautya Manu).

Urjanāmā m. I. 138.51 (s. r.) (son of Śuci).

Urjastamba s. I. 87.6 (one of the 7 at the time of Svārociṣa Manu).

Ūrjā w. I. 5.25 (one of the 24 daughters of Dakṣa) (married by Vasiṣṭha) (5.27); 5.15 (wife of Vasiṣṭha) (to whom 7 sons were born who were all sages).

Ūrṇāyu d. I. 58.16 (one of the 7 who reside in Bhāskaramaṇḍala in Pauṣamāsa).

Ūrdhvabāhu s. I. 5.15 (one of the sons of Ūrjā and Vasiṣṭha); 87.10 (one of the 7 at the time of Auttama Manu); 87.18 (at the time of Raivata Manu).

Ṛkṣa m. I. 140.24 (l.r) (another son of Ajamīḍha);

m. 140.31 (l.r.) (son of Atithi).

(star) 214.50 (certain sinners become pure at the sight of).

Ṛkṣaparvata mt. I. 55.6 (one of the 7 kulaparvatas).

Ṛgveda I. 215.12 (was taught to Paila by Viṣṇu in the form of Vyāsa).

Ṛci m. I. 139.40 (l. r.) (sons of Kauśika).

Ṛcīka m. I. 87.35 (son of Dakṣa Sāvarṇi Manu); 139.6 (l. r.) (weds Satyavatī, daughter of Gādhi).

Ṛjudāsa m. I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).

Ṛta (truth) I. 2.20 (Viṣṇu is the only truth);

d. 6.61 (one of the Marut devatās);

m. 138 56 (l. r.) (son of Vijaya).

Ṛtajit d. I. 6.60 (one of the 49 Marut devatās); 58.17 (the 7 who reside in Bhāskaramaṇḍala in Māghamāsa).

Ṛtadharmā d. I. 6 61 (one of the 49 Marut devatās).

Ṛtadhāmā and Bhadra d. I. 87.50 (Indra at the time of the 12th Manu, son of Dakṣa) (whose foe was Tāraka).

Ṛtadhvaja m. I. 139.11 (l. r.) (son of Pratardana).

Ṛtuparṇa m. I. 138.32 (l. r.) (son of Ayutāyu).

Ṛteyu m. I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).

Ṛddhi w. I. 5.24 (one of 13 daughters of Dakṣa, married by Dharma).

m. I. 5.30 (one of the sons of Dharma).

Ṛṣabha m. I. 54.12 (son of Nābhi and Merudevī).

s. 87.6 (one of the 7 at the time of Svārociṣa Manu); 140.27 (son of Kuśāgra).

Ṛṣikulyā	r.	I. 55.9 (merits of).
Ṛṣipūjā		I. 135.4 (to be performed on Ekādaśī).
Ṛṣiloka		I. 135.4 (one doing Ṛṣipūjā on Ekādaśī goes to).
Ṛṣyamūka	mt.	I. 143.25 (Sugrīva was installed at) (Rāma himself remained there).
Ṛṣyaśṛṅga	s.	I. 87.32 (at the time of Sāvarṇi Manu).
Ekacakra	m.	I. 6.44 (one of the sons of Danu); (a place) 145.11 (Pāṇḍavas entering the house of a brahmin at).
Ekajyoti	d.	I. 6.58 (one of the 49 Marut devatās).
Ekadantī	d.	I. 129.21 (attribute of Vināyaka).
Ekavīra		(a place) I. 81.27 (in the Sahyādri region).
Ekaśukra	d.	I. 6.59 (one of the 49 Marut devatās).
Ekādaśī		I. 125.1 (King Māndhātā's fast on); 125.2 (Gāndhārī not observing fast on the confluence of daśamī and); 125.7 (Rukmāṅgada attained heaven by observing the vrata of); 135.4 (Ṛṣipūjā on); 205.122 (Viṣṇu is pleased with āmalakas on); 127.1 (observed by Bhīma in Māgha, Śukla pakṣa Sūryarkṣa (Hasta).
Ekāmra		(place) I. 81.11.
Etana	d.	I. 6.63 (one of the 49 Marut devatās).
Etādṛk	d.	I. 6.62 (one of the 49 Marut devatās).
Elāpatra		I. 6.55 (one of the serpents).
Ainila	m.	I. 140.4 (son of Medhātithi).
Aindrī	d.	w. I. 38.5 (invoked in Durgāpūjā).
Aindhana		an atonement I. 214.12 (for taking forbidden food).
Airāvata	d.	I. 58.14 (one of those who have power in Kārttika); —129.24 (one of the serpents).
Ailavila	m.	I. 138 34 (s. r) (son of Daśaratha and father of Viśvasaha).
Ailavilā	w.	I. 138.10 (s. r.) (daughter of Budha).
Aiṣika (name of a weapon)		I. 145.36 (with which Arjuna kills Aśvatthāmā).
Oṁkāra		I 227.20 (to be recited often); 227.35 (to be contemplated upon); 227.39 (is muktisādhaka).

Auttama Manu m. I. 87.9 (sons of).
Aupadānavī w. I. 6.45 (one of the daughters of Svarbhānu).
Aurdhvadehika (obsequies) II. 3.8-9 (for those without any relation); 4.8 (to be performed even if bereft of a son, by one who wants salvation); 4.52 (everything concerning which have been told so far); 18 4-10 (all concerning aurdhvadehika is questioned); 19.1 (answered 3.2 (people desirous of mokṣa to perform themselves).
Kaṁsa m. I. 15 80 (Viṣṇu addressed as killer of); 15 132 (Viṣṇu addressed as killer of); 139.48 (son of Ugrasena); 139.58 (l.r.) (killed the 6 sons of Vasudeva); 144.6 (slain by Kṛṣṇa); 194.18 (Kṛṣṇa killer of Kaṁsa, as his youthful sport, is requested to protect).
Kakutstha m. I. 138.18 (s.r.) (son of Purañjaya).
Kakudmān mt. I. 56.6.
Kakudminī w. I. 139 61 (l.r.) (wife of Pradyumna).
Kakṣeyu m. I. 140.3 (l.r.) (one of the 6 sons of Raudrāśva).
Kacchanīra m. I 58.8 (resides with Mādhava).
Kacchapa 217.15 (one who troubles his father is born as). II. 34.23 (the abuser of a brahmin is born as a Kacchapī).
Kaṭaka (a place) I. 81.9 (one of the tīrthas).
Kaṭāha I. 55.4 (one of the dvīpas).
Kaṇva m. I. 140.9 (l r.) (son of Ajamīḍa).
Kadamba (tree) I. 205.48 (the stick of which is to be used for dantadhāvana).
Kadru d. w. I. 6.25 (one of the daughters of Dakṣa given in marriage to Kaśyapa).
Kanakā r. I. 83.21 (in eastern region in Gayāmāhātmya);
Kanakhala I. 81.28;
(place) 84.9 (at Gayā)
Kanda (root ?) I. 197.33 (worshipped in Gāruḍīvidyā).
Kapardi d. I. 6.36 (one of the 11 Rudras).
Kapālamocana (a place) I. 52.7.

Kapālini d.w. I. 38.5 (invoked in Durgāpūjā); 134.4 (nī, saluted in Mahānavamī Vrata).

Kapālī d. I. 6.36 (one of the 11 Rudras); 198.4 (saluted in Tripurāpūjā).

Kapila d. I. 1.18 (an incarnation of Viṣṇu, and exponent of Sāṁkhya); 6.43 (one of the sons of Danu); 15.27 (Viṣṇu as master of); 45.17 (was produced as Tribinduka); 194.11 (the Sāṁkhyācārya requested to give good health); 196.8 (requested to protect from karmabandha); 56.8 (one of the sons of Jyotiṣmān in Kuśadvīpa); 215 19 (one of the Upapurāṇas).

Kapilāśva m. I. 138.21 (s. r.) (son of Dṛḍhāśva).

Kapilocana I. 201.3 (horse having the defect, to be discarded); (eyes of a monkey).

Kapota (dove) I. 217.27 (one who stealthily takes away wood shall become).

Kamaṇḍalu (vessel) II. 21.10 (merits of giving as dāna).

Kampilla m I. 140.19 (one of the 5 sons of Mukula).

Kambala I. 6.55 (one of the serpents); 58.17 (resides in Bhāskaramaṇḍala in Māghamāsa); 129.25 (one of the serpents to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī).

Kambala-barhiṣa m. I. 139.43 (l. r.) (son of Bhajamāna).

Kambu I. 69.4 (merits of mauktikas obtained from).

Karañja (ka) (tree) I. 205.48 (one of the trees, the stick of which is to be used in *dantadhāvana*).

Karandhama m. I. 138.7 (s. r.) (son of Vibhūti);

m. 139 63 (l. r.) (son of Bhānu).

Karambhi m I. 139 33 (l. r.) (son of Śakuni).

Karavīra I. 72.14 (a spurious Indrantla resembling); 72.16.

Karavīra (ka) I. 205.48 the stick of which is to be used for dantadhāvana.

Karāli I. 201.2(horse having the defect of, to be rejected).

Karūṣa m. I. 87.26 (one of the sons of Vaivasvata Manu); 138 4 (the kṣatriyas called Kārūṣāḥ who sprang from).

Karketana gem I. 68.10; 73.1 (test to find its quality); 75.1 (formation of); 75.2-3 (good and bad qualities); 75.4-5 (worn after heating in a golden vessel); 75.6 (effect of) 75.7 (valuation of).

Karkoṭa(ka) I.6.55 (one of the serpents); 58.16 (resides in Bhāskara-maṇḍala in the month of Pauṣa); 129. 24; 129.25 (to be worshipped every month and in Bhādra-Śrāvaṇa-śukla pañcamī) (resides in Varuṇa-maṇḍala).

Karṇa m. I. 139.53 (l. r.) (son of Kuntī); 145.20 (on whose opinion, Pāṇḍava had to go to forest); 145.31 (his fight with Arjuna and his defeat);
m. I. 139.74 (l. r.) (son of Adhiratha).

Karṇānta m. I. 87.5 (one of the sons of Svārociṣa Manu).

Karttā d. I. 89.44 (one of the 6 other clans of manes).

Kardama s. I. 5.21 (to whom Devahūti was given in marriage).

Karma (action) I.213.3 (its fruit); 228.11 (binds one); II.22.71 (as cause of birth & death); 31.1 (done before accompanies the doer); II. 5 4-6 (°yoga) (causes disease, death etc.).

Karmaṇa m. I. 5.13 (one of the 3 sons of Dattoli).

Karmaniṣṭhāḥ d. I.87.58 (one of the 5 clans of gods at the time of Bhautya Manu).

Karṣa a measure of weight I. 177.38; 201.21; 201.23; 202.72.

Kalanā d. I. 198.8 (attendant of Jvālāmukhī).

Kalasa I. 47.25 (a Kailāsa type of temple).

Kali I. 199.8 (°duḥkha indication of); 199.32 (indication of °duḥkha removed);
222.20 (has no effect on those in whose heart resides Keśava).

Kalikā d. I. 46.12 (one of the gods, rule as Vāstu).

Kaliṅga k. m. I. 139.69 (l. r.) one of the several sons of Bali).

Kalamāṣapāda k.m. I. 138.33 (s. r.) (son of Sudāsa and Damayantī).

Kalki I. 1.33 (an avatāra of Viṣṇu as Viṣṇuyaśas, when the world is bereft of king, in the 8th Sandhyā of Kali); 86.11 196.11 (requested to protect from kalmaṣa).

Kalpa (period) I. 215.4 (consists of a 1000 caturyuga (a day of Brahmā)).

Kalya d. I. 89 44 (one of the 6 other clans of manes).

Kalyatarāśraya d. I. 89.44 (one of the 6 other clans of manes).

Kalyatahetu d I. 89.44 (one of the 6 other clans of manes).

Kalyada d. I. 89.44 (one of the 6 other clans of manes).

Kalyāṇa d. I. 89.44 (one of the 6 other clans of manes).

Kavi I. 229.11 (one who knows that the spirit is the master of the body).

Kavyavāha (agni) I. 84.11 (one of those who are requested to be present at the time of piṇḍadāna etc. at Gayā).

Kaśerumān I. 55.4 (one of the dvīpas).

Kaśyapa s. I. 1.11 (narration of G P. by Garuḍa to); 2.55 (hearing this purāṇa, revived a burnt tree); 3.7 (,,); 6.18 (father of Nārada); 6.21 (married 13 of the daughters of Dakṣa and Asiknī); 6.25 (wives of); 6.37 (sons of).

Kahlāra I. 71.7 (marakatas resembling the colour of °ara deemed good).

Kāṃsya I. 202.75 (as a measure); 214.15 (gets purified by bhasma); 214 26 (polluted gets pure by bhasma).

Kāka (crow) I. 77.4 (Pulakas having faces like, to be rejected); 214.26 (one struck by which, gets purified with bhasma); 217.25 (one who takes away the flesh of Madgura, a type of fish, shall become); II. 34.12 (the one who takes food uninvited shall become).

Kāñcana k.m. I. 139.3 (l. r.) (son of Bhīma).

Kāñcī (place) II. 28.3 (mokṣadāyikā) 81.8.

Kāṇvāyana I. 140.9 (class of brahmins who sprang from Kaṇva).

Kātyāyana s. I. 35.2 (to whose gotra, gāyatrī is said to belong); 93.5 (one of the law-givers); 203.1-25 (grammar according to); 204.27 (heard grammar from Kumāra).

Katyāyanī w. I. 13.12 (Vaiṣṇavapañjara stotra uttered to, hearing which she killed demons like Mahiṣāsura);

Kādravehāḥ I. 6.54 (a class of serpents).

Kānti I. 38.2 (to be worshipped in Mārgaśīrṣa month, from the 3rd day onwards (Durgā pūjā); 129.9.

Kāpotaromaka k.m. I. 139.44 (l. r.) (son of Dhṛṣṭa).

Kāma m. I. 5.28 (son of Puṣṭi); 5.30 (his wife Rati); 11.34 (shown mudrās etc.); 137.1 (worshipped on Madanatrayodaśī) 37.18 (Hari considered as); 197 46 (oneself to be thought of always as °rūpa); 198.6 (Tripurā gets pleased by the worship of).

(°deva) d. 6.64 (one of the 49 Marut devatas);

Kāmagama (capable of moving as they wished) I. 87.44 (the birds at the time of 11th Manu (Rudra) were).

Kāmatīrtha I. 81.9.

Kāmadhenu (divine cow) I. 82.10 (the creation of).

Kāmara (a place) I. 81.9.

Kāmarūpa (a place) I. 81.15 (where Kāmākhyā remains established).

Kāmī d. I. 40.7 (saluted in Māheśvarīpūjā).

Kāmākhyā d. I. 81.15 (at Kāmarūpa).

Kārtavīrya d. I. 15.139 (Viṣṇu addressed as).

m. 15.140 (Viṣṇu as killer of); 142.9 (killed by Paraśurāma).

Kārttikeya d. I. 6.33 (Kumāra, son of Kṛttikās, and Agniputra); 86.20 (by the worship of whom, one gets Brahmaloka); 130.1 (to be propitiated in Bhādrapada on Saptamī and Ravi to be propitiated); 137.17 (gives wealth if pleased on ṣaṣṭhī);

(place) I. 81.9 (a tīrtha); 81.15 (at Puṇḍravardhanatīrtha); 84.21 (śrāddha performed in, is undiminishing).

Kārpāsa (cotton) I. 217.28 (one becomes a kraunca by removing stealthily).

Kāla	m.	I. 6.30 (son of Dhruva).
	d.	I. 52.16 (attribute of Yama); 194.29 (saluted).
Kalakañjāḥ	m.	I. 6.47 (one of the sons of Mārīci).
Kālaka	m.	I. 6.46 (one of the sons of Vaiśvānara).
Kālakākṣa	m.	I. 87.37 (enemy of devas); (killed by Padmanābha).
Kālañja	k.m.	I. 139.66 (l.r.) (son of Hiraṇyākṣa); 96.49.
Kālañjaya	k.m.	I. 139.66 (l.r) (son of Svabhānara).
Kālañjara (a place)		I. 81.18.
Kālanābha	m.	I. 6.42 (one of the sons of Hiraṇyākśa); 6.49 (demon born in the family of Prahlāda).
Kālanemi	d.	I. 15.140 (Viṣṇu considered as).
Kālapāśa		(noose of Yama); II. 23.30 (has the abode on the west of Citragupta's).
Kālapuruṣa		I. 194.29 (saluted).
Kālavatī		I. 19.8 (the kulika kāla which is).
Kālaśāka		I. 89.33 (cooked pot herbs offered by ṛṣis to manes).
Kālā	w.	I. 6.25 (one of the wives of Kāśyapa).
Kālika		215.20 (the 12th Upapurāṇa).
Kāliṅga		I. 68.17 (vajras at); 68.18 (quality of vajras at).
Kalī (Kālikā)	d.	I. 38.2 (propitiated in Durgāpūjā); 40.5 (saluted); 40.6 (saluted); 70.24; 129.9 (worshipped from Mārgatṛtīya); 133.16 (offering young buffalo to); 134.4 (saluted in Mahānavamīvrata); 193.10 (worshipped).
Kālīya		I. 129.23 (one of the serpants saluted in Daṣṭoddharaṇapañcamī on pañcamī in Śrāvaṇa, Āśvina, Bhādra & Kārttika); 129.26 (to be worshipped every month and in Bhādra-śrāvaṇa-śuklapañcamī); 144.3 (whose pride was destroyed by Kṛṣṇa).
Kāleśvara		I. 83.5 (by worshipping whom one gets cleared of his debts to manes); 86.32 (by worshipping whom one conqures time.
Kāvera		I. 179.1 (a place) (where medas of the demon Bala) was spread.
Kāverī		I. 55.7; 55.9; 81.11; 81.16.

Kaśa k. m. I. 139.8 (l.r.) (one of the 3 sons of Suhotra).
Kaśā mt. I. 56.10 (holy).
Kaśīrāja k.m. 145.6 (whose daughter was given to Vicitravīrya).
Kāśī (a place) I. 139.14 (where ruled the kings of Soma race; devoted to Viṣṇu); II. 28.3 (one of the cities which lead to Mokṣa).
Kāśya k m. I 139 8 (l r.) (one of the 3 sons of Suhotra).
Kāśyapa s. I. 58.15 (one of those who are masters in Mārgaśīrṣa); II. 1.9 (born of Vinatā is said to be vāhana of Kṛṣṇa); 9.14 (addressed as an interlocutor); 34.28 (addressed as an interlocutor).
Kiṁśuka (tree) I. 70.7 (padmarāgas resembling flowers of).
Kinnara m. I. 141.6 (son of Sunakṣatra).
Kimpuruṣa m. I.54.10 (one of the 9 sons of Agnīdhra, king of Jambudvīpa);
mt. 55.2. (one of the mountains on the south of Meru).
Kiṣkindhā I. 143.25 (where Rāma killed Vālin).
Kṛkaṭa I. 1. 32 (birth of Buddha, Jinasuta will be born at) ; 82 5 (Bali brings lotus from milky ocean and sleeps at); 83.1 (Gayā is sacred at).
Kṛta (°ka) (worm) I. 217.22 (a Śūdra who begets son on a Brāhmaṇī shall become a); 217.30 (the stealthy remover of wood becomes); II. 3.17 (one for whom last rites are not performed shall become).
Kīrti w. I. 5 24 (one of the 13 daughters of Dakṣiṇā born out of the Yajña; of Ruci; married by Dākṣāyaṇa, Dharma);
m. 5.30 (one of the 3 sons of Dharma).
Kīrtimatī w. I. 143.7 (daughter of Kuśadhvaja); (married by Śatrughna).
Kīrtimān k.m. I. 139.58 (l.r.) (one of the 6 sons of Devakī and Vasudeva).
Kukura k.m. I. 139.43 (l.r.) (son of Bhajamāna).
Kuja (planet Mars) I. 70.8 (Padmarāga resembling in colour); I. 59.26 (aṣṭamī good on); 59.29 (daśamī purified by); 59.36 (causes amṛtayoga in Uttaraproṣṭapadī; 60.4 (whose daśā period gives sorrow); 61.14

(good in 6th house); 61.15 (good in 11); 62.15 (practice of archery to be done on the day of); 66.16; 67.2 (resides as fire in body).

Kuṭhāra (an axe) I. 228.3 (compared with good thoughts).

Kuḍava m. I. 141.8 (son of Samitra);
II. 22.50 (a measure of weight); I. 171. 43; 202.73; 202.74.

Kutsa d. I. 15.72 (name of Viṣṇu).

Kunti k.m. I. 139.20 (l.r.) (son of Dharmanetra);
k.m. 139.31 (son of Caidya);
139.52 (°rāja, to whom Pṛthu daughter of Śūra was given as daughter);
w. 139.53 (referred to as mother of Karṇa) (she was originally known as Pṛthā); 145.8 (sons of Pāṇḍu and); See also Pṛthā

Kubera d. I. 15.24 (Viṣṇu as master of); 15.54 (Viṣṇu as cause of); 16.3 (grants wealth, if worshipped in 1st phase of moon's wane).

Kubjāmraka (a place) I. 81. 10.

Kubjikā d. I.26.3 (worship of).

Kumāra d. I.5.34 (son of Śaṁbhu (Śiva) and Gaurī);
6.33 (son of Agni, born in the reeds and called Kārttikeya being nourished by Kṛttikās);
83.67 the doer of śrāddha at Kumārdhāra reaches); 196.9 (requested to protect);
m. 56.14 (one of the sons of the king of Śākadvīpa); 83.67 (°dhārā, at Gayā (?), where if śrāddha is done, the doer gets the benefit of Aśvamedha); 204.27 (from whom Kātyāyana heard the grammar); 205.66 (is Satyāgni); 215.18 (Skandapurāṇa utterred by).

Kumārī w. I. 48.40; 56.15 (daughter of King of Śākadvīpa); I. 178.18 (Upāya for vaśīkaraṇa of); 198.3 (Kaumārī, saluted in Tripurapiya).

Kumuda mt. I. 56.6.

Kumudvatī r. I. 56.13.

Kumbha m. I. 15.92 (Viṣṇu as destroyer of) 143.44 (killed by Rāma and Lakṣmaṇa).

Kumbhīpāka (a hell) I. 85.11 (for those who were dead in; piṇḍa offered at Gayā).

Kuru m. I. 54.11 (one of the 9 sons of Agnīdhra, king of Jambudvīpa);
mt. 55.3 (part of Saṁvaraṇa) (3 branches of);
m. 145.3 (born in the line of Āyu); 145.10 (Duryodhana) the enmity between whom and Pāṇḍavas was preordained).

Kurukṣetra (a place) I. 66.6; 81.4; 82.14 (merits of residing at); 84.4 (except at 4 places like this, at other tīrthas one has to observe muṇḍana and upavāsa); 145.23 (battle at); 145.25 (the battle at which place compared with the one between the devas and asuras); 205.115 (one of the best waters besides the Ganges at Gayā); II. 28.19 (one who dies at, shall go to Svarga).

Kuruvinda k.m. I. 139.34 (l.r.) (som of Madhu).

Kulajit k.m. I. 138.52 (s. r.) (son of Anañjana)

Kulāmṛta (stotra) I 224.1 (uttered by Hara to Nārada); 224.23 (merits of reading or hearing the stotra).

Kuli k.m. I. 138.51 (s. r.) (son of Sunadrāja); 139.40 (s. r.) (son of Sañjaya).

Kulika (planet) I. 19.7; 19.8 (holds sway during day with Rāhu); 197.13 (assigned to Āgneya in the Gārudividyā).

Kuvalāśvaka k.m I.138.20 (s. r.) (son of Bṛhadāśva).

Kuśa k.m. I.138 37 (s. r.) (son of Rāma); 143.49 (and Lava established on the throne by Rāma);
k.m. 139.4 (l. r.) son of Balākāśva); 139.5 (4 sons of).

Kuśadvīpa I. 54.4 (one of the 7 dvīpas); 56.8 (where ruled Jyotiṣmān).

Kuśadhvaja m. I. 138.50 (s. r.) brother of Sīradhvaja); 143.7 (whose daughters Bharata and śatrughna married).

Kuśanābha k.m. I.139.5 (l. r.) (one of the 4 sons of Kuśa).

Kuśala m. I.56.11 (one of the 7 sons of Dyutimān, king of Krauñcadvīpa).

Kuśāgra m. I. 140.27 (l. r.) (son of Bṛhadratha).

Kuśāvartta (a place) I. 81.28 (by bathing there one gets rid of birth cycle).

Kuśāśva m. I. 139.5 (l.r.) (one of the 4 sons of Kuśa).

Kuśeśaya mt. I. 56.9.

Kusīda (usury) I. 205.91 (thriving by which is permitted at time of distress); 205 93-94 (its advantage to kṛṣi); 205.95 (the sin by profiting out of which is got rid of by worship of manes etc.).

Kusumoda m. I. 56.14 (one of the 7 sons of king of Śāka vīpa).

Kuhū w. I. 5.11 (one of the daughters of Smṛti and Angiras).

Kūpya I. 69.34 (a measure of weight).

Kūrma (tortoise) I. 86.10 (one of the avatāras). 87.16 (taking which form, Hari killed the asura Bhīmaratha); 142.3 (carried the mount Mandara) 194.13 (requested to protect); 196.9 (requested to protect);
II. 22 40 (one of the 10 vāyus).

Kṛkalāsa chamelion II. 34.19 (one who approaches guru's wife shall become).

Kṛcchra (an atonement) I. 214.8 (°ardha, shall make one pure who has taken food at a house where a Caṇḍāla has dwelt; 14.11 (°pāda is enjoined for those who take food there); 214.17 (°pāda makes pure the vessel polluted by madya etc. 214.19 (to be performed thrice).

Kṛta m. I. 87.14 (son of Manu);
k.m. 139.15 (l. r.) (son of Vijaya);
k.m. 140.15 (l. r.) (son of Sannati).

Kṛtaka I. 140.26 (l. r.) (son of Cyavana).

Kṛta-karmā k m. I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).

Kṛtajit m. I. 141.7 (son of Suparṇa).

Kṛtañjaya m. I. 141.7 (son of Bṛhadbhrāja).

Kṛtabandhu m. I. 87.14 (son of Manu).

Kṛtayuga I. 215.5 (dharma has Satya etc. as four feet); 215.6 (people live for 400 years in); 215.7 (at its end brahmins are powerful) (demons are killed by Viṣṇu at the end of); 215.24 (nature

of men in); 215.36 (bond of birth & death is broken by yajña for Viṣṇu in); 222.23 (is said to be kali, if Acyuta never resides in one's heart).

Kṛta-varmā k.m. I. 139.50 (l. r.) (son of Hṛdika).

Kṛtavīrya k.m. I. 139.22 (l. r.) one of the 4 sons of Dhanaka).

Kṛtāgni k.m. I 139.22 (l. r) (one of the 4 sons of Dhanaka).

Kṛti m. I. 87 21 (one of the sons of Cākṣuṣa Manu);
m. 87 31 (one of the sons of Sāvarṇi Manu);
k.m. 138.57 (son of Bahulāśva).

Kṛtiratha k.m. I. 138.47 (s.r.) (son of Pratīndhaka).

Kṛtirāta k.m. I. 138.48 (s r) (son of Mahadhṛtiḥ).

Kṛteyuka k.m. I. 140.3 (l.r.) (one of the 6 sons of Randrāśva).

Kṛtoga k.m. I. 139.22 (l.r.) (one of the 4 sons of Dhanaka).

Kṛttikā d. I. 6.33 (whose apatya Kumāra is called Kārtikeya); 59.2 (star of Agni); 59.16 (is called Adhovaktra); 59.36 (Amṛtayoga caused by Budha in); 59.45 will cause death in journey); 61.9 (journey towards east good in).

Kṛpa s. I. 87.32 (at the time of Sāvarṇi Manu);
k.m. 140.21 (l. r.) (son of Satyadhṛti and Ūrvaśī).

Kṛpī k.m. I. 140.21 (l. r.) (daughter of Satyadhṛti and Ūrvaśī) (married by Droṇa).

Kṛmi(ī) I. 217.13 (the beggar released from Naraka becomes); 217.16 (one who hampers nyāsa shall after release from Naraka become); 217.20 one who impedes the performance of certain things is born as); 217.22 (śūdra joining Brāhmaṇī shall become); 217.24 (one who kills women and children shall become); 217.27 (one who takes away golden vessel shall be born as); II. 3.17 (one for whom obsequies are not performed, shall become).

Kṛśāśva s. I. 6.21 (marries 2 of 60 daughters of Dakṣa and Asiknī); 6.23 (to whom Jayā and Suprajās were given); 138.12 (son of Sahadeva).

Kṛṣi (agriculture) I. 205.91 (as a living permitted at the time of distress).

Kṛṣṇa d. I. 1.31 (born in the Vṛṣṇi kula as 21st avatāra); 15.112 (name of Viṣṇu); 28.13 (worshipped in Gopālapūjā); 86.11 (one of the avatāras); 131.19 (saluted); 136.6 (saluted); 139.59 (8th son of Vasudeva); 139.59 (Hari (Kṛṣṇa) had 16000 wives); 139.60 (had many sons by his 8 wives); 139.61 (3 sons who were important among his sons); 144.1 (Harivaṁśa is said to expound the māhātmya of); 144.2 (killed Pūtanā); 144.7 (had 60,000 wives, many sons and grandsons); 145.1 (his fight for the cause of Pāṇḍavas); 194.4 (requested to protect); 194.18 (his bālabhāva is requested to protect); 194.29 (saluted); 222.53 (his prabhāva); II. 1.11 (as an interlocutor);

m. 141.1 (son of Adhisomaka).

śālagrāma 45.13 (saluted); 45.19 (varttulāvarta) 45.23 (quality of); 84.36 (one of the puruṣas who were seen by Viśāla); 84.11.

Kṛṣṇajihvā I. 201.1 (a horse of the type to be rejected).

Kṛṣṇala (a weight) I. 73.18 (5 times equal to māṣaka).

Kṛṣṇarūpa I. 194.29 (saluted in vaiṣṇavakavaca).

Kṛṣṇarūpā I. 48.13 (devatā worshipped in the south in devatāpratiṣṭha).

Kṛṣṇavarṇā r. I. 55.8.

Kṛṣṇā I. 81.21 (one of the tīrthas).

Kṛṣṇāṣṭamī r. I. 131.3 (Rohiṇyaṣṭamī) (to be observed for Hari at midnight).

Ketu d. I. 7.3 (saluted); 15.40 (Viṣṇu as pati of); 15.146 (Viṣṇu as controller of); 16.16 (saluted); 17.6 to be worshipped); 23.11 (worshipped); 39.13 (of Dhūmavarṇa to be worshipped); 39.14 (saluted) 58.29 (the horses of his chariot are 8 in no.); *Śukra* and *Guru* are good in 5 with *Candra* and); 61.15 (all planets are good in 11).

Ketumān k. m. I. 139.9 (l. r.) (son of Dhanvantari).
Ketumāla m. I. 54.11 (one of the sons of Agnidhra, king of Jambūdvīpa);
mt. I. 55.2 (one of the mountains on the west).
Ketumālā r. I. 55 8
Ketuśṛṅga m. I. 87.18 (son of Raivata Manu).
Kedāra (a place) I. 81.6; 83.5 on the way to Gayā, by worshipping the deity there one clears his dues to pitṛs); 86.32 (by worshipping whom one is happy at Śivaloka).
Kerala I.80.1 (the intestines of Bala was taken by Śesa, when thrown fell at) (Vidrumas are got from).
Kevala k. m. I. 138.9 (s. r.) son of Nara).
Keśava d. I. 11.18 (energies under the control of Keśava are assigned the proper directions in Navavyūhārcana); 43.26 (pūjana in the morning after upavāsa the previous night in the rite called pavitrārohaṇa); 45.2 (attribute of Nārāyaṇa); 59.1 (Jyotiścakra uttered by); 81.3 (Viśveśa at Vārāṇasī is); 131.11 (uttered with other names in Rohiṇyaṣṭamī); 136.7 (saluted in Śravaṇadvādaśī); 137.6 (to be worshipped in Mārgaśīrṣa); 142 3 (brought the Vedas and protected the Manus etc..); 194.5 (requested to protect the tongue); 194.10 (requested to protect always); 205.154 (is remembered); 221.4 (as remover of grief); 221.5 (worship is important); 222.20 (in whose mind he is, there is no effect of Kali); 222. 26 (with mind bent on Him, the Māyā can be dispelled); 222.38 (that is Kathā where he is described); 222.41 (enormous sins get destroyed by mere thought of).
Keśinī w. I. 138.29 (s. r.) (gives birth to Asamañjas with Sagara).
Keśī m. I. 15 80 (Viṣṇu as killer of); 144.5 (killed by Kṛṣṇa); 194.18 (Kṛṣṇa as killer of).
Kaikaya k.m. I.139.54 (l. r.) (marries Śrutakīrti) (his five sons Antardhāna etc.).
Kaikeyī w. I. 143.4 (wife of Daśaratha) (gave birth to Bharata); 143.9 (her request to send Rāma to forest).

Kaiṭabha m. I. 194.12 (Viṣṇu as killer of)
Kailāsa (place) I 2.10 (where Rudra was seen by Brahma, Brahma, meditating on Viṣṇu); 47.19 (one of the (a type of temple) 5 classes of temples); 47.20 (vṛtta); 47.25 (the types of temples belonging to the class of).
Kaiśi w. I. 140.39 (l. r.) (wife of one of the Pāṇḍavas).
Kokanada (red lotus) I. 70.11 (Padmarāgas resembling the colour of).
Kokila (cuckoo) I. 70.11 (Padmarāgas shining like the eyes of); 72.4 („ like the neck of); 217.19 (if one goes to brother's wife he shall be born as).
Koṭitīrtha (a place) I. 83.23 (at Gayā); 83.55 (a visitor obtains permanent position at Viṣṇuloka).
Koṭiśvara d. I. 83.13 (at Gayā, by whose darśana, debts are cleared).
Koṇagiri (a place) I. 81.26
Kośī I. 83.65 (Mahakauśī, the residence at which place gets the merit of doing aśvamedha).
Koṣakāra (a treasurer) I. 224.9
Kaubera gem I. 69.23 (one of the 8 types of Muktāphalas)
Kaumārī d. w I. 24.6 (worshipped in Tripurādipūjā); 38.5 (requested to appear in Durgāpūjā); 59.13 (resides in Nairṛti on Dvādaśī and Caturthī); 134.3 (saluted in Mahānavamīvrata); 198.3 (assigned to east in Tripurāpūjā); 198.9 (saluted).
Kaumodakī I. 196.13 (requested to destroy enemies and demons).
Kauruṇḍaka I. 74.2 (a type of Puṣparāga and its description).
Kauśalyā (gem) w. I. 143.3 (wife of Daśaratha) (gave birth to Rāma).
Kauśika m. I. 132.9 (son of Vīra, a brahmin of Pāṭalīputra); 132.10 (took Dhanapāla the bull to river Gaṅgā); 132.17 (gained and ruled the kingdom at Ayodhyā) (Budhāṣṭamīvrata);
k.m. 139.29 (l.r.) (son of Śaivyā and Vidarbha); 139.30 (Ṛci, son of).
m. 142.19 (a Brahmin leper who lived at Pratiṣṭhāna); 142.20 (whom his wife worshipped

as deity and treated him as her lord); 142.21 (at his desire, was taken to a veśmgṛha on his wife's shoulders); 142.22 (in which process he made Māṇḍavya oscillate in his hanging position); 142.24 (his wife's proclamation that the day would not break); 142.29. (being propitiated by Anasūyā, wife of Kauśika got as a boon long life and also perfect health for her lord).

Kaustubha gem — I. 70.29 (is not to be worn even if a different species of gem is attached to it).

Kratu s. — I. 5.3 (creation of); 5.14 (his wife Sumati and Bālakhilyas, 60 in no.); 5.26 (married Sannati); 58.16 (one of those who reside in Bhāskara-maṇḍala in Pauṣamāsa); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra, with garlands of Damanaka on Ekādaśī).

Kratha k.m. — I. 139.29 (l.r.) (son of Vidarbha),

Kravyāda demon — I. 44 (creation of).

Kriyā w. — I. 5.23 (one of the 24 daughters of Dakṣa); 5.29 (Daṇḍa, Laya, Vinaya her sons).

Krodhā w. — I. 6.25 (one of the 13 wives of Kaśyapa); 6.56 (produced piśāca etc.); 198.3 (saluted).

Kroṣṭu-manā k. m. — I. 139.19 (l r) one of the 3 sons of Yadu).

Krauñca mt. — I.56.6; 56.12;

r. 56.12

83.43 (°pāda, a place at Gayā where the doer of śrāddha conveys his pitṛs to svarga); 83.44 (to the north of which is Niścira a reservoir); 86.6 (°pāda, the marking on the Aravinda hills); 217.28 (the stealthy remover of cotton becomes).

Krauñcuki m. — I. 88.1 (to whom Markaṇḍeya narrated the pitṛstotra); 88.28 (to whom Mārkaṇḍeya narrated the story of Ruci). 89.1

Kledinī d. — I. 198.1 (saluted in Tripurāpūjā).

Kṣatra-dharmā km. — I. 139.17 (l.r.) (son of Saṅkṛti).

Kṣatra-vṛddha	k. m.	I. 139.8 (l. r.) on of the 4 sons of Nahuṣa); 139.15 (his son Pratikṣatra).
Kṣatriya		I. 68.22 (quality of vajra reccomended for); 89.36 (description); 205.89 (3 special wealth of).
Kṣamā	w.	I. 5. 12-13 (as wife of Pulaha prajāpati, 3 sons).
	d.	40.9 (one of the 6 kalās of Aghora); 134.4 (saluted in Mahānavamīvrata).
Kṣīra		I. 15.131 (Viṣṇu as); 214.30 (one of the articles which can be taken even from a śūdra).
Kṣīrī	(a tree)	I. 205. 49 stick to be used in dantadhāvana).
Kṣīroda (milky occan)		I 15.131 (Viṣṇu as); 142.4 (by churning which, Dhanvantari came out); 145.41; II. 7. 5. (Viṣṇu sleeps at).
Kṣudraka	m.	I. 141.8 (son of Senajit).
Kṣupa	k. m.	I. 138.6 (s. r.) (son of Bhūpa).
Kṣetrapāla	d.	I. 71.10 (saluted in Sūryapūjā); 86.24 (at Gayā, if worshipped well gets Brahmaloka).
Kṣetravarṇa	m.	I. 87.43 (son of 11th Manu).
Kṣetravṛtti	m.	I. 87.52 (son of Raucya Manu).
Kṣema	w.	I. 5.30 (produced Śānti).
Kṣemaka	m.	I. 56.2 (one of 7 sons of Medhātithi, king at Plakṣadvīpa).
	m.	141.4 (son of Nimittaka).
Kṣemadhanvā	k. m.	I. 138.39 (s. r.) (son of Puṇḍarīka).
Kṣemāri	k. m.	I. 138.53 (s r.) (son of Sṛñjaya).
Kṣemya	k. m.	I. 140.16 (l. r.) (son of Ugrāyudha); (son of Śuci).
Khaga (bird)		II. 1.17 (Garuḍa addressed as an interlocutor); 1.19 (khageśvara, as an interlocutor); 4.4.12 (as an interlocutor).
Khagā	w.	I. 6 25 (one of the wives of Kaśyapa). 6.57 (produced Yakṣas Rākṣasas, Apsaras).
Khatvāṅga	k. m.	I. 138.35 (s. r.) (son of Viśvasaha);
Khaḍga		I. 47.27 (a Trip (v) iṣṭapa type of temple); 89.33 (rhino, whose flesh is offered to manes).

Khadira		I. 205.48 (tree, stick of which can be used for dantadhāvana)
Khanitra	k. m.	I. 138.6 (s r.) (son of Vatsaprīti).
Khanīnetra	k. m.	I. 138.7 (s. r.) (son of Vivimśa).
Khara	m.	I. 15.91 (Viṣṇu as killer of); 142.13 (killed by Rāma); 143.16 (came to Daṇḍaka, instructed by Śūrpaṇakhā; (camel), 217.23 (one who kills kṛmi etc, a man without weapon shall become).
Khasṛma	m.	I. 6.49 (one of the daityas born in the family of Prahlāda).
Khecara		II. 5.33 (at the courtyard the dead body is called); 34 (the bhūtakoṭis flee away, by the offer of piṇḍa).
Khyāti	w.	I. 5.7 (daughter of Dakṣa, given to Bhṛgu);
	r.	56.13 (one of the mountain streems).
Gaṅgā	r.	I. 23.14 (assigned place in Śivārcana); 23.27 (to be worshipped in Śivapūjā); 28.1 (assigned a place at the door in Gopālapūjā); 30.6 (saluted in Śrīdharārcanā); 31.14 (saluted in Viṣṇvarcanā); 34.17 (worshipped in Hayagrīvapūjā); 40.4 (worshipped at the door in Māheśvarīpūjā); 60.7 (one of the tīrthas which are 'pāpaharas' and 'muktipradas'); 80.4 (Rāvaṇa Gaṅgā becoming equal in sacredness to); 81.1 (best of all tīrthas); 81.28 (merits of bathing at 'Gaṅgādvāra'); 126.2; 132.10 (Kauśika's visit to); 132.11 138 30 (ref. to be brought to earth by Bhagīratha); 145.3 (Bhīṣma, born as son of Śantanu and); 205.58 (effects of bathing in); 205.114 (the waters of which protect till death); 205.115 (one among the best of waters); 222.10 (the sin which is dispelled by bathing many times in Gaṅgā, shall go by contempalting on Hari).
Gaja (elephant)		I. 224.9 (men immersed in samsāra compared to vana°)

Gajāsya (Vināyaka) d. I. 45.33 (propitiated well in the prāsāda)

Gaṇa k. m. I. 138.41 (s. r.) (son of Vajranābha); 24.1 (pūjā); 87.3 (12 in no.) (who drink Soma); 87.11 (5 deva°); 87.16 (Indra as a gaṇa of Auttama Manu?); 87.19 (4 devatas); 87.20 (14 in no.).

Gaṇapati (Vināyaka) d. I. 1.2 (saluted in the invocatory verse); I. 20.10 (saluted); 39.20 (saluted); 40.4 (saluted); 129.13 (to whom Gāyatrī mantra is sacred); 129.15;129.18 (to be worshipped in Mārgaśīrṣa and Monday Śuklacaturthī with khaṇḍa, laḍḍuka and modaka); 129.21 (synonyms of); 129.22 (shall get for the worshipper all desired objects); 131.1 (to be propitiated in Bhādrapada, Aṣṭamī); 185 1 (mantra which yields riches and learning); 185.2-8 (merits of reciting the mantra different number of times).

Gaṇḍakī (Place) I. 81.21

Gadā (a type of temple) I. 47.27 (a Trip (v) iṣṭapa type of temple).

Gadādevī I. 194.7 (requested to protect in the south).

Gadādhara d. I. 15.8 (attribute of Viṣṇu); 34.1 (addressed as an epithet of Viṣṇu, the interlocutor); 34.41 (propitiated in Hayagrīvapūjā); 40.1 (as an interlocuter); 45.2 (attribute of Viṣṇu); 45.3 (attribute of Viṣṇu); 45.14 (Śālagrāma); 51.19 (attribute of Viṣṇu); 82.6 (is of the form of a Linga at Gayā); 83.7 (attribute of Viṣṇu); 83.18 (propiated); 84.13; 84.14; 85.22 (requested to be witness at Gayā); 86.7 (is present in the form of Śilā); 86.8 (present there as a manifestation, originally a stone after annihilation of Gayāśiras); 86.11 (present both as manifest and unmanifest); 86.12 (to be propitiated first); 86.13 (merit of doing all upacāras to); 86.29 (one gets all the desired things by worshipping); 86.33

(effects of worshipping him 1st); 86.35 (by worshipping whom one gets all); 86.37 (one gets Brahmaloka by worshipping Him); 86.38 (is the greatest of all places); 131.13 (worshipped and an attribute of Kṛṣṇa).

Gadāloka (place) I. 84.28 (where one should bathe on the 5th day) (and piṇḍa offered shall benefit the family).

Gandharva d. 1. 77.2; 97.54 (Garuḍa's appearance drives away); 215.21 (one of the 18 vidyās).

Gandharvanagara I. 6.15 (which the preta enters in the 3rd month) (and takes the piṇḍa of the 3rd month).

Gahasti w. I. 56.15 (wife of Mahādruma, son of ruler of Śākadvīpa).

Gabhīra m. I. 87.56 (son of Bhautya Manu).

Gaya m. 1. 54.15 (son of Nakta);

k. m. 138.3 (s. r.) (son of Sudyumna).

Gayā I. 51.29 (dāna at); 52.14; 81.30 (best of the tīrthas); 82.1 (°māhātmya); 82.6 (Gadādhara in the form of liṅga at); 82.8 (Pitāmaha performed sacrifice at); 82.10 (the gift of an extent of pañcakrośa to Brāhmaṇas); 82.11 (curse on Brāhmaṇas at Gayā); 82.13 (Brahmā being requested blessed that śrāddha done only at Gayā shall convey to Brahmaloka); 82.15; 82.16 (all sins are washed by śrāddha at); 82.17 (the unnaturally dead go to svarga by śrāddha done at); 83.1 (is sacred in Kīkaṭa); 83 2 (extent of the Muṇḍaprṣṭhaat); 83.3 (extent) (°śira extent one kros'a); (a visit itself to, shall clear the debt to pitṛs): 83.4 (Janārdana in the form of pitṛs resides at); 83.17 (the debts to pitṛs are cleared by seeing Gayāditya); 83.20 (sacred as the earth) (the Gayāśira the most sacred at); 83.23 (merits of Śrāddha at Gayāloka); 83.35 (there is no place where

there is no tīrtha at); 83.44 (visit to, is difficult to come off); 83.46 (merits of dwelling both the fortnights at); 83.47 (the 3 places at Gayā seeing which one gets cleared of all sins); 83.48 (it is difficult to get an opportunity to give piṇḍa at the time of eclipse); 83.52 (remaining at Gayā if the son gives food the pitṛs feel satisfied); 83.53 (finding that son goes to Gayā, pitṛs feel happy); 83.54 (Gayākūpa); 83.56 (the Vaitaraṇī is crossed by one's act at Gayā); 83.58 (only those who are authorised should be fed); 83.60 (the place enjoined for leaving the body); 83.61 (Vṛṣotsarga (done at Gayā is equal to the benefit of 100 Agniṣṭomas); 83.63 (piṇḍa to be offered for the sake of one's friend, pitṛs. etc.); 84.1 (one must perform śrāddha first before starting for Gayā); 84. 3 (the moment one starts for Gayā, pitṛs climb step by step in the ladder); 84.4 (muṇḍana is not prescribed at Gayā and 3 other places); 84.12 (one is to proclaim that he has come to offer piṇḍa); 84.20 (śrāddha to be done at Gayā śirṣa); 84.22 (śrāddha to be done on the day of death); 84.24 (one who does śrāddha at Gayāśiras, shall get the benefit as that of a gift of land with all wealth); 84.25 (the size of piṇḍa); 84.27 (piṇḍa offered at Gayā-śirṣa, its merits); 84.31 (even if one of the sons goes to Gayā, Aśvamedha must be performed or the Vṛsot-sarga must be done); 84.32 (°śirṣa a pretaṣ request to a 'vaṇik' to offer piṇḍa at); 84.35 (everything is got by offering piṇḍa at); 85.21 (after doing deeds beneficial to pitṛs ones prayer at); 85.22 (''); 85.23 (things deep rooted at Gayā) (°śira); 86.1 (3 forms of pretaśilās at); 86.8 (Gadādhara by the conquest of

the Gajāsura has taken a firm position at); 86.38 (the most sacred among the tīrthas); 143.48 (the piṇḍa offered by Rāma at °śiras): 205.115 (the sacredness of the water obtained at).

Gayāsura m. I. 82.2 (valiant, did penance and harassed all); 82.2-5 (story of); 86.1 (the forms of pretaśilā of which one is on the head of); 86.4 (the importance of the śilā at the back of the trunk of).

Gariṣṭha d. I. 2. 17 (attribute of Viṣṇu).

Garuḍa or Gāruḍa I. 6.53 (one of the sons of Vinatā). 1.11 (narration of Garuḍapurāṇa to Kaśyapa); 2.47 (Viṣṇu propitiated by penance by); 2.50 (Viṣṇu's boons to): 2.51 (becomes vāhana); 2.53 (as an interlocutor); 2.54 (the chief among the birds); 2.55 (his narration of purāṇa to Kaśyapa); 2.56 (the purāṇa told by): 3.45 (by the blessings of Lord, became vāhana and narrator of purāṇa); 3.7; 11.40 (colour of); 18.1 (as an interlcutor); 19.14 (Vidyā was borne for the welfare of the 3 worlds by); 19.19; 19.24 (one should observe the rites for removal of poison, assuming that he is); 20.7 (mantra uttered by); 29.7 (propitiated); 32.21 (propitiated in front of Vāsudeva); 71.3,6 (mythological reference to Garuḍa obstructing the path of Vāsuki carrying the lile of Bala and picking a part of Marakata formed by the fall of lile); 86.23 (by propitiating whom the chains of obstacles are removed); 126.8 (propitiated in Viṣṇupūjā); 194.9 (requested to protect always); 196.14 (''); 197.1 (Gāruḍa narrated by); 197.48 (to be remembered during all our actions); 197.49 (is thought of, for the destruction of nāgas); 197.52 (is thought of in all

		actions); 197.55 (his narration to Kaśyapa mentioned);
		II. 4.53 (gets pleased on hearing the narration of mode of doing obsequial rites).
		purāṇa I 1.35; 2.1; 2.5; 2.6; 2.8; 2.9; 2.53; 2.54; 2.55; 2.56; 3.4 (contains all about Viṣṇu); 3.7; 3.8; 47.26 (a Mālaka type of temple).
Garuḍadhvaja	d.	I. 131.11 (an attribute of Viṣṇu).
		II. 4.37 (propitiated at the time of making a gift of a boat, to cross Vaitaraṇī).
Gardabha (ass)		217.14 (one who has gone to Gurupatnī or has taken his wealth or insulted friends shall be born as)
Gardha	m.	I. 140.6 (son of Saṅkṛti).
Garbha		I. 47.6 (location in a temple); 47.9 (nirgama one fifth of); 47.11 (twice the pīṭha); 47.30 (°graha erected in front of the door).
Gavākṣaka (a round hole)		I. 47.31 (size of).
Gāḥ	d.	I. 6.56 (generated Surabhi and Mahiṣa).
Gāṇḍīva	bow	I.145.16 (got by Arjuna from Agni).
Gādhi	k. m.	I. 139.5 (1. r) (son of Kuśāśva).
Gāndinī	w.	I. 139.41 (wife of Svaphalka (1. r.), gave birth to Akrūra).
Gāndhāra	k. m.	I. 139.64 (1. r.) (son of Āraddha).
Gāndhārī	w.	I. 140.37 (with Dhṛtarāṣṭra gave birth to 100 sons); 145.7 (sons of); 152.2 (lost her 100 sons, because she had taken food at the sandhi of daśamī and ekādaśī).
		II. 22.39 (one of the 10 nāḍīs).
Gāyatrī		I. 35.1 (chandas etc. of); 36.11 (colour of); 36.12 (the 1st pada of); 36.15 (as tripadī and trinity); 36.17 (devatā of); 37.1 (māhātmya of); 37.2 (described); 37.4 (saluted); 48.76; 50.49 (repetition of); 83.9 (merits worshipping Gāyatrī in the morning); 202.38; 205.69-70 (a description of Her attire and appearance); 205.71 (invoked) (by chanting the 'yajus' Tejo'si');

		205.72 (who remains in regions of Sun and Brahmā is invokod and requested to return); 206.32 (worshipped); 209.4 (an account of); 214.14 (merits of chanting for 8000 times).
Gāruḍīvidyā		I. 19.1 (also called Prāṇeśvara); 197.1 (which removes poison)
Gārhapatyāgni (household fire)		I. 205.66 (Brahman is called).
Gārhasthya (life of an house-holder)		I. 205 24 (description of).
Gālava	s	I. 87.23 (at the tiume of Sāvarṇi Manu).
Gītā		I. 229.1-30 (the essence of Bhagavad gītā).
Guru (planet Jupiter)		I. 19.7 (Padma one of the serpents is said to be propitiated); 59.3 (deity of the star Tiṣya); 59.26 (Pañcamī auspicious on the day of); 59 27 (daśamī auspicious on); 59.36 (causes amṛtayoga in Punarvasu); 59.43 (causes viṣayoga in Śatabhiṣak); 60.2 (daśā period 19 years for); 60.5 (daśā confers *sukha, dharma* and *rājya*); 60.9 (dhanus & mīna are houses in Zodiac ruled by); 61.14 (with Candra in and alone in 9 is excellent); 61.15 (all planets good in 11); 62.13 (is quick); 62.16 (reading, celestial worship, and wearing dress and ornament etc. to be had on his day); 66.17 (its place in pañcasvaraśāstra); 67.3 auspiciousness of the presence in left nāḍī); II. 34.8 (is the ruler of those who are knowers of self); See also Jīva, Jña
Guvāvṛkṣa		I. 47.25 (a Kailāsa type of temple).
Gṛtsamada	m.	I. 139.8 (1. r.) (one of the 3 sons of Suhotra).
Gṛdhrāḥ	eagles	I. 6.51 (who came of Gṛdhrī); 77.4 (pulakas resembling the faces of) (to be rejected);

		83.12 (whoever sees Gṛdhreśvara at Gayā shall get release from bondage); 83.26 (... who does śrāddha at Gṛddhreśvara shall be free of debts to pitṛs); 83.49 (the śrāddha done at Gṛdhrakūṭaguhā is one of the 7 which has immense benefit).
Gṛdhrikā	w.	I. 6.50 (one of the daughters of Tāmrā)
Gṛdhrī	w.	I 6.51 (produced Gṛdhrās).
Gokarṇa	(a place)	I. 81.18
Godāna	(gift of cow)	II. 21.1 (at the end of one's life) (its benefit
Godāvarī	r	I. 55.8 (flowing in central region); 81.17 (one of the tīrthas); 81.26 (branching into seven distributaries).
Gopati	d.	I. 83.16 (by propitiating whom at Gayā one gets freed from debts to pitṛs).
Gopāla	d.	I. 15.114 (attribute of Viṣṇu); 28.1 (worship of).
Gomaka	d.	I. 83.16 (by propitiating whom at Gayā one gets freed from debts to pitṛs); 83.23 (merits of doing śrāddha at).
Gomatī	r.	I. 55.7 (flowing in the central region); 81.7 (a tīrtha).
Gomeda	mt.	I. 56.3
Gomedaka	gem.	I. 68.44 (immitation diamonds made out of).
Govardhana	mt.	I. 15.131 (Viṣṇu as the bearer of); 81.20 (one of the tīrthas).
Govinda	d.	I. 13.1 (saluted); 15.114 (attribute of Viṣṇu); 45.3 (saluted); 131.4 (saluted); 131.5 (snānamantra for); 131.6 (śayanamantra for); 131.12 (saluted in); 136.10 (saluted in śravaṇadvādaśī); 137.12 (to be saluted in āṣāḍha); 222.8 (the benefit of thinking often on); 222.24; 222.27 (benefits of presence in one's heart); 222.38 (knowledge comes thro'); 222.48 (to be contemplated often); 222.54 (thinking of Him even out of contempt for Him, Śiśupāla, son of Damaghoṣa had enlightene-

		ment); II. 4.51 (no fear for one who worships).
Gauḍī		I. 214.31 (a kind of drink); (one gets rid of sin of drinking it by reciting Gāyatrī 500 times).
Gautama	s.	I. 58.13 (resides in Ravimaṇḍala in the months of Aśvayuji); 87.27; 93.6 (one of the 14 lawgivers).
Gaurī	d. w.	I. 5.33 (consort of Śambhu); 7.6 (saluted); 38.? (to be worshipped in order commencing from tṛtīyā in Mārgaśira month); 45.32 (to be propitiated in Vāstupūjā); 67.1 (heard the science of physiology of body from Hara as told by Hari); 83.1 (by the sight of whom, one clears his debts to pitṛs); 129 9 (to be propitiated in order starting from Mārga tṛtīyā); 131.1 (propitiated along with Śiva in Śuklāṣṭamī in Bhādrapada); 178 19 (requested to give welfare and progeny); 197.55 (as interlocutor).
	r.	56.13 (a mountain stream).
Grāha	m.	I. 87.56 (son of Bhautya Manu).
Ghaṭīyantra		I. 217.11 (the birth and death in the cycle of *saṁsāra* is compared to).
Ghaṭotkaca	m.	I. 140.40 (1. r.) (son of Hiḍimbā).
Ghṛtācī (an apsaras)	d.	I. 58.13 (one of those who reside in Ravi in Asvayuja).
Ghoṣa	m.	I. 6 27 (son of Lambā).
Cakora (a bird)		I. 70.11 (padmarāgas shining like the eyes of).
Cakra		47.27 (a Trip (v) iṣṭapa type of temple).
Cakradhara	d.	I. 226.41 (stotra on).
Cañcu	m.	I. 138.27 (s. r.) (son of Harita).
Caṇḍa (°rūpa)	d.	I. 42.21 (propitiated at the time of Pavitrārohaṇa); 194.29 (saluted); 195.29 (Viṣṇu propitiated as).
Caṇḍanāyikā	d. w.	I. 138.12 (propitiated in Mahānavamīvrata).

Caṇḍavatī	d. w.	I. 133.12 ('').
Caṇḍā	d. w.	I. 133.12 ('').
Caṇḍāla or Cāṇḍāla	(an outcaste)	I. 70.30; 214.10 (if water is drunk from him, Sāntapana to be performed); 214.12 (Aindana, to be performed if food is taken of); 214.13 (if fruit is taken of the same tree, from which a Cāṇḍāla has eaten the pollution is over by overnight); 214.15 (prāyaścitta for 3 nights for taking food cooked by); II. 34.23 (devalaka obtains the form of).
Caṇḍī	d. w.	I. 27.1 (propitiated for removal of poison).
Caṇḍikā	d. w.	I. 18.18 (propitiated in Mṛtyuñjayārcana); 24.3 (Durgā propitiated in Tripurādipūjā); 24.6 (''); 45.32 (propitiated); 133.17 (to be propitiated); 134.3 (''); 198.3(worshipped); 198.5 (saluted).
Caṇḍogra	d.	I. 133.12 (propitiated in Mahānavamī-vrata).
Caturaṅga	m.	I. 139.71 (l. r.) (son of Romapāda).
Caturjyoti	d.	I. 6.51 (on of the 49 Marut devatas).
Caturdaśyaṣṭa-mīvrāta	vr.	I. 137.2 (the worship of Śiva on).
Caturbāhu (bhuja) (four armed)	d.	I. 12.14 (assigned cakra in Cakrapūjā); 131.13 (Kṛṣṇa addressed as).
Caturmukha (Brahman) (four faced)	d.	I. 4. 9 (In this form He was always of the natur of rajas and created movable and immovable).
Caturyuga (the 4 yugas or periods)		I. 215.4 (a thousand of which constitute a Kalpa); 216.13 (after 1000 such cycles the *naimittika* dissolution of the universe takes place and there is no rain for 100 years).
Catuṣkoṇa		I. 47.28 (effect of building a temple in the shape of).
Candra (planet)		I. 2.21 (one of the eyes of Viṣṇu); 2.46 (is Viṣṇu); 11.41 (conch resembles full moon); 13.7 (invoked in Vaiṣṇavapañjara);

15.28 (Viṣṇu addressed as lord of); 16.16 (saluted as lord of starts in Viṣṇupūjā); 19.11; 42.6 (is Oṁkāra); 43.6 (at the time of the eclipes of pavitrārohaṇa rite for Viṣṇu is essential); 51.28 (merits of dāna at the time of eclipse of); 56.3 (one of the 7 at the time of lord of Plakṣadvīpa); 58.23 (the chariot of son of Candra); 59.25 (Tṛtīyā good on account of son of); 59.27 (navamī good on the day of); 59.36 (in śravaṇa causes amṛtayoga); 61.1 (good from 7th phase); 61.2 (12 avasthās of); 61.12 (is good in Lagna and 2nd house); 61.13 (Śukra and Guru good in 5 with Candra and Ketu); 61.14 (good in 7); 61.15 (good in 11); 66.17; 67.3; 83.48 (a rare event to come off, is the occasion to do śrāddha at Gayā at the time of eclipse of); 89.53; 131.7 (offering of arghya to); 131.8 (addressed as coming out of milk ocean, and from the eye of Atri, and reference to as with Śaśāṅka and Rohiṇī).
139-140 (decription of the race of).

Candraka k. m. I. 138.11 (s. r.) (son of Hemacandra).

Candraketu k. m. I. 138.37 (s. r.) (son of Lakṣmaṇa).

Candrabhāgā r. I. 55.8 (flowing in the central region); 66.7, 81.11.

Candraśālā I. 47.39 (built in temples).

Candrā r. I. 56.7 (one of the 7 which wash sin).

Candrāśva k. m. I. 138.21 (s. r.) (son of Dṛḍhāśva).

Campa k. m. I. 139.71 (l. r.) (son of Pṛthulākṣata).

Campakavana f. I. 83.42 (at Gayā where Pāṇḍuśilā is situated).

Carakī d. I. 46.21 (placed outside its vāstupūjā).

Carma skin I. 214.9 (Cāndrāyaṇa as atonement for a twice born taking food from one who makes his living by).

Calā	d.	I. 5.28 (born of Dhṛti and Dharma Dākṣāyaṇa).
Cākṣuṣāḥ	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Cāṇūra		I. 15.80 (Viṣṇu as Kṛṣṇa as destroyer of); 144.6; 194.18 (the killing of, a sportive Bālabhāva is requested to protect).
Cātaka	(bird)	I. 217.31 (stealthy remover of water shall become); II. 34.18 (,,).
Cāturmāsya	vr.	I. 121.1 (to be observed in Ekādaśī or Paurṇamāsyā in the month of Āṣāḍha).
Cāndrāyaṇa	vr.	I. 121.9 (special merits of the performance); 214.7 (observance for dwelling in the house of low born); 214.9 (prescribed for eating in the house of certain people); 214.12 (for having taken food left over); 214.19 (to be performed thrice for residing in other houses etc.); 214.48 (Brahmin gets cleared of the sin accruing from going to a prohibited place or taking flesh etc. by doing).
Cāmuṇḍā	d. w.	I. 24.6 (worshipped in Tripurādipūjā); 38.5 (Durgā addressed as); 59.12; 134.3 (mantra uttered in Mahākauśikamantra); 180.4 (rakta, is invoked); 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā); 198.9 (worshipped in Tripurāpūjā).
Cāru	k. m.	I. 139.62 (l. r.) (son of Pratibāhu).
Cārudeṣṇa	k. m.	I. 139.61 (l. r.) (one of the 3 sons of Kṛṣṇa).
Cāruhāsinī	w.	I. 139.60 (l. r.) (one of the 8 principal wives of Kṛṣṇa).
Citraka	k. m.	I. 139.41 (l. r.) (in the line of Anamitra).
Citrakūṭa	a place	I. 81.7; 142.12 (reference to Rāma reaching).
	mt.	143.11 (leaving Prayāga, Rāma reaching the hill of).
Citraketu	d.	I. 195.6 (who was raised to the status of a Vidyādhara, by a special knowledge).

Citragupta	d.	II. 6.47 (hears from śravaṇas (reporters) what all do); 8.2 (prescribes course of action to be followed after hearing the reports of śravaṇas); 23.24-26(extent of his house); 23.27-29 (maintains an account of the acts of men both good and bad).
Citraguptapura	a place	II. 9.2 (the extent of) (one who has made great *dānas* goes there unafflicted).
Citranagara	a place	II. 6.20 (the preta enters after taking the Piṇḍa offered before the expiry of 6 months after death).
Citraratha	m.	I. 139.25 (son of Uśaṅku); 141.1 (son of Uṣṇa).
Citrasena	d.	I. 58.15 (one of those who are masters of Mārgaśīrṣa);
	m.	87.51 (one of the sons of Raucya Manu).
Citrā	(a star)	I. 59.4 (its deity is Tvaṣṭā); 59.19 (one of the stars which are pārśvamukhas); 59.42 (Viṣayoga caused by moon in); 59.44 (auspicious for Jātakarma etc.); 60.11 (auspicious for decorations); 61.11 ('').
Citrāṅgada	k. m.	I. 138.37 (s. r.) (son of Lakṣmaṇa).
	k. m.	I. 140.35 (l. r.) (son of Śantanu and Satyavatī) (killed by the Gandharva Citrāṅgada).
(a Gandharva)		I. 140.35.
Cīna	a country	I. 79.1 (mythological reference to spreading of the demon Bala's medas in).
Cūḍāmaṇi	science of divination	I. 199.1 (for knowing the auguries).
Ceta	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Caitra	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Caitraka	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
Caidya	k. m.	I. 139.30 (l. r.) (son of Ṛci).
Cyavana	k. m.	I. 138.14 (s. r.) (married Sukanyā daughter of Śaryāti).
	k. m.	I. 140.22 (l. r.) (son of Mitrāyu).

	k. m.	140.26 (l. r.) (son of Suhotra).
Chala	k. m.	I. 138.41 (s. r.) (son of Dala).
Chuchundari		I. 217.29 (one who steals *gandha* shall become).
Jagajjanilayādikṛt (cause of creation and dissolution of earth)	d.	I. 4.3 (attribute of Viṣṇu).
Jagat	Universe	I. 178.19 (ways to control); 194.29 (Viṣṇu addressed as the seed of).
Jagaddhāma	d.	I. 131.14 (attribute of Kṛṣṇa).
Jagannātha	d.	I. 13.4 (saluted in Vaiṣṇavapañjara); 14.3 (is resident in the dehīdeha and without a deha for himself); 31.1 (addressed by Rudra for exposition of pūjā); 34.2 (Viṣṇu addressed as).
Jaṅgama	m.	II. 6.11 (king at Sauripura).
Jaṅghā	(stem)	I. 47.3; 47.11 (is half the breadth of bitti); 47.12 (śikhara is twice); 47.16 (length of).
Jaṭāmaṇḍalamaṇḍita	d.	I. 2.13 (attribute of Viṣṇu).
Jaṭāyu (the vulture king)	m.	I. 143.21 (defeated by Rāvaṇa); 143.23 (met by Rāma).
Jatugṛha	lac mansion	I. 145.11 (episode in Bhārata).
Janaka	k. m.	I. 138.58 (s. r.) (his 2 different races who are said to be followers of Yoga); 143.6 (his sacrifice).
Janamejaya	k. m.	I. 138.13 (s. r.) (son of Somadatta). 139.67 (l. r.) (son of Purañjaya). 140.1 (l. r.) (son of Puru). 140.30 (l. r.) (one of the sons of Somāpi). 140.40 (l. r.) (son of Parīkṣit).
Janārdana	d.	I. 4.1 (addressed by Rudra); 6.2 (Dhruva attained exalted position by propitiating); 13.9 (requested to ascend the sky seated

		on Vainateya and to protect); 15.1 (requested by Rudra to expound the (Japa) means of salvation); 39.1 (addressed by Rudra for expounding Sūryārcana); 45.12 (is invoked and saluted with his conch, disc and lotus); 52.20 (to be worshipped well on an Ekādaśī fasting, and food to be taken on Dvādaśī); 82.7 (at Gayā); 83.4 (resides at Gayā as manes); 83.36 (at Gayā piṇḍa to be offered at the hands of); 194.3 (saluted); 194.4 (requested to protect); 196.12 (requested to protect); 205 136 (to be worshipped with Tāntrikamantra); 221.8 (is pleased more by devotion than by anything else); 222.9 (with mind bent on Him, everyone should do one's own acts); 222.29 (His residence in the heart brings *lābha, jaya*); II. 4 38 (is the protector of those who are plunged in the ocean of mundane existence, and affected by grief, agony etc., and bereft of dharma etc.)
Jantu	k. m.	I. 140.23 (l. r.) (son of Somaka).
	(creatures)	II. 2.2 (their classification); 22.1-74 (the origin and complete physiology of).
Japa	(muttering)	I. 218.37 (the glory of Lord, the merits of); 227.18 (one of the prasādhakas of yoga).
Jamadagni (Jāma°)	s.	I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 87.27 (at the time of Vaivasvata Manu); 139.6 (son of Ṛcīka); 142.8 (father of Paraśurāma).
Jambu	tree	I. 201.19 (the colour of a ripe fruit); 205.49 (one of the trees, the stick of which is to be used for dantadhāvana).
Jambuka	(bear)	II. 34.22 (one who has not paid a Dvija upon request shall be born as).
Jambudvīpa		I. 54.4 (one of the 7 dvīpas); 54.6 (Meru situated on); 54.10 (the nine sons of Agnidhra, ruler of).

Jambūsara	a place	I. 81.12.
Jaya	d.	I. 46.8 (to be propitiated in Vāstupūjā); 87.3 (one of the 4 Somapāyins at the time of Svāyambhuva Manu).
	k. m.	138.56 (s. r.) (son of Suśruta). 199.7 (indicated by Cūḍāmaṇi); 199.9 (indication by cūḍāmaṇi and getting). 199.11 (,,); 199.13 (,,); 199.28 (,,); 199.29 (,,); 200.7 (the wine must flow in the right if one wishes for).
Jayatsena	m.	I. 139.16 (son of Adīna).
Jayadratha	m.	I. 87.39 (one of the sons of Dharmaputra, the 10th Manu).
	k. m.	139.73 (l. r.) (son of Bṛhanmanā).
	m.	140.10 (son of Bṛhatkarma).
Jayadhvaja	k. m.	I. 139 23 (l. r.) (one of the 5 sons of Arjuna).
Jayanta	d.	I. 46.4 (to be invoked in Vāstupūjā); 46.12 (one of the three to be propitiated).
Jayantī	d.	I. 17.9 (to be propitiated in Sūryārcana); 134.4 (to be propitiated in Mahānavamī-vrata).
Jayasena	k. m.	I. 140.31 (l. r.) (son of Sārvabhauma).
Jayā	w.	I. 6. 23 (one of the daughters of Dakṣa, given in marriage to Kṛśāśva); 17.9 (propitiated in Sūryārcana); 197.14 (assigned to parvasandhi); 206.37 (one of the ṛṣipatnīs to whom tarpaṇa is to be offered).
Jayī	d.	I. 6.64 (one of the 49 Marut devatas).
Jarāsandha	m.	I. 140.29 (l. r.) (Son of Bṛhadratha); 141.9 (one of the Bārhadrathas).
Jalada	m.	I. 56.14 (one of the sons of the ruler of Śākadvīpa).
aleyu	k. m.	I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).
Jahnu	k. m.	I. 139.3 (l. r.) (son of Suhotra);
	m.	140.25 (l. r.) (one of the sons of Kuru).
	m.	140.28 (l. r.) (son of Sudhanvā).

Jātakarma (rites after child birth)		I. 214.19 (and other saṁskāras mode of their performance uttered by Vasiṣṭha).
Jātavedas	(fire)	I. 48.57;50.30 (a Brahmin has to offer to); 145.17 (appeased by Arjuna).
Jāti	(caste)	II. 2.6 (7 nos. of antyajāti); 2.7 (13 divisions).
Jātī	a tree	I. 205.48 (one of the trees the stick of which is used in dantadhāvana).
Jānakī	w.	I. 142.11 (wife of Rāma); 143.6 (marriage with Rāma); 143.21 (abduction by Rāvaṇa); 143 27 (monkeys searching for); 143.28 (their resolve to die in not having found); 143.30 (kept under guard in Aśokavana chided by the demonesses of Rāvaṇa).
Jānujaṅgha	m.	I 87.13 (son of Tāmasa Manu).
Jāmadagniḥ	(Paraśu-rāma)	II. 8.39 (a comparison with his loss of valour at the sight of Rāma).
Jāmbavat	m.	I. 143.41 (one of the chieftain in Rāma's army).
Jāmbavatī	w.	I. 28.11 (one of the wives of Kṛṣṇa); 139.60('').
Jālandhara	d.	I 198.5 (to be propitiated in Vāyukoṇa).
Jiṣṇu	d.	I. 2.14 (attribute of Viṣṇu); 15.78 (''); 87.56 (one of the sons of Bhautya Manu).
Jīmūta	mt.	I. 56.5 (in the Śālmaladvīpa at the time of Vapuṣmān); 69.1 (muktāphalas obtained from).
Jīva	soul	I. 59.30 (attribute of Prajāpati, purifies aṣṭamī); 141.14 (dissolves in the unmanifest Brahmā).
	Jupiter	59.35 (one of the causes of Autpātikayoga which gives mṛtyu, roga etc. if the 3 stars Rohiṇī etc. are occupied by); 61.12 (auspicious in 3); 61.13 (auspicious in 5).
Jīvana	life	I. 177.68 (to live for 200 years, upāya for); 205.84 (its means for a Brahmin); 205.96-97; (the 10 means of).
Jṛmbhiṇī	d. w.	I. 198.10 (propitiated in Tripurāpūjā in the order of Jvālāmukhī).

Jaimini	s.	I. 215.12 (disciple of Vyāsa, to whom Sāmaveda was taught).
Jña (Jupiter)		I. 61.12 (good in 3); 61.14 (excellent in 8).
Jñāna		I. 197.33 (worshipped in Gāruḍīvidyā); 228.11 (releases one from cycle of birth); 229.12 (yajña).
Jñānāmṛta	stotra	I. 224.5 (narrated by Maheśvara to Nārada).
Jyāmagha	d.	I. 139.28 (I. r.) (one of the 5 sons of Rukmakavaca).
Jyeṣṭhā	star	I. 59.6 (its deity is Śakra); 59.14 (auspicious for Journey); 59.19 (one of the stars which are Pārśvamukhas) (certain acts sanctioned to be done in).
Jyotirdhāmā	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Jyotiṣmān	m.	I. 54.1 (one of the 10 sons of Priyavrata); 56.8 (6 sons of, the ruler of Kuśadvīpa); 87.36 (sage at the time of Dakṣa Sāvarṇi Manu).
Jvālāmukhī	d.	I. 198.7; 198.10.
Takra		I. 214.30 (and other things which can be taken even from a Śūdra).
Takṣaka (a serpent)		I. 6.54 (born of Kadrū); 58 9 (resides in Bhānuratha in Jyeṣṭhā); 129.23 (to be bathed in ghee etc. in Śrāvaṇa, Āśvina, Bhādra, Kārttika pañcamī); 129.26 (to be worshipped in Bhādra-śukla pañcamī); 137.17 (to be propitiated in navamī); 197.13 (Takṣa) in Gāruḍīvidyā).
Tatpuruṣa	d.	I 7.6 (attribute of Viṣṇu).
Tattvadarśī	s.	I. 87.53 (at the time of Raucya Manu).
Tapa	m.	I. 87.51 (son of Raucya Manu).
Tapasvī	s	I. 87.21 (at the time of Raivata Manu).
	s.	87.47 (at the time of Dakṣaputra Manu).
Tapodhṛti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Tapomūrti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Taporati	s.	I. 87.48 (at the time of Dakṣaputra Manu).

Tama	m.	I. 138.8 (son of Nariṣyanta).
	m.	139,27 (son of Pṛthuśravas).
Tarasvī	m.	I. 87.56 (one of the sons of Bhautya Manu).
Tarpaṇa	oblation	I. 205.132 (done in brief); 205.140 (offered, is pitṛyajña); 207.1 (its performance pleases devas and manes).
Tāḍakā	w.	I. 143.5 (the yakṣiṇī killed by Rāma).
Tāpī	r.	I. 55.7 (flowing in the central region); 81.26 (one of the tīrthas).
Tāmra		I. 61.23 (one of the 8 types of Muktaphalas)
Tāmraparṇī	r.	I. 55.8 (flowing in the central region).
Tāmrā	w.	I. 6.50 (the 6 daughters of); 6.52 (the line of).
Tāraka	m.	I. 6.44 (one of the sons of Danu); 87.50 (enemy of Indra (Ṛtadhāmā) at the time of 12th Manu, Dakṣaputra Manu); (killed by Hari hy assuming the form of a Napuṁsaka).
Tārā	w.	I. 139.1 (wife of Bṛhaspati).
Tārkṣa	d.	I. 58.15 (one of deities controlling Mārgaśīrṣa).
	k. m.	138.37 (s. r.) (son of Bharata); See Garuḍa.
Tārkṣya		II. 2.1 (as an interlocutor); 4.41 (''); 5.2 ('').
Tālajaṅgha	k. m.	I. 139.24 (l. r.) (son of Jayadhvaja).
Tigma	k. m.	I. 141.3 (son of King Hari).
Titikṣu	k. m.	I. 139.68 (l. r.) (another son of Mahāmanā).
Tilottamā	w.	I. 58.17 (one of those 7 who live in Bhāskaramaṇḍala in Māghamāsa)
Tiṣya	(star)	I. 59.3 (whose deity is Guru, Jupiter).
Tuṅgabhadrā	d.	I. 81.8
Tumburu	r.	I. 58. 7 (resides in Caitra māsa in Bhāskaramaṇḍala);
	a country	70.16 (merit of Sphaṭika obtained in); 70.21 (Padmarāga obtained in); 70.22 (the quality of one obtained from).
		139-44 (son ef Vioma).

Turaṣka		I. 171.4 (trees in Māṇikyagiri; mythological reference to Vāsuki dropping Balas bile at).
Turvasu	m.	I. 139.18 (son of Yayāti); 139.63 (referred to as a progenitor of a race).
Tulā		I. 202.75 (a measure of weight equal to 100 palas).
Tuṣāra		I. 55.16 (country in the north west).
Tuṣṭi	w.	I. 5.23 (one of the 13 daughters of Dakṣa); 5.28 (mother of Santoṣa); (married by Dharma Dākṣāyaṇa); 206.36 (water to be offered to).
Tuṣṭida	d.	I. 89.45 (one of the 7 other classes of manes).
Tṛṇabindu	k. m.	I. 138.10 (l. r.) (son of Budha).
Tṛṣṇā	(desire)	II. 2.15 (is never satisfied and makes one want more and more); 2.16 (one controlled by it shall go to Naraka and the opposite goes to Svarga).
Tejas		I. 197.38 (worshipped).
Tejasvī	m.	I. 87.30 (was the Indra and Hiraṇyākṣa was his enemy); (enemy killed by Viṣṇu in Varāha form).
	m.	87.56 (one of the sons of Bhautya Manu).
Taittiri	bird	II. 34.25 (one who takes away others property shall be born as).
Toya	water	I. 214.1 (always pure); 214.6 (is impure at times).
Trayāruṇa	k. m.	I. 138.26 (s. r) (son of Tridhanvā).
Trayāruṇi	k. m.	I. 140.8 (l. r.) (son of Urukṣaya).
Trasadasyu	k. m.	I. 138.24 (s. r.) (son of Purukutsa and Narmadā).
Trikoṇa (triangular form)	d.	I. 47.28 (effect of building temple in).
Trijoti	d.	I. 6.58 (one of the 49 Marut devatas).
Tridhanvā	k. m.	I. 138.25 (s. r.) (son of Vasumanāḥ).
Tripura		I. 228.4 (the three states of waking, dreaming, and deep sleep).
Tripurā	d.	I. 198.1-10 (parikrama of); 198.7 (shall destroy disease).

Tripurāntaka (°kārī)	d.	I. 24.3 (attribute of Śiva, an interlocutor); 223.25 (propitiated Nṛsiṁhamūrti).
Tripuṣkara	place	II. 28.19 (merits of dying at).
Triyugmaka		I. 48.79
Trilokeśa	d.	I. 131.13 (attribute of Viṣṇu).
Trilocana	d.	I. I. 205.66 (name of a fire equated with); 224.4 (attribute of Śiva, interlocutor).
Trivikrama (Trai°)		I. 12.14 (attribute of Viṣṇu); 45.5 (attribute of Viṣṇu); 45.25 (requested to protect); 45.27 (attribute of Viṣṇu); 131.13 (,,); 194.14 (requested to wash off all sins); 196.7 (requested to protect in the sky).
Triviṣṭapa		I. 47.19 (one of the 5 classes of temples); 47.20 (aṣṭāsra) (with 8 corners).
Triśaṅku		I. 138.26 (father of Hariścandra) (formerly known as Satyarata).
Triśiras	m.	I. 143.16 (comes to Daṇḍaka, under the instruction of Śūrpaṇakhā); 15.93 (Viṣṇu as the destroyer of).
Triśukra	d.	I. 6.59 (one of the 49 Marut devatas).
Trisandhya	d.	I. 15.116 (attribute of Viṣṇu).
Tretāyuga		I. 215.8 (dharma has Satya, Dāna and Dayā as the three feet in); (in which people are bent doing sacrifices and world is born of Kṣatriyas); 215.9 (the red Hari to be worshipped in) (people live for 1000 years in); 215.10 (under what conditions people live for 400 years in); 215.25 (nature of men in); 215.36 (bond is broken by 'japa' in);
Tryambaka	d.	I. 6.35 (one of the 11 Rudras who had sway over Tribhuvana).
	d.	129.21 (attribute of Vināyaka).
Tvaritā	d. w.	I. 198.10 (attribute of Tripurā).
Tvaṣṭā	d.	I. 6.35 (one of the 11 Rudras);
	d.	17.8 (one of the Suns);
	m.	54.16 (son of Bhavana); 58.17 (one of those who reside in Bhāskara-maṇḍala in Māgh māsa),

		59.4 (deity of Citrā).
Daṁśa (ka) (fly)		I. 217.26 (one who takes madhu shall be born as).
Dakṣa (one of the progenitors)	d.	I. 2.5; 2.6; 2.7; 5.5 138.1 (was born of the right little finger of Brahmā); 5.6 (whose daughters born of his wife were given to Brahmaputras); 5.21 (Prasūti was married to); 5.23 (creation of 24 daughters of); 5.31 (Aśvamedha yajña observed by); 5.32 (insulting of Satī by); 5.34 (cursed by Śiva); 6.13 (born of Mārīṣā by the curse of Śiva); (4 kinds of sons created mentally by); 6.16 (=creation again of his 1000 sons after the loss of 1st 1000); 6.17 (cursed Nārada to take a birth); 6 18 (inspite of the destruction of the sacrifice, Maheśvara cursed by); 6.20 (his 60 daughters born of Asiknī); 6.20-23 (how he gave them to different sages); 15.25 (Viṣṇu as master of); 81.29.
	m.	93.5 (one of the 14 law givers);
	d.	I. 15.67 (Viṣṇu as soul of).
Dakṣiṇā	w.	I. 5.22 (daughter of Yajña).
Dakṣiṇāgni		I. 205.66 (Trilocana is); 205.148.
Daṇḍa	m.	I. 5.29 (born of Kriyā); 39.2
Daṇḍaka	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
Daṇḍakāraṇya	f.	I. 142.12; 143.15.
Daṇḍapāṇi	m.	I. 141.4 (son of Ahīnara).
Datta, Dattātreya	d.	I. 1.19 (the 6th incarnation of Viṣṇu, as son of Atri and Anasūya); I. 5.12; 15.139 (as an attribute of Viṣṇu); 194.16 (requested to protect and get all comforts); 196.8 (requested to protect yoga); 218.2 (yoga narrated to Alarka by).
Dattoli	m	I. 5.13 (son of Pulastya and Prīti).
Dadhi	curd	I. 214.30 (can be taken even from a Śūdra).
Danu	w.	I. 6.25 (one of the wives of Kaśyapa); 6.43 (sons of).

Dantavakra	k. m.	I. 139.54 (l. r.) (son of Śrutadevī, valiant in battles).
Dantin		I. 199.3 (one of the 8 symbols used in knowing augury thro' Cūḍāmaṇi).
Damaghoṣa	k. m.	I. 139.55 (l. r.) (married Śrutaśravā), (father of Śiśupālaka); 222.54 (whose son thinking of Govinda out of contempt attained accomplishment).
Damana		I. 135.5 (flowers of which used in pūjā of Nārada etc.)
Daman (ākhya) navamī	vr.	I. 135.2 (to be observed in Śuklanavamī in Caitra); 135.6 ('').
Damayantī	w.	I. 138.33 (s. r.) (wife of Sudāsa).
Dambhoti	s.	I. 87.7 (at the time of Svārociṣa Manu).
Daridra	poor	I. 217.30 (one who stealthily removes flower shall become).
Darpa		I. 5.28 (born of Calā).
Darbhā	blade-grass	II. 19.17 (is born of Viṣṇu's Roma).
Dala	k. m.	I. 138.41 (s. r.) (son of Pāriyātra).
Daśagrīva	m.	I. 87.45 (enemy of Indra and killed by Viṣṇu assuming Śrīrūpa).
Daśaratha	k. m.	I. 138.34 (s. r.) (son of Mūlaka).
	k. m.	138.36 (s. r.) (son of Aja) (father of Rāma); 142.10 (Hari's incarnation as his son); 143 3 (had 4 valiant sons); 143.9 (his desire to instal Rāma as the crown-prince); 143.11 (ascends heaven at the separation of Rāma).
Daśārha	k. m.	I. 139.31 (l. r.) (son of Nivṛti).
Daśoddharaṇa-pañcamī	vr.	I. 129.23-28 (to be observed in Śrāvaṇa, Āśvina, Bhādra, Kārttika).
Dasra	k. m.	I. 139.53 (l. r.) (one of the Aśvins of whom Sahadeva was born to Mādrī).
Dākṣāyaṇa	d.	I. 5.24 (or Dharma, Prabhu, wives of).
Dāḍima (promogrande)		70.7 (padmarāgas resembling seeds of).

Dāna gift I. 51.9 (*bhūmidāna* as the higest); 205.78 (of a transcript of Itihāsapurāṇa is rewarded with merit twice that of Brahmadāna); 213.17 (the fruits of Bhū); 213.18 (Godāna as the best); (it protects the family); 213.19 (of food as superior); 213.20 (of Kanyā and other dānas are not in par with *annadāna*); 213.24 (one of the traditional dharmas); II. 3.12 (given by a person, stands by him later on); 4.2-3 (effects of Godāna); 4.5 (to be made to a proper person); 4.9 (even if less if it is done with one's own hand it grows like the offering made into fire); 4.10 (the bed and virgin given as dāna should not be sold); 4.11 (to be done when one is alive and uncertain of existence); (easy exit from this world effected by the Pātheya dāna); (i.e. dāna of previous for a journey); 4.12 (if not done, one undergoes trouble); 4.40 (of bed, at the time of vṛṣayajña); 4.44 undiminishing result of Bhūridāna made at the time of tīrthayātrā, observance of vrata śrāddha); 5.25 (the Yamadūtas terrify one who has not made a dāna of his wealth); 8.16 (13 in no.); 8.27 (Varuṇa receives and leaves it at the hand of Viṣṇu and Viṣṇu at Bhāskara's and preta enjoys the benefit from Bhāskara); 20.1-24 (the supreme dāna which takes one from Yamaloka to Svarga); 21.2 (benefit of bhūmi°); 21.4 (benefits of dīpa°); 21,5 (Dīpa° to be done in Caturdaśī for those who died in the months of Āśvina, Kārttika and Māgha); 21.6-8 (to be given always for welfare); 31 3 (of bhūmi, as the best); 32.1 (for certain cases of death injunction to do dīpa°); 35.22 (capable of making the giver cross Vaitariṇi); 35.23 (appropriate time for doing); 35.25 (description of).

Dāmodara	d.	I. 45.7 (saluted); 45.21 (,,); 131.11 (saluted in Rohiṇyaṣṭamī vrata); 225.1 (saluted in Mṛtyustotra).
Dāśarathi (Rāma)	m.	I. 52.25 (just as his wife Sītā could get over trouble, one who bathes in Phalgutīrtha shall get all the merits of good conduct); 194.17 (the Killer of demon requested to protect daily).
Dāha cremation		II. 5.50-57 (the actions that follow the dāhakarma); 23.32 (has his abode in the direction of Vāyu); (one surrouding Citragupta).
Digambarāḥ	(a sect of Jainas)	II. 34.13 (and other men of bad conduct go to Naraka).
Digdaśamī	vr.	I. 135.3 (to be observed in daśamī for a year) (its benefits); 135.6 (vrata).
Diti	w.	I. 6.25 (one of the wives of Kaśyapa); 6.39 (sons and daughter of).
	d.	46.7 (one of the 32 devas).
Ditija		I. 72.1 (the country called Indranīla, how it was formed at); 73.2 (Vaiḍūrya, its origin by the sound of).
Dilīpa	k. m.	I. 138.30 (s. r.) (son of Aṁśumān).
	k. m.	140.33 (l. r.) (son of Bhīmasena).
Diva	heaven	I. 217.5 (the doer of good goes to).
Divañjaya	m.	I. 6.3 (son of Udāradhī).
Divaspati	d.	I. 87.54 (Indra at the time of Raucya, the 13th Manu).
Divākara (sun)	d.	I. 36.8 (propitiated); 45.32 (has padmahasta); 50.29 (is bowed to in the morning and midday); 70.1 (mythological reference to his picking up the ratnabīja (blood) from the Asura and was obstructed on his way by mighty Rāvaṇa); 142.26 (the story about the greatness of a Pativratā on whose curse the sun did not rise); 206.32 (to be propitiated standing); 216.2 (7 suns rise

up at the end of 1000 Caturyuga cycles who drink all waters and dry up the 3 worlds).

Diviratha k. m. I. 139.70 (l. r.) son of Anapāla).

Divodāsa k. m. I. 139.10 (l. r.) (son of Bhīmaratha).
k. m. 140.20 (l r.) (son of Śaradvān and Ahalyā, called Divodāsa the 2nd).

Divya k. m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).

Diṣṭa k. m. I. 138.2 (s. r.) (son of Manu); 138.5 (son of Manu, whose son Nābhāga became a Vaiśya).

Dīptiketu m. I. 87.35 (son of Dakṣa Sāvarṇi Manu).

Diptimān s. I. 87.32 (at the time of Sāvarṇi Manu)

Dīrghatama k. m. I. 139.9 (l. r.) (son of Kāśya).

Dīrghabāhu k. m. I. 138.35 (s. r.) (son of Khaṭvāṅga).

Duḥkha I. 199.6 (indicated by augury); 199.8 (''); 199.26 (''); 199.30 (''); 199.33 (''); 218.1 (the root-cause of).

Duḥśāsana m. I. 145.20 (brother of Duryodhana).

Dundubhi I. 47.25 (a Kailāsa type of temple);
s. 56.3 (at the time of Medhātithi, king of Plakṣadvīpa);
m. 56.11 (one of the 7 sons of Dyutimān at Krauñcadvīpa);
k. m. 139.45 (son of Tumburu);
k. m. 136.56 (name of Vasudeva ?);
a drum II. 12.70 reference to the sound made by him when the Brahmins were talking to Pretas).

Durgama m. I. 139.65 (son of Dhṛta).

Durgā d. w. I. 10.3 (to be worshipped);
24.2 (propitiated in Tripūrāpūjā);
24.8 (,,); 28.3 (assigned to one of the doors in Gopālapūjā); 38.1 (worshipped in Navamī as best among mothers) (one who gives all Kāma and Artha); 38.2 (and other goddesses to be worshipped in order);

46.11; 126.6 (worshipped); 129.9 (one of the goddesses to be worshipped starting from the Mārgatṛtīyā); 133.4 (to be propitiated on Navamī); 133.8 (a temple golden or silver; is constructed for); 133.12 (goddesses surrounding); 133 13-14 (colours of); 133.14 (propitiated as seated on Mahiṣa); 133.16 (offering 5 year old mahiṣa to Kālī, a form of); 134.4 (saluted in Mahānavamī-vrata); 137.14 (if propitiated on Saptamī gets all desired things); 137.17 (the Aṣṭamī called) (the divine mothers to be worshipped on); 201 36 (when propitiated protects elephants).

Durdama k. m. I. 139.21 (l. r.) (son of Bhadraśreṇī).

Duryodhana k. m. I. 140.37 (l. r.) (born to Dhṛtarāṣṭra and Gāndhārī); 145.10 (though timid harasses Pāṇḍavas); (wins the dice against Yudhiṣṭhira with the state of 12 years exile); 145 23 (requested by Pāṇḍavas for their share of kingdom, and was not prepared to give); 145.33 (his fight with Bhīma).

Durlabha m. I. 87.56 (son of Bhautya Manu).

Durvāsas s. 5.12 (one of the sons of Atri and Anasūyā); 215.19 (as one who uttered Āścarya an Upapurāṇa); 222.32 (his curse could not affect Śacīpati as he was a devotee of Viṣṇu).

Duṣyanta k. m. I. 140.5 (l. r.) (son of Ainila).

Dūramitra d. I. 6.61 (one of 49 Marut devatas).

Dūrvā (a kind of grass) I. 131.1 (to be propitiated in Bhādrapada, Aṣṭamī).

Dūrvāṣṭamī-vrata vr. I. 131.1,2 (worshipping Dūrvā, Gaurī, Gaṇeśa and Śiva in Bhādrapada).

Dūṣaṇa m. I. 15.91 (Viṣṇu in the form of Rāma as killer of); 142.13, 143.16 (his arrival at Daṇḍaka, instructed by Śūrpaṇakhā).

Dṛḍha	m.	87.52 (son of Raucya Manu).
Dṛḍhanemi	k. m.	I. 140.14 (l. r.) (son of Satyadhṛti).
Dṛḍhavrata	m.	I. 87.18 (son of Raivata Manu).
Dṛḍhasenaka	m.	I. 141.10 (son of Śmaśruma).
Dṛḍhāśva	k. m.	I. 138.20 (s. r.) (son of Dhundhumāra); 138.21 (three sons of).
Dṛḍheṣu		I.87.43 (son of Rudraputra Manu the 11th).
Deva	d.	I. 2.42 (Viṣṇu as); 4.3 (Viṣṇu) ; 83.69 (°nadī, the river at Gayā is referred to as Devanadī);
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna);
	k. m.	139.47 (l. r.) (son of Vasudeva and Sahadevā);
	k. m.	139.50 (l. r.) (son of Śūra, son of Vidūratha).
Devaka	k. m.	I. 138.14 (s. r.) (son of Ananta).
	k. m.	139.46 (l. r.) (son of Āhuka); 139.46 (Vasudeva's marriage with Devakī, a daughter of).
Devakī	w.	I. 15.141 (Viṣṇu (Kṛṣṇa) as son of); 15.142 (Viṣṇu as one who makes happy); 139.46 (daughter of Devaka); 139.56 (wife of Vasudeva); 139.57 (6 sons of); 144.1 (Vāsudeva was born to Vasudeva and); 145.15 (whose son, Arjuna got as a friend).
Devakṣatra	k. m.	I. 139.34 (l. r.) (son of Devamata).
Devaganāh	d.	I. 87.29 (nine) ; 87.33 (twenty at the time of Sāvarṇi Manu).
Devatāpūjana (worship of deities)		I. 205.73 (to be done in the morning itself)
Devadatta		I. 23.45 (one of the Nāḍīs) ; II. 22.40 (one of the 10 Vāyus).
Devadyota	k. m.	I. 139.42 (l. r.) (son of Upamadgu).
Devamata	k. m.	I. 139.33 (l. r.) (son of Karambhī).
Devamīḍha	k. m.	I. 138.47 (s. r.) (son of Kṛtiratha).

Devamīḍhuṣa	k. m.	I. 139.50 (1. r.) (son of Śūra, son of Vidūratha).
Devayajña (worship of devas)		I. 205.140 (offering Homa is).
Devayānī	k. m.	I. 139.18 (1. r.) (wife of Nahuṣa, gave to 2 son).
Devarāta	k. m.	I. 138.45 (s. r.) (son of Suketu).
	k. m.	139.7 (1. r.) (son of Viśvāmitra).
Devala	s.	I. 6.34 (son of Prabhāsa).
	d.	46.26 (Vāstu according to).
Devalaka	(a caste)	II. 34.23 (shall become Cāṇḍāla).
Devaloka		I. 89.27 (manes at°; saluted in Pitṛstotra).
Devavarddhaki	d.	I. 6.34 (Viśvakarmā, son of Prabhāsa is famous as).
Devavān	m.	I. 87.46 (son of Dakṣaputra Manu);
	k. m.	139.42 (1. r.) (one of the 3 sons of Akrūra).
Devaśrī	s.	I. 87.18 (at the time of Raivata Manu).
Devaśreṣṭha	m.	I. 87.46 (son of Dakṣaputra Manu).
Devahūti	w.	I. 5.21 (daughter of Dakṣa; was given in marriage to Kardama).
Devānīka	m,	I. 87.42 (one of the sons of Rudraputra, the 11th Manu);
	m.	138.40 (son of Kṣemadhanvā).
Devāntaka	m.	I. 143.43 (the Rākṣasa whom Hanūmān killed).
Devāpi	k. m.	I. 140.33 (1. r.) (son of Pratīpa).
Devārcana (worship of gods)		I. 126.1-10 (yields enjoyment and releases from bondage).
Devāvṛt	mt.	I. 56.12 (when Dyutimān ruled Krauñcadvīpa).
Devāvṛdha	k. m.	I. 139.36 (1. r.) (one of the 8 sons of Sāttvata).
Devāśvamedhas	d.	I. 87.19 (one of the 4 Devatāgaṇas at the time of Raivata Manu).
Devī	d.	I. 5.32 (Satī spoken as°; was not invited by Dakṣa for the sacrifice); 198.6 (by propitiation etc. her grace is always available);

		199.1 (the Cūḍāmaṇi is drawn contemplating on^{o} etc.).
Devendra	d.	222.25. See also Indra.
Daitya	demon	I. 131.11 (Nṛsiṁha as killer of).
Dyāvāpṛthivī (heaven and earth)		I. 89.54 (said to be led by Pitṛs.).
Dyuti	d.	I. 6.64 (one of the 49 Marut devatas);
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu);
	s.	87.48 (at the time of Dakṣaputra Manu).
Dyutimān	m.	I. 54.1 (one of the 10 sons of Priyavrata).
	mt.	56.9 (one of the 7 mountains, at the time of Jyotiṣmān in Kuśadvīpa).
		56.11 (at Krauñcadvīpa, 7 sons of).
Drupada	k. m.	I. 140.24 (1. r.) (son of Pṛṣata).
Drupadā	mantra	I. 50.45 (to be recited); 214.14 (if recited 100 times, destroys pollution caused by touch of Caṇḍāla, and remnent of food taken or vomitted).
Druhiṇa	m.	I. 6.31 (son of Dhava).
Drūhya	k. m.	I. 139.18 (1. r.) (one of the 3 sons of Yayāti and Śarmiṣṭhā); 139.64 (race of).
Droṇa	mt.	I. 56.6
	m.	140.21 (married Kṛpī); 145.14 (with whose permission Dhṛtarāṣṭra gave half the kingdom to sons of Pāṇḍu); 145.29 (his battle with Dhṛṣṭadyumna); 145.30 (ascending heaven)
Droṇa (ka)		I. 192.42 (as a measure); 202.75 (defined as equal to 4 Āḍhakas).
Draupadī	w.	I. 140.38 (1. r.) (sons of); 145.13 (her Svayaṁvara and her marriage with Pāṇḍavas); 145.21 (Pāṇḍava's penance in forest with, and incognitio); 145.36 (her wail).
Dvāparayuga		I. 215.10 (Dharma has 2 limbs in); (people live upto 104 years); people born of Dvija and Kṣatra); 215.11 division by Vyāsa, a form

		of Viṣṇu, of the Veda); 215.22 (the burden of the world removed by Hari) (Dharma has only one branch), (Acyuta becomes black); 215.23 (at that time people become Durācārins, and madyapins (the qualities vary according to the age & also nature of men); 215 26 (nature of men in); 215.37 (bond is broken by Paricaryā in).
Dvāra		I. 47.2 (in a temple should be 12 in no), 47.13 (description of construction of a temple based on measurement of); 47.14 (made equal to an eighth part of 4 times fore-arm) (or may be made twice that breadth); 47.15 (Pīṭha perforated as in the Dvāra).
Dvārakā	place	I. 44.14 (Hari in the form of stones at); 45.25 (Śālagrāma at); 66.6 (one of the sacred places); 81.5 the merits of the place); 145.15 (Arjuna's marriage with Subhadrā at); II. 28.3 (Dvāravatī, one of the 7 cities which yields *mokṣa*).
Dvija	twice-born	I. 89.36 (the manes of whom shine with the cool lustre of moon leaves); 201.6 (food served to); 205.91 (permitted to trade in adversity); 214.2 (polluted by Śūdra gets purified by Pañcagaya); 214.20-21 (gets free from pollution by fasting night and taking Pañcagavya).
Dvijjyoti	d.	I. 6.58 (one of the 49 Marut-devtas).
Dvipendra (elephant)		I. 69.1 (Muktāphalas obtained from).
Dvimīḍhaka	m.	I. 140.8 (one of the 3 sons of Suhotra).
Dvimūrdhā	m.	I. 6.43 (one of the sons of Danu).
Dviraṣṭaka		I. 47.28 (effect of building a temple having 16 sides).
Dvivida	m.	I. 143.42 (who destroyed Lankā);
(monkey)	m.	144.10 (a monkey defeated by Kṛṣṇa).
Dviśukra	d.	I. 6.59 (one of 59 Marut devatās).

Dvīpa	k. m.	I40.12 (l. r.) (son of Pāra) (Nṛpa).
Dvairatha	m.	I. 56.8 (one of the 7 Putras of Jyotiṣmān in Kuśadvīpa).
Dhana (wealth)		I.199.4 (indicated by Cūḍāmaṇi); 199.5 (''); 199 7 (its destruction); 199.8 (getting of (''); 199.9 (''); 199.10 (destruction of); 199.11 (''); 199.12 (getting of ''); 199.17 (destruction of ''); 199.21 (getting of ''); 199.25 (indication by Cūḍāmaṇi, of lossing); 199.28 (''); 199 30 (indication by Cūḍāmaṇi, of getting); 199.35 (getting of ''); 205.86 (3 kinds of) (which are again divided in 7 ways); 87 (division of possession for classes of society); 88 (3 sources of wealth for Brahmins); 89 (3 sources of wealth for a Kṣatriya); 90 (3 sorrces of wealth for a Vaiśya and Śūdra); 98 (how earned by different Varṇas); 99 (of Brahmins); 100 (no Doṣa if got unasked).
Dhanavanta		I. 222.50 (are respectfully praised, to get wealth).
Dhanādhipati		I. 12.4 (saluted).
Dhanaka	k. m.	I. 139.22 (1. r.) (son of Durdama) (4 sons of).
Dhanañjaya		I. 6.55; 58.13 (one of those who dwell in
(a serpent)		Ravimaṇḍala in Āśvayuji); 129.24; 23.45 (one of the Nāḍis).
	m.	141.7 (son of Kṛtañjaya); II. 22.40 (one of the 10 Vāyus).
Dhanada	d.	I. 17.1 (Sūryārcana as narrated to); 137.16 (worshipped in Pratipada); 137.18 (propitiated in Daśamī).
	d.	89.47 (one of the 4 other class of Pitṛs).
Dhanapāla		I. 132.9 (belonging to Vīra, a Brahmin of
(name of a bull)		Pāṭalīputra); 132.15 (the story of its loss and recovery).

Dhaniṣṭhā star I. 59.8 (its deity is Vāsava); 59.15 (one of the stars auspicious for new wear); 59.22 (one of the Ūrdhvamukha stars); 59.34 (the three on a Bhauma day causes a Yoga, which causes death, disease etc.); 59.42 (Budha in; causes Viṣayoga); 59.44 (good for Jātakarma etc.); 60.11 (one of the stars good for adorning); 61.10 (northern Yātrā can be undertaken in the 7 stars commencing with); 61.11 (good for adorning)

Dhanurveda I. 215.21 (one of the 18 Vidyās).

Dhanya d. I. 89.43 (one of the 9 clans of Pitṛs).

Dhanvantari k. m. I. 1.25 (the 12th incarnation of Viṣṇu); 131.9 (1. r.) (son of Dīrghatama, who took up medicine as profession); 142.4 (his springing up with nectar from milky ocean while being churned); 142.5 (Āyurveda with 8 limbs narrated to Suśruta by); 145.41; 145.42; 146.174 (as an interlocutor); 175.1 (said to have described medical science to Suśruta); 196.10 (requested to protect from apathya); 197.55 (as an interlocutor); 201 (,,). 202.1 (medical science said to have been narrated by him to Suśruta).

Dharaṇa a measure I. 73.18 (one tenth of a Pala).

Dharma (°rāja) d. (Yama) I. 5.2 (creation of); 5.30 (sons of); 139.52 (as father of Yudhiṣṭhira); 52.16 (saluted on Kṛṣṇa Caturdaśī); 197.33 (assigned & worshipped in Gāruḍīvidyā).

righteousnass 205.4 (Sanātana° based on Smṛtiśāstra etc); 205.9 (cause of an end for Mundane existence); (Sukha comes from) (the Jñāna and then Mokṣa); 205.10 (Samānya dharma for Brāhmaṇa, Kṣatriya etc.); 205.13 (of a Brahmacārin); 205.14-16 (of a Gṛhastha); 205.17-18 (of a Vanavāsin); 205.19-21 (of a

Parivrāṭ); 205.22 (sāmānyaᵒ of Varṇī and Liṅgī); 205.23-153 (of a Gṛhastha etc); II. 9.7-9 (appears dreadful for sinners and contrary for good).

Dharma d. 89.43 (one of the 9 class of Pitṛs).
k. m. 139.20 (l. r.) (son of Haihaya).
k. m. 139.64 (l. r.) (son of Gāndhāra).
m. 141.10 (son of Suvrata). 213.1 (ᵒsāra); 213.4 (dāna is the best); 213.5 (protecting life as the important); 213.9 (one who lives for Dharma and Artha crosses difficulties); 213.24 (Satya etc. are Sanātanaᵒ); 215.5 (ᵒin Kṛta-yuga); 215 8 (in Tretā-yuga); 215.10 (in Dvāparayuga); 215.22 (has only one Pāda at the end of Dvāpara); 222.10 (Dhyāna as the bestᵒ); II. 2.30 (Artha & Kāma are born of); 2.31 (is maintained by one's ardent faith and not by mass of wealth); 3.15 (to be done, so long as the body is healthy); (when one is not well, he cannot get it done for him); 3.16 (after death the person who has not done so, roams with thirst day & night); 4.42 (even if little is done it is rewarded); 24.1-8 (description of *dharma* and *adharma*); 31.3 (Satya as the supremeᵒ).

Dharmada d. I. 89.47 (one of the 4 other clans of Pitṛs).

Dharmadeśa (country) II. 2.9 (is that, where *Kṛṣṇasāra* deer is found); 2.10 (all good things are there).

Dharmanetra k. m. I. 139.20 (l. r.) (son of Dharma).

Dharmapa m. I. 87.52 (son of Raucya Manu).

Dharmayūpa a place I. 83.32 (a place at Gayā, where the performer of Śrāddha discharges his debts to manes).

Dharmarata m. I. 87.51 (son of Raucya Manu).

Dharmaratha m. I. 139.70 (son of Diviratha).

Dharma-rājapura a place II. 6.44 (an account of).

Dharmaśāstra		I. 215.21 (one of the 18 Vidyās).
Dharmāraṇya		I. 83.11 (Dharma at^{o}); 83.31 (merits of doing Śrāddha at); 83.39 (merits of giving Arghya at); 84.15 (Piṇḍa given at^{n}) 84.16 (one gets the fruit of Vājapeya sacrifice at^{a}).
Dhava	d.	I, 6.29 (one of the 8 Vasus),
	m.	6.31 (Druhiṇa son of).
Dhātaki	mt.	I. 56.16 (one of the 2 described as born of Śabala, ruler of Puṣkara).
Dhātā	d.	I. 5.7 (one of the 2 sons of Bhṛgu and Khyāti); 5.9 (married Āyati, daughter of Manu).
	d.	6.37 (one of the 12 suns born of Aditi and Kaśyapa); 17.8; 28.1 (assigned at the doorway in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvārcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (worshipped); 58.7 (one of those who resides in Sūryamaṇḍala in Caitramāsa); 58.13 (one of those who resides in Sun in Āśvayuji).
	d.	69.45 (one of the 7 other clans of Pitṛs).
Dhātrī	d.	I. 134.4 (saluted with others in Mahānavamīvrata).
Dhāmavrata	vr.	I. 137.3 (to be observed in Kārttika which conveys the observer to Sūryaloka).
Dhāraṇā		I. 218.20 (defined); (one who does two times is considered as Yogin); 218.22 (10 kinds of) ; 227.18 (one of the 6 limbs of Yoga); 227.25 (12 are enjoyined for those who meditate on Brahman for such a period as they would require for 10 Prāṇāyāmas); 227.26 (is that till which time mind is not moved from its meditative position); 229.13 (the 6th in the 8 fold limbs of Yoga as per Gītā).
Dhārmika	(a follower of dharma)	I. 213.13 (is praised by all and not a Dhanāḍhya).

Dhārṣṭaka	k. m.	I. 138.15 (s. r.) (son of Dhṛṣṭha, though born a Kṣatriya, became a Vaiśya).
Dhīmān	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Dhundhumān	k. m.	I. 138.9 (s. r.) (son of Kevala).
Dhundhumāra	k. m.	I. 139.20 (s. r.) epithet of Dṛḍhāśva, son of Kuvalāśvaka).
Dhūtapāpā	r.	I. 56.10 (one of those in Kuśadvīpa, capable of removing all sins).
Dhūmra	m.	I. 143.41 (one of the warriors who destroyed Lankā); 199.3 (one of the symbols used in knowing the augury thro' Cūḍāmaṇi) ; 199.4 (''); 199.8 (''); 199.12 (,,) ; 199.16 (''); 199.20; 199.24 (''); 199.28 (''); 199.32 ('').
Dhūmravarṇa	d.	I. 129.21 (attribute of Gaṇapati).
Dhūmrākṣa	m.	I. 143.41 (one of the warriors who destroyed Laṅkā); 143.43 (stayed with Rāma and others to kill enemies).
Dhūmrāśva	k. m.	I. 138 12 (s. r.) (son of Candraka).
Dhṛta	k. m.	I. 139.65 (l. r.) (son of Dharma).
Dhṛtarāṣṭra		I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 129.24 (one of the serpents); 129.25 (to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī);
	k. m.	140.36 (l. r.) (born to Ambikā, thro' Vyāsa); 140.37 (birth of 100 sons Duryodhana etc. from Gāndhāri and); 145.7-8; 145.14 (with consent of Droṇa and Bhīṣma invites Pāṇḍavas & gives them half of the kingdom).
Dhṛtavrata	k. m.	I. 139.74 (l. r.) (son of Dhṛti).
Dhṛti	w.	I. 5.23 (one of the 24 daughters of Dakṣa); 5.28 (Niyama born of); 206.37 (one of the Ṛṣipatnīs propitiated).
	m.	56.8 (one of the 7 sons of Jyotiṣmān at Kuśadvīpa).
	m.	87.51 (son of Raucya Manu).

	k. m.	138.57 (s. r.) (son of Vītahavya).
	k. m.	139.30 (l. r.) (son of Babhru).
Dhṛtimān	s.	I. 87.52 (at the time of Raucya Manu); 140.14 (l. r.) (son of Yavamīnara) (son of [0]).
Dhṛṣṭa	m.	I. 87.56 (son of Bhautya Manu).
	k. m.	138.2 (s. r) (son of Manu).
	k. m.	139.44 (l. r.) (son of Kukura).
Dhṛṣṭakāvya	m.	I. 87.14 (son of Manu).
Dhṛṣṭaketu	k. m.	I. 138.46 (s. r.) (son of Sudhṛti).
	k. m.	139 13 (l. r.) (son of Sukumāra).
	k. m.	140.24 (l. r.) (son of Dhṛṣṭadyumna).
Dhṛṣṭadyumna	k. m.	I. 140.24 (l. r.) (son of Drupada); 145.29 (his battle with Droṇa).
Dhṛṣṭiketu	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Dhenuka	m.	I. 144.9 (Asura killed by Kṛṣṇa).
Dhenukā	s.	I. 56.15 (one of the 7 at the time of Śākadvīpeśvara, Bhavya).
Dhenukāraṇya	f.	83.27 (in Gayā merits of doing Śrāddha at).
Dhaumya	s.	I. 145.21 (accompanies Pāṇḍavas from the forest when they leave for Virāṭa).
Dhyāna (meditation)		I. 222.10 (praised as the best Dharma); 222.14 (spoken as the best to destroy the sinful deeds); 222.55 (most Pavitra); 227.18 (one of 6 Aṅgas of Yoga); 227·27 (definition of); 227.48 (it destroys all bad and gets exalted position); 229.13 (one of the 8 Aṅgas of Yoga as per Gītā).
Dhruva	k. m.	I. 5.34 (Dakṣa cursed by Rudra, to be born in the line of); 6.1 (son of Uttānapāda and Sunīti); 6.2 (Śniṣṭi, son of); 6.30 (Bhagavān Kāla; son of).
	d.	6.61 (one of the 49 Mārutdevatās).
	k. m.	56.2 (one of the 7 sons of Medhātithi, of Plakṣadvīpa).
	d.	6.29 (one of the Vasus).
Dhruvasandhi	m.	I. 138.43 (son of Puṣpaka).
Dhvaja (Flag)		I. 47.30 (etc. erected when building temple); 199.3 (symbol used in knowing

augury thro' Cūḍāmaṇi); 199.4 (,,); 199.5 (,,); 199.6 (,,); 199.7 (,,); 199.8 (,,); 199.12 (,,); 199.16 (,,); 199.20 (,,); 199.24 (,,); 199.28 (,,); 199.32 (,,).

Dhvani d. I. 6.30 (one of those born of). 6.63 (one of 49 Marut devatās).

Dhvāṅkṣa I. 199.3 (one of the symbols used in knowing augury thro' Cūḍāmaṇi); 199.7 (,,); 199.11 (,,); 199.15 (,,); 199.19 (,,); 199.23 (,,); 199.27 (,,); 199.31 (,,); 199.35 (,,).

Nakula k. .n. I. 139.53 (l. r.) (son of Mādrī, wife of Pāṇḍu); (got by Aśvin Nāsatya);

(mangoose) 214.1 (is always pure); 217.25 (one who takes away ghee shall be born as).

Nakıa m. I. 54.15 (son of Pṛthu).

Nakṣatra (star) I. 69.16; 69.20 (°mālā).

Naga (a place at Gayā) I. 83.11 (the debts one owes of Pitṛs are cleared by the sight of Īśvara at).

Nanda d. I. 15.142 (attribute of Viṣṇu); 131.9 (offering Arghya to); 194.8 (°ka) (requested to protect); 56.2 (one of the 7 sons of Medhātithi).

Nandana I. 47.22 (a Vairāja class of temple).

Nandigrāma a place I. 143 14 (Bharatas stay at).

Nar.dighoṣa a ratha I. 145.16 (got by Arjuna from Agni).

Nanditīrtha a place I. 81.20.

Nandivardhana I. 47.23 (a Vairāja class of temple).

k. m. 138.45 (s r.) (son of Udāvasu).

Nandīśvara d. I. 215.18 (Śivadharma an Upapurāṇa narrated by).

Nabha m. I. 6.48 (one of the sons of Vipracitti and Siṁhikā).

m. 87.6 (one of the sons of **Svārociṣa Manu**).

m. 87.26 (one of the sons of **Vaivasvata** Manu).

k. m. 138.39 (s. r.) (Nabhāḥ, son of Nala (Puṇḍarīka, son of).

Namuci	m.	I. 6.49 (one of demons born in the family of Prahlāda).
Naya	m.	I. 87.13 (son of Manu).
	s.	87.22 (at the time of Cākṣuṣa Manu).
	k. m.	138.9 (s r.) (son of Sudhṛti).
	k. m.	140.6 (1 r.) (son of Manyu).
Naraka	m.	I. 6.49 (one of the Daityas born in the family of Prahlāda); 144.10 (defeated by Kṛṣṇa).
	hell	57.4-7 (in Puṣkaradvīpa, the namess of); 82.8 (one who does Yajña, Śrāddha and Piṇḍadāna does not go to); 83.52 (Pitṛs are afraid of); 84.27 (by offering Piṇḍa at Gayā, the people go to heaven from); 84.38 (called by name Avīci) (those who reach there shall be redeemed by offering of Piṇḍa); 217.5 (by the sin one goes to); 217.12-13 (one is born as various things, after release from); 217.31 (one who takes anothers house shall go to Raurava and other Narakas); 217.34-35 (the characteristics of one just liberated from); 218.35 (for the practicer of Aṣṭāngayoga, no suffering at); 221.4-5 (where after by torture by Yama one is questioned as to why he has not worshipped the Lord); 222.32 (worship of Vāsudeva keeps the hell away for one); 222.49 (one who treats all alike shall not go to); II. 4.6 (the Godāna to an improper takes the giver to); (the receiver's family gets ruined for 21 generations); 5.28 (Kumbhīpāka and other hells); 14.19 (not giving charity one is born a Daridra, does sin and goes to); 15.40 (by bad acts of descendants one goes to).
Naranārāyaṇa	d.	I. 1.17 (as the 4th Avatāra Viṣṇu did penance); 4.3 (attribute of Viṣṇu); 141.15 (Viṣṇu addressed as).

Narasiṁha the man-lion form (Nārasiṁha Nṛsiṁha)	d.	I. 1.26 (12th Avatāra of Vṣṇu); 7.6 (saluted in Sūryārcana); 11.30 (the Mudrā called); 12.4 (saluted in Pūjānukrama); 15.115 (attribute of Viṣṇu); 45.11 (satuted); 45.17 (requested to protect); 66.20; 86.28 (one becomes victorious in battle by his devotion to); 131.11 (saluted in Rohiṇyaṣṭamī); 142.7 (in which form Viṣṇu kills Hiraṇyakaśipu, protects the Vedadharma); 194.10 (requested to protect in the forest); 196.7; 196.15 (requested to protect in all directions always); 223.1 (Stotra on); 223 5 (Śiva's meditation on the form of); 223.10 (on the desire of Śiva, appears in the form of); 223.12-17 (Stotra addressed by Śiva to); 223.22-24 (stotra on).
Narastrīlakṣaṇa (physiognomy)		I. 63.1-8 (narration of); 65.1-112 (as told by Samudra).
Narāntaka	m.	I. 15.92 (Viṣṇu as killer of).
Nariṣyanta	k. m.	I. 138.2 (s. r.) (son of Manu).
	k. m.	138.8 (s. r.) (son of Marutta).
Nala	k. m.	I. 138.39 (s. r.) (son of Niṣadha).
	(a monkey)	143.40 (builder of Setu).
Narmadā		I 78.1 (mythological reference to the 'Rūṛa' of the demon thrown by 'fire in the region of etc.).
Nalikāvana	f	I. 71.4 (in Māṇikyagiri where Vāsuki dropped the biles of Bala).
Nalinī	w.	I. 56.15 (one of the 7 at the time of Bhavya, ruler of Śākadvīpa); 140.17 (wife of Ajamīḍha).
Navakhyāti	m.	I. 87.13 (son of Manu).
Navavyūha		See Vyūha
Navaśrāddha		II. 16.44 (performed on 12th day after death).

Nahuṣa	k. m.	I. 139.7 (l. r.) (son of Āyu) (4 sons of).
	k. m.	139.17 (l. r.) (5 sons of).
Nāga (serpent)		I. 2.48 (Vinatā made a Dāsī by); 2.50 (Garuḍa was blessed that he will release his mother from the servitude under); 19.1 (Prāṇeśvara mantra to remove poison of) (places where if bitten, people won't survive); 43.2 (younger brother of Vāsuki); 68.3 (pearls obtained from Nāgendra etc. are not lustrous though auspicious); 86.25 (one who is bitten by a Nāga is released by propitiating the 3^{0}); 137.17 (to be propitiated in Ṣaṣṭhī); 196.10 (requested to protect); 197.27 (assigned to particular places in the Gāruḍīvidyā); 197.30 (2 ways of Nyāsa for); 197.49 (Garuḍa is contempted upon for the destruction of); 197.52 (Garuḍa addressed as the destroyer of).
Nāgadvīpa		I. 55.4 (one of the 9 Dvīpas).
Nāgavīthi	m.	I. 6 27 (born of Yāmi).
Nāgādri	mt.	I. 83.40 (at Gayā on the eastern side of Brahmasada).
Nāgnajit	d.	I. 28.10 (saluted in Gopālapūjā).
Nāṭyaśālā		I. 47.40 (constructed in temples).
Nāḍi (ḍī)		II. 22.38-39 (10 in number; Īḍā, Pingalā etc.).
Nānākrandapura	a place	II.6.34 (the Preta eats the 9th Māsika at); 6.35 (the Preta weeps seeing the crying Gaṇas of).
Nābha	m.	I. 87.25 (Nabha) (one of the sons of Vaivasvata Manu).
Nābhāga	k. m.	I. 138.2 (s. r.) (son of Manu).
	k. m.	138.5 (s. r.) (son of Diṣṭa, who became a Vaiśya).
	k. m.	138.31 (son of Śruta).
Nābhi	m.	I. 54.10 (one of the 9 sons of Agnīdhra, Jambūdvīpeśvara); 54.12 (Ṛṣabha born of Marudevī and).

a place 83.23 (situated at the centre in Gayā).

Nārada — I. 2.5; 2.6 (''); 2.7 5.3 (creation of); 6.16 (the 1000 sons of Dakṣa going to the ends of earth as instructed by); 6.17 (cursed by Dakṣa to take a birth); 6.18 (born as son of Kaśyapa); 15.95 (Viṣṇu addressed as); 28.4 (assigned place in Gopālapūjā); 30.8 (saluted in Śrīdharārcana); 31.21 (saluted in Viṣṇvārcana); 34.42 (saluted in Hayagrīva pūjā); 58.8 (one of those who stay in Bhānuratha in Jyeṣṭha); 135.5 (to be worshipped in Caitra, with garlands of Damanaka); 196.9; 215.19 (the 6th Upapurāṇa spoken by); 224.1 (Kulāmṛta-stotra uttered by Hara to); 224.4; 224.10; 224.19; 224.22 (as Suraṛṣi); 228.1 (Ātmajñāna narrated by Bhagavān to).

Nārasiṁha — I. 215.17 (one of the Upapurāṇas).

Nārasiṁhī — d. w. I. 38.5 (Durgā addressed as)

Nārāca — (an iron arrow) I. 70.5.

Nārāyaṇa — d. I. 1.10 (all his anecdotes requested to be told); 1.12; 5.8 (birth of Śrī, consort of); 7.6 (saluted in Sāryādipūjā); 11.35 (to be saluted in Navavyūhārcana); 12.4 (saluted in Pūjānukrama); 15.74 (attribute of Viṣṇu); 32.5 (one of the 5 forms of Viṣṇu); 32.6 (saluted in pañcatattvārcana); 32.13 (''); 32.30 (''); 45.2 (saluted); 45.16; 50.40; 57.9 (His manifestation); 81.6 (one of the Tīrthas); 86.27 (by worshipping whom one shall become the master of people); 126.7 (propitiation of in general worship); 131.13 (saluted in Rohiṇyaṣṭamīvrata); 139.1 (Brahmā as son of); 141.12 (has no decay) (creator); 194.14 (requested to protect intellect); 194.21 (contemplated as destroyer of all afflictions);

		194.29 (requested to destroy all fever) 196.3 (Mantra called salutation to); 196.8 (requested to protect in the sky); 196.11 (requested to protect in the morning); 221.1 (contemplation on); 222.2 (what are His Dāna, Tīrtha, Tapas and Adhvara); 222.3 (the Tīrthas do not deserve comparison even with the 16th part of His name); 222.6 (greatness of constant worship of); 222.36 (one who has thought on His constantly, shall be relived of bondage); 222.42 (all Karmas good or bad to be dedicted to).
Nārāyaṇabali (°vidhi)		II. 11.29 (one who does it for Pitṛs shall be made free from all troubles); 17.39-51 (the performance of which discharges the Pretas from Pretatva).
Nārāyaṇī	d. w.	I. 38.2 (worshipped in order starting from Mārga tṛtīya); 129.9 (") ; 178.1 (offering to).
Nārī woman		214.1 (one of those who are always pure);
Nāsatya	d.	I. 139.53 (one of Aśvins ref. to as father of Nakula).
Nāsikya a place		I. 81.20
Nikara		I. 69.33 (a measure of weight).
Nikumbha	k. m.	I. 138.21 (s. r.) (son of Haryaśva)*;
	m.	143.44 (killed by Rāma).
Nighna	k. m.	I. 139.39 (l.r.) (son of Anamitra).
Nicula	s.	I. 87.6 (one of the 7 at the time of Svārociṣa Manu).
Nitala		I. 57.2 (one of the 7 worlds).
Nitya	d.	I. 194.2 (attribute of Viṣṇu).
Nityaklinnā	d. w	I. 198.1 (Pūjā of Tripurā).
Nityaśrāddha		I. 33.1-10 (description of).
Nityā	d.	I. 198.7 (requested to destroy disease).
Nityāruṇā	d.	I. 198.8 (worshipped in Tripurāpūjā).
Nimi	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
	k. m.	139.37 (l.r.) (one of the 8 sons of Bhajamāna).

Nimittaka	m.	I. 141.4 (son of Daṇḍapāṇi).
Niyati	w.	I. 5.9 (one of the daughters of Manu; wife of Vidhātā).
Niyama (restraint of the mind)	m.	I. 5.28 (born of Dhṛti). 218.12 (5 in no.); 229.13 (one of the 8 limbs of Yoga).
Niramitra	m.	I. 87 17 (son of Raivata Manu); 87.39 (son of 10th Manu (Dharmaputra));
	m.	140.40 (son of Reṇumatī).
	m.	141.9 (son of Ayutāyu).
Nirañjana	d.	I. 4.3 (attribute of Viṣṇu).
Nirākṛti	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Nirutsaka	s.	I. 87.52 (at the time of Raucya Manu).
Nirṛti, Nairṛti (regent of South-western quarter)	d.	I. 59.6 (deity of Mūla); 133.17 (offering to) (Kūrma requested to protect in); 205.129 (a direction).
Nirgama (a door)		I. 47 4 (in a temple should be 1/3 or 1/5 of the Śukārighri); 47.9 (on the 4 sides should be one fifth of length of Garbha).
Nirdeha	m.	I. 87.31 (son of Sāvarṇi Manu).
Nirbhaya	m.	I. 87.13 (son of Manu).
Nivṛti	k. m.	I. 139.31 (l. r) (son of Vṛṣṇī).
Nivṛtādvaita dṛṣṭi	d.	I. 195 3 (attribute of Viṣṇu).
Niśaṭha	k. m.	I. 139.57 (l. r.) (son of Revatī and Balabhadra).
Niśārūpa	s.	I. 87.52 (at the time of Raucya Manu).
Niṣadha	mt.	I. 54.8 (on the right side of Meru).
	m.	138.38 (son of Atithi).
Niṣāda a caste		I. 6.6 (their origin and habitation at Vindhyaśaila); 222.49 (merits of one who treats Śūdra° etc. and Dvija alike).
Nita	m.	I. 141.11 (son of Subala).
Nītiśāra		I. 108.109.110.111 (for kings); 112 (,,); 113 (,,); 114; 115.
Nīrañja (ja?)	Lotus	I. 72.1 (eyes of the demon Bala resembling).
Nīla	m.	I. 54.8 (son of Ajamīḍha and Nalinī).
	a monkey	143.41.

		70.10 (Padmarāgas resembling the colour); 70.12 (Padmarāga from Saugandhika like).
Nīlakaṇṭha	d.	I. 19.26 (worshipped for removal of poison).
Nīlagrīva	d.	I. 129.21 (attribute of Gaṇapati).
Nīlaparvata	m.	I. 81.28 (merits of bathing at the Tīrtha).
Nīlotpala (lotus)		I. 223.8 (Viṣṇu resembling colour of).
Nṛkeśarin	d.	I. 13.7 (requested to protect in Naiṛti).
Nṛcakṣu	m.	I. 141.2 (son of Sunīthaka).
Nṛpañjaya	m.	I. 141.2 (son of Medhāvī I); 141.3 (son of Medhāvī II).
Nṛyajña		1.205.140 (Atithipūjana is).
Nṛsiṁha	d.	See above Narasiṁha.
Nṛhari		I. 86.10 (one of the Avatāras).
Nediṣṭha	m.	I. 87.26 (one of the sons of Vaivasvata Manu).
	k. m.	138.15 (s. r.) (son of Nābhāga).
Nepāla (a region)		I. 79.1 (the mythological reference to the medas dropped at).
Naigameya	m.	I. 6.33 (one of the sons of Kumāra).
Naimiṣa	f.	I. 1.3 (Sūta's arrival at); 66.6 (greatness of); 81.7.
Nyāya		I. 215.21 (one of the 18 Vidyās).
Pañcagavya (the five products of the cow)		I. 137.7; 214.2 (as purifier); 214.65 (is Mālāpaha).
Pañcarātra		I. 137.9 (Brahmins well-versed in to be invited in Tithivārapūjā).
Pañcahasta (a kind of horse)	m	I. 87.35 (son of Dakṣa Sāvarṇi Manu); 201.4 (Madhyama).
Pañcendriya (five organs)		II. 2.18 (individually are responsible for bringing chaos to deer, elephant, Patanga, bee and fish respectively) (collectively they will cause more havoc).
Pataṅga	bird	II. 3.17 (one for whom Aurdhvadehika rite is not performed shall become).
Padma		I. 47.25 (a Kailāsa type of temple).
	Lotus	70.8 (Padmarāga in colour resembling); 47.28 (effect of building temple in the shape of); 227.16;
	a serpent	129.25 (to be worshipped every month and in Bhādra, Śravaṇa Śukla Pañcamī).

Padmanābha	d.	I. 2.14 (Rudra's meditation on); 13.2 (saluted in Vaiṣṇavapañjara); 15.12 (,,); 34.31; 45.7 (a form of Viṣṇu); 87.37 (killer of Kālakākṣa enemy of Devas at the time of Dakṣa Sāvarṇi the 9th Manu); 131.11 (saluted in Rohiṇyaṣṭamī); 194.29 (saluted in Vaiṣṇavakavaca); 196.13 (requested to protect in the night); 197.12 (is stationed in the west).
Padmarāga	(gem)	I. 68.9; 70.6 (obtained from off-sea waters of Siṁhala); 70.14; 70 21 (Vijātis of); 70.23 (nature of Vijātis of); 70.27 (cannot be scratched except with *vajra* or *kuruvinda)*; 70.31 (quality of a good variety); 70. 32 (effect of good quality); 70.33 (the price fixed for the Taṇḍula weight of *vajra* is equal to Māśa weight of°); 71.28 *(marakata* valued higher than the value of); 71.29 (Marakata defective is valued much loweer than that of defective°); 72.8 (wearing Indranīla brings similar effect as an wearing); 72.9 (3 groups is Indranīla as in); 72.10 (same test for Indranīla as for); 72.11-12 (Indranīla of equal weight bears more heat, though should not be put to test on that score); 72.19 (value of a Māṣa of Padmarāga is same as price of 4 times by weight of Indranīla); 73.6 (the quality of Vaiḍūrya is similar to the quality of Padmarāga known from their colour); 74.2 (desctiption of); 74.4 (defined).
Padmavana	f.	I. 75.1 (nails of Daitya thrown by Vāyu in).
Padmavarṇa	m.	I. 138.43 (son of Agnivarṇa).
Padmasaṁbhava (Brahmā)	d.	I. 5.5 (creation of Dakṣa and his wife by); 142.25 (approached by Devas to restore sunlight).
Payasvinī	r.	I. 55.9 (passing thro' the central region);
Payoṣṇī	r.	I. 55.7 (passing thro' the central region).

Para	d.	I. 2.42 (attribute of Viṣṇu).
	s.	87.37 (one of the 3 at time of Dakṣa Sāvarṇi the 9th Manu).
Paramātmā	d.	I. 212 (attribute of Viṣṇu); 4.3 ('').
Paramānanda	d.	I. 196.2 (Viṣṇu) (saluted as).
Parameśvara	d.	I. 2.15 (attribute of Viṣṇu); 16.3 (" of Viṣṇu); 18.10 (Parames'a, Mṛtyuñjayārcana uttered by); 30.13 (stotra for); 31.10 (of Viṣṇu with all ornaments etc.); 31.16 (of Viṣṇu); 32.13 (''); 32.24 (''); 34.29 (''); 34.33 (Pareśvara ''); 40.1 (''); 43.25 ('').
	d.	2.30 (of Śiva ?); 189.6 (as an interloctuor Śiva is addressed as).
Parameṣṭhī	m.	I. 54.13 (son of Intradyumna).
Paraśu	m.	I. 87.9 (one of the sons of Auttama Manu).
Paraśurāma	d.	I. 142.8 (an incarnation of Hari, as son of Jamadagni) (kills the Kṣatriyas for 21 times); 142.9 (kills Kārtavīrya and makes gift of the world to Kaśyapa) (settles on the Mt. Mahendra); 194.17 (reuested to destory one's all enemies).
Parahā	m.	I. 87.17 (son of Raivata Manu).
Parāka (an atonement)		I. 214.7 (for dwelling at the house of an Antyaja); 214.11 (for visiting the house of antyaja); 214.16 (for molestation); 214.62 (capable of destorying all sins) (course to be followed in the Vrata of).
Parātpara	d.	I. 197.51 (Garuḍa conceived as).
Parāśara	s.	I. 1.29 (Viṣṇu in the 17th Avatāra born as son of Satyavatī and Parāśara; created the branches of Vedic tree); 15.72 (Viṣṇu called as); 93.5 (one of the 14 Law givers); 107.1 (dharma according to); 215.20 (one of the Unapurāṇas; spoken by).
Parikṣit	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru); 140.40 (son of Abhimanyu); 145.39 (installed in throne after Pāṇḍavas).
Parjanya	s.	I. 87.18 (at the time of Raivata Manu).

Paryuṣita	(a preta known as)	II. 12.38 (an old Brāhmaṇa was invited as the priest, and as he came late, Paryuṣita consumed the food and served the remainder. Hence he became Paryuṣita); 12.44.
Pala		I. 202.75 (a measure of weight); II. 22.49 ('').
Pavamāna	m.	I. 5.16 (one of the sons of Vahni and Svāhā).
Pavitrā	r.	I. 56.10 (and others are Pāpaharas, in the Kuśadvīpa when Jyotiṣmān ruled).
	d.	87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Paśupati		I. 81.14 (one of the Tīrthas).
Pāṁśu	m.	I.87.26 (one of the sons of Vaivasvata Manu);
	k. m.	138.6 (s. r.) (son of Vatsaprīti).
Pāñcāla		I. 140.19 (a country, whose ruler was Mukula); 145.13 (Pāṇḍavas' arrival at; and winning the hands of Draupadī).
Pāṭalīputra	a place	I. 132.8 (Brahmin called Vīra at).
Pāṭhīna (a kind of fish)		I. 69.7. (Muktāphalas resembling the back of).
Pāṇḍava	the sons of Pāṇḍu	I. 145.1 (Kṛṣṇa's fight for the case of); 145.10 (their enmity with Kurus); (teased by Duryodhana); 145.14-15 (getting half the kingdom at Indraprastha and observance of Rājasūya); 145.22 (after their period of exile, claiming their share); 145.23 (claiming for at the least 5 villages); 229.9 (as a name of Arjuna) (Gītā narrated to).
Pātāla	nether world	I. 12.4 (Ananta as Adhipati of); 15.60 (Viṣṇu as cause of); 15.151 (Viṣṇu as resident of); 57.1; 57.2 (one of the 7 worlds); 69.24 (Muktāphalas obtained from); 89.24 (where the demons worship the manes).

Pāntha		II. 5.32 (the Preta is so called at the entrance to the hourse where debth ourred) 6.33 (by offering Piṇḍa the Devatas of Gṛha vāstu get pleased).
Pāpa	sin	II. 34.10 (signs of those who are born to Manusyas on accout of their).
Pāra	k. m.	I. 140.12 (l. r.) (son of Pṛthusena).
Pāralaukika		I. 69.23 (one of the 8 types of Muktaphalas)
Pāraśavāḥ		I. 69.23 (one of the 8 kinds of Muktāphalas).
Pārasīka		I. 69.24 (Muktāphalas obtained from).
Pārijāta	flower	I. 144.10 brought by Kṛṣṇa).
Pāriplava	m.	I. 141.3 (son of Nṛpañjaya).
Pāribhadra	mt.	I. 55.6.
Pāriyātra	k. m.	I. 139.40 (s. r.) (son of Ruru).
Pārtha (Arjuna)	m.	I. 139.53 (l. r.) (son of Pṛthā, got by Indra); 229.13 (Gītā Addressed to).
Pārvaṇaśrāddha		II. 32.11 (to be done after the end of pollution if there be any in between).
Pārvatī	d. w.	I. 137.16 (to be worshipped on Pañcamī); 185.14 (Śiva addressed as an interlocutor as dear to).
Pārṣatasāgara (Pārṣata)		I. 145 30 (where the Pṛthvīpālas were killed. Patromymic name of Drupada and his son).
Pālita	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Pāvaka	fire.	I. 5.16 (born of Svadhā and Vahni); 141.13 14 (dissolves in ether at the time of Pralaya).
Pāṣaṇḍa		I. 196.11 (Buddha requested to protect from the association of).
Piṅgala	a serpent	I. 39.2 (saluted in Sūryārcana); 129.26 (its worship every month and in Bhādra, Śrāvaṇa-Śuklapañcamī takes one to heaven).
Piṅgalā		II. 22.39 (one of the 10 Nāḍis).
Piṅgākṣa		I. 197.47 (Garuḍa contemplated as).
Piṇḍa (offering of balls of rice)		II 5.31 (reason for giving six"); 5.39-40 (the 3 Piṇḍas by which the gods are

		pleased); 5.64-65 (to be given for 10 days); 5.68-71 (the growth of the limbs by the offer of); 5.72 (to be given with flesh on the 10th day); 5.76 (from which one has born goes along its course after the 13th day after death); 14.9-13 (offering Piṇḍa for different categories of death of a Bāla, Yuvā etc.).
Pitara	s.	I. 5.3 (creation of); 5.17 (Menā & Vaitaruṣī born to Svadhā and); 5.27 (married Svadhā, one of the daughters created by Dakṣa); 89.57 (said to drink soma juice, possessed of astral bodies);177.65 (prescription which gets Mokṣa for); II. 11.29 (merits of offering Nārāyaṇabali to); 11.30 (troubles on account of nothing to compensate it); 11.31 (one must be devoted to).
Pitāmaha	d.	I. 2.13 (Brahmā addressed as, an interlocutor).
Pitṛloka		II. 8.8 (on account of the performance of the Vṛṣotsarjana, the Preta reaches).
Pitṛstotra (stotra on manes)		I. 88.1 (uttered by Mārkaṇḍeya); 89.13-48 (text of); 89.39 (manes requested to destory demons and ward of calamities etc.); 89.42 (requested to protect from Rākṣasa, Bhūta etc.).
Pitṛyajña		I. 205.140 (doing tarpaṇa is).
Pināka dhṛk	d.	I. 5.34 (epithet of Śiva).
Pipīlikā	ant	I. 217.26 (one who takes away bread shall become).
Piśāca		I. 6.56 (are born of Krodhā, wife of Kaśyapa).
Pītāmbaradhara	d.	I. 131.14 (epithet of Viṣṇu).
Pivara	m.	I. 56.11 (born of Dyutimān at Krauñca-dvīpa).
Puṇḍarīka	k. m.	I. 138.39 (s. r.) (son of Nabhas).
Puṇḍarīkā	r.	I. 56.13 (one of the 7 mountain streams).
Puṇḍarīkākṣa	d.	I. 12.5 (epithet of Viṣṇu); 13.4 (requested to protect); I. 15.9 (Viṣṇu addressed as);

		83.55 (one who goes to Koṭitīrtha shall attain); 131.11 (an epithet of Viṣṇu, saluted); 194.20 (one takes refuge at, when black a form as that of Yama is beheld).
Puṇḍra		I. 68.18 (quality of Vajras obtained from).
Puṇya (merit)		I. 213.23 (accruing from seeing holy men is greater than visiting holy places; the former gives immediate benefit and the latter in due course).
Punarvasu (a star)		I. 59.3 (star of Āditya); 59.14 (auspicious for journey); 59.15 (auspicious for wearing upper garment); 59.19 (one of the Pārśva-mukha stars); 59.36 (Amṛta-yoga caused by Guru in); 59.44 (auspicious for Jātakarma etc.);
	k. m.	139.45 (l. r.) (son of Dundubhi).
Purañjaya	k. m.	I. 138.18 (s.r.) (son of Śaśāda or Vikukṣi);
	k. m.	139.66 (l. r.) (son of Sṛñjaya);
	k. m.	140.16 (l. r.) (son of Sudhīra);
Purandara (Indra) d.		I. 51.17 (one desirous of getting children to propitiate always).
Purāṇa		I. 215.13 (narrated by Vyāsa to Sūta) (the greatness of one who knows the 18); 215.16 (18 in no.); 215.17 (the 18 Upapurāṇas); 215.21 (one of the 18 Vidyās); See also Itihāsa-purāṇa.
Purī		II. 28.3 (one of the 7 cities which confer final emancipation).
Puru	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
	k. m.	I. 139.74 (l. r.) (his Vaṁśa narrated).
	k. m.	I. 140.1 (father of Janamajeya).
	k. m.	140.18 (l. r.) (son of Suśānti).
Purukutsa	k. m.	I. 138.23 (s. r.) (one of the three sons of Bindumahya); 138.24 (with Naramadā begets Trasadasyu).
Purukṛtsara	m.	I. 87.8 (enemy of Indra at the time of Svārociṣa Manu and killed by Madhusūdana assuming elephant form).
Puramīḍha	k. m.	I. 140.9 (l. r.) (son of Hasti).

Pururguru	m.	I. 87.42 (one of the sons of the 11th Manu, son of Rudra).
Puruṣottama	d.	I. 4.6 (attribute of Viṣṇu); 12.4 (saluted in the course of Pūjā for the successful completion of pūjā); 13.3 (addressed as having an axe and worshipped); 13.11 (Viṣṇu saluted as); 29.1 (is predominently worshipped in the Trailokyamohinīpūjā); 29.2 (worshipped); 29.3 (stupifies the 3 worlds); 45.10 (a form of Viṣṇu holding lotus, conch, mace and disc is saluted); 66.3 (in the Navavyūha the 8th image is); 83.7 (by the worship of whom one is not born again); 86.18 (worshipper of whom shall obtain Jñāna, Śrī etc.); 86.27 (by the worship of whom one shall get all the desired objects); 131.10 (saluted in Rohiṇyaṣṭamīvrata); 137.12 (saluted in the Vāravrata); 45.29 (description the class of śālagrama called); 66.7 (one of the tīrtha);
	d.	86.19 (°rāja, attribute of Sūrya ?).
Puruhotra	k m.	I. 139.35 (l. r.) (son of Anu).
Purūravas	k. m	I. 138.3 (s. r.) (son of Ilā and Budha); 139.2 (marriage with Ūrvaśī) (six sons of); 145.2 (in whose line the Kurus were born) 145.3 (gets Āyu as a son of Ūrvaśī and).
Pulaka (gem)		I. 68.10; 77.1-2 (origin of); 77.3 (merits of certain qualities & colours of); 77.4 (a pale in weight valued at 500 Rūpyas?).
Pulastya	s.	I. 5.3 (creation by Lord); 5.13; 5.26 (with Prīti one of the daughters of Dharma Dākṣāyaṇa gets Dattoli as son); 58.7 (resides in the Solar region in the month of Caitra); 87.2 at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka flower).
Pulaha	s.	I. 5.3 (his creation by the Lord); 5.13 (weds Kṣamā); 2.26; 58.8 (resides in solar

		region); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka).
Pulomaja	m.	I. 6.32 (son of Anila and Śiva in the line of Uttānapāda).
Pulomā	m.	I. 6.44 (one of the sons of Danu).
	w.	6.46 (one of the two daughters of Vaiśvānara, married Mārīci. their sons).
Puṣkara		I. 15.157 (Viṣṇu addressed as the kṣetra and as lord of Kṣetra and as the Dvīpa called); 54.4 (one of the Dvīpas); 56.6 (Śabala as ruler of); 56.18 (surrounded by sweet water); 57.4 (Narakas in the dreadful Dvīpa called); 66.6 (one of the Tīrthas); 81.7; 222.18; 225.4 (Viṣṇu as lord of).
	m.	90.3 (son of Varuṇa, had a beautiful daughter (Māninī) by the celestial nymph Pramlocā).
	k. m.	138.37 (s. r.) (born of Bharata).
Puṣkarākṣa	d.	I. 131.18 (Viṣṇu addressed as).
Puṣṭi	w.	I. 5.23 (one of the 13 created by Dakṣa and married by Dākṣāyaṇa); 5.28 (Lobha, lorn of); 206.36 (saluted daily).
Puṣṭida	d.	I. 89.45 (one of the 7 other clans of pitṛs).
Puṣpaka		I. 47.19 (one of 5 classes of temples). 47.20 (quadrilateral); 47.24 (the 9 types of); 138.42 (son of Hiraṇyanābha).
(an aerial car of Kubera)		142.14 (used by Rāma for his return to Ayodhyā): 143.47.
Puṣpadanta	d.	I. 46.6 (one the 32 Devas).
Puṣpabhadrā	r.	II. 6.3 (in Yamapura).
Puṣparāga	gem	I. 68.9; 68.44 (exports make imitation diamonds out of); 73.1 (test); 74.1 (mythological origin from the skin of the demon Bala).
Puṣpavān	mt.	I. 56.9 (in Kuśadvīpa).
	k m.	140.28 (l. r.) (son of Ṛṣabha).
Puṣya, Puṣyā	star	I. 59.14 (auspicious for journey); 59.15 (auspicious for dress, upper garment);

59.22 (one of the 9 Ūrdhvamukha stars); 59.35 (etc. cause Autpātikayoga on Friday); 59.44 (auspicious for Jātakarma etc.); 61.11 (auspicious for Kanyādāna etc.).

Pūjāśva k. m. I. 138.22 (s. r.) son of Hitāśva).

Pūtanā w. I. 15.79 (Viṣṇu addressed as killer of); 46.21; 133.17 (assigned to Nairṛti direction in Mahānavamīvrata); 144.2 (her death at the hands of Kṛṣṇa); 194.18.

Pūrū k. m. I. 139.18 (l. r.) (one of the sons of Yayāti and Śarmiṣṭhā) See also Purūravas.

Pūṣā d. I. 6.37 (one of the 12 Suns); 17.8; 46.5 (one of the celestials worshipped in Vāstupūjā); 58.13 (reside in star Āśvayuji when sun is there).

II. 22.39 (one of 10 Nāḍīs).

Pṛthā w. I. 139.51 (daughter of Śūra); 139.52 (given as daughter to Kuntirāja); 139.52 (married by Pāṇḍu); See also Kunti.

Pṛthivī earth I. 75.1; 197.2 (one of the Maṇḍaladhipas); 197.8 (assigned in the direction of Indradevatā); 197.22 (assigned to the feet in Gāruḍīvidyā); 197.23 (assigned to one's body); 197.38 (assigned to east); See also Pṛthvī.

Pṛthivīdhara I. 47.26 (a Mālaka type of temple).

Pṛthu m. I. 6.8 (birth of); 6.9 (Antardhāna was son of);

m. 54.15 (son of Vibhu);

k. m. 138.18 (s. r.) (son of Anenas);

k. m. 139.43 (l. r.) (son of Citraka);

a Śālagrāma 45.22 (description of).

Pṛthuka d. I. 87.23 (one of the class Gaṇas).

Pṛthukīrti k. m. I. 139.26 (l. r.); (one of the best among the sons of Śaśabindu).

Pṛthujava k. m. I. 139.27 (l. r.) (one of the best of the sons of Śaśabindu).

Pṛthudāna k. m. I. 139.27 (l. r.) (one of the best among the sons of Śaśabindu).

Pṛthurukma	k. m.	I. 139.28 (l. r.) [illegible](one of the 5 sons of Rukmakavaca).
Pṛthulākṣa	k. m.	I. 139.71 (l. r.) (son of Caturāṅga).
Pṛthulaujasa		I. 6.40 (the 4 sons of Hiraṇyakaśipu were known to be).
Pṛthuśravāḥ	m.	I. 87.35 (son of Dakṣasāvarṇi Manu).
	k. m.	139.27 (l. r.) (one of the best among the sons of Saśabindu).
Pṛthusena	k. m.	I. 140.11 (l. r.) (son of Rucirāśva).
Pṛthvīdhara	d.	I. 46.10 (and 7 others surrounding Brahmā in Vāstupūjā).
Pṛṣata	k. m.	I. 140.23 (l. r.) (son of Somaka).
Pṛṣadāśva	k. m.	I. 138.16 (s. r.) (son of Virūpa).
Pṛṣadhra	k. m.	I. 87.26 (one of the sons of Vaivasvata Manu); 138.2; 138.4 (killed a cow and became a Śūdra).
Paila	s.	I. 215.12 (a disciple of Vyāsa to whom Ṛgveda was taught).
Paiṣṭī		I. 214.31 (a kind of Surā (drink)).
Pauṇḍra	a country	I. 68.17 (Vajras at).
	k. m.	139.70 (l r.) (one of the several sons of Bali).
Paurandarapada (place of Indra)		I. 132.1 (said to be conferred on the observer of Śuklāṣṭamīvrata in the month of Pauṣa).
Pauravī	w.	I. 139.56 (wife of Vasudeva).
Paurṇamāsa	m.	I. 5.10 (born to Sambhūti, thro' Marīci).
Paulamāḥ	m.	I. 6.47 (son of Mārīca).
Pauṣṇa	d.	I. 59.9 (lord of star Revatī).
Prakṛti	d.	I. 198.8 (worshipped in Jvālāmālinīkrama).
Pracaṇḍa	d.	I. 194.29 (saluted in Vaiṣṇavakavaca); 194.29 (°rūpa ").
Pracaṇḍā	d. w.	I. 133.12 (manifestation of Durgā).
Pracetāḥ	d.	I. 135.5 (to be worshipped in Caitra with garlands of Damanaka).
	k. m.	139.65 (l. r.) (son of Durgama).
Prajāpati (Brahmā)	d.	I. 4.21 (His creation of world); 6.14 (wishing to create); 89.55 (saluted by Ruci); 5.13 (Pulaha°, birth of sons to

		Kṣamā and); 6.15 (Vīraṇaprajāpati, wedding Asiknī).
Praṇava syllable 'om'		I. 205.67 (Japa to be made of); 205.68 (one who contemplates on 'shall remove all fear); 218.17 (if it is known, Brahma favours).
Pratardana	d.	I. 87.11 (Devagaṇa).
(nāḥ)	k. m.	139 10 (l. r.) (son of Divodāsa) (known as Śatrajit in history).
Pratāpavān	m.	I. 87.39 (son of 10th Manu).
Pratikṣatra	k. m.	I. 139.15 (l. r.) (son of Kṣatravṛddha).
	k. m.	139.49 (l. r.) (son of Samī).
Pratibāhu	k. m.	I. 139.62 (l. r.) (son of Vajra).
Pratibindhya		I. 140.38 (l. r.) (son of Yudhiṣṭhira and Draupadī).
Pratiratha	k. m.	I. 140.4 (l. r.) (son of Ratināra).
Pratiṣṭhā (installation)		I. 48.1 (of all Devas).
Pratiṣṭhāna	a place	I. 142.19 (a Brahmin Kauśika who lived at).
Pratisadṛk	d.	I. 6.59 (one of the 49 Marut-gods).
Pratihartā	m.	I. 54.14 (son of Pratīhāra, in the line of Agnīdhra).
Pratītaka	k. m.	I. 141.6 (l. r.) (son of Pratīvyāḥ).
Pratīndhaka	k. m.	I. 138.47 (l. r.) (son of Manu).
Pratīpa	k. m.	I. 140.33 (l. r.) (son of Dilīpa) (his 3 sons).
Pratīvya	k. m.	I. 140.6 (son of Bhānuratha).
Pratīhāra	m.	I. 54.14 (son of Parameṣṭhī) (in the line of Agnīdhra).
Pratīhāra, Pratihāra	door keeper	II. 9.5 (of Dharmadhvaja).
Pratyagra	k. m	I. 140.27 (l. r.) (son of Vasu).
Pratyaṅga	m.	I. 87.17 (son of Raivata Manu).
Pratyāhāra (restraining organs)		I. 218 19 (described); 227.18 (one of the 6 accomplishments of yoga); 227.22; 227.23; 229.13.
Pratyūṣa		I. 6.29 (one of the 8 Vasus); 6.34 (Devala was son of).
Pradakṣiṇāḥ (circum ambulation)		I. 47.8 (are one fourth the height of Śikhara).

Pradyumna	m.	I. 139.61 (one of 3 sons of Kṛṣṇa); 7.6 (worshipped in Sūryapūjā); 8.15 (requested to protect); 12.4 (worshipped); 12.14 (worshipped in Cakrapūjā); 15.89 (attribute of Viṣṇu); 32.5 (Viṣṇu, in the form of ° to protect world); 32.6 (saluted in pañcatattvārcana); 32.13 (,,); 32.30 (,,); 43.18 (assigned to south); 144.8 (killer of Śambara); 194.6 (requested to protect the nose); 194.29 (requested to destory all fears); 195 2 (saluted).
a śālagrāma		45.9 (saluted); 45.15; 45.28 (is that having 6 Cakras); 66.2.
Prabhā	d.	I. 40.6 (saluted in Maheśvarīpūjā).
Prabhākara	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Prabhāsa	d.	I. 6.29 (one of the 8 Vasus);
	a place	81.4 (mentioned as a best Tīrtha, where Somanathā is); 83.13 (merits of seeing the lord at); 83.33 (merits of performing Śrāddha at); 86.1 (at Gayā, Pretaśilā exists at 3 places, of which one at); II. 28.19 (benefit of dying at).
Pramlocā (a celestial nymph)	w.	I. 58.11 (lives in Solar region); 90.1 (appeared from the waters of the river); 90.2 (addresses Ruci); 90.3 (asks his willingness to take her daughter got from Puṣkara, son of Varuṇa).
Prayāga		I. 66.6 (one of the Tīrthas); 51.29 (merites of making a gift at); 81.2 (best Tīrtha); 143.11.
Pralamba	m.	I. 87.12 (a demon, killed by Hari in the form of a fish); 194.18 (reference to his death at the hands of Kṛṣṇa).
Pralaya	deluge	I. 141.13 (3 types of); (the order of occurence of); 215.4 (of the world); 216.6 (Prākṛtika° described).
Pravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Pravīra	m.	I. 87.56 (son of Bhautya Manu).

Prasadṛk	d.	I. 6.63 (one of the 49 Marut devas).
Prasuśruta	k. m.	I. 138.44 (s. r.) (son of Maru).
Prasūtā	d.	I. 87.23 (one of the Gaṇa (clans)).
Prasūti	w.	I. 5.20 (born to Svāyambhuva Manu & Śatarūpā); 5.21 (was given in marriage to Dakṣa).
Prasṛti		I. 202.73 (a measure of weight, defined).
Prasena	k. m.	I. 139.39 (l. r.) (son of Anamitra).
Prastalākṣa	m.	I. 87.14 (son of Tāmasa Manu).
Prastāra	m.	I. 54.14 (son of Pratiharttā, in the line of Agnīdhra).
Prastha		I. 202.74 (measure of weight defined); 202.76.
Prahasta	m.	I. 143.45 (killed by Rāma).
Prahlāda	m	I 6.40 (one of the 4 sons of Hiraṇyakaśipu) (and devoted to Viṣṇu); 6.49 (demons born in the line of); 15.90 (Viṣṇu addressed as° in the 1000 names of Viṣṇu); 1.19 (his birth as Datta to Atri and Anasūyā to whom Ānvīkṣikī was narrated).
Prācīnabarhis	m.	I. 6.3 (son of Śniṣṭi in the line of Uttānapāda).
	m.	6.9 (son of Havirdhāna in the line of Uttānapāda); 6.10 (10 sons of Sāmudrī and).
Prācetas	m.	I. 6.11 (the sons of Prācīnabarhi and Sāmudrī).
Prājāpatya	vr.	I. 214.7 (to be preformed for purification); 214.48 (made of its observance of for a ruler).
Prāṇa	m.	I. 5.9 (son of Āyati & Dhātā).
	m.	6.31 (son of Manoharā).
	s. life breath	87.6 (at the time of Svārociṣa Manu); 197.20 (in the Gārudīvidyā Prāṇa is contemplated upon as burning); 218.13; 218.19 (its control); 222.19 (its control is less meritorious than contemplating on); 227.18 (control beneficial in Yoga); 229.13 (°syṁyama, one of the 8 limbs of

		Yoga); II. 19 32; 22.40 (one of the 10 Vāyus remaining in one's body); 22.42 (as conveyor of food within the body); 22.44 (controller of fire within body).
Prāṇāḥ	d.	I. 87.41 (inmates of heaven at the time of 10th Manu, divided into 100 clans).
Prādhā	w.	I. 6.25 (one of the 14 wives of Kaśyapa).
Prāsāda	temple	I. 47.1 (°lakṣaṇa of); 47.10 (Lakṣaṇa in general); 47.16 (Maṇḍapamāna has been narrated and another form of structure is then told); 47.18 (dimensions of Nemi etc.); 47.19 (description according to their measure and origin); (their 5 divisions); 47.21 (forty types of temple from the above 5 divisions); 47.33 47.34 (the type called Meru is said to be best); 47.36 (vary according as the image of deity housed in); 47.37 (many kinds of); 47.38 (for deities self-originated, no niyama in); 47.41 (the devatas are located in the respective quarters in); 47.42 (Mathas located nearby for Upajivins); 47.43 (Suras to be placed and worshipped in).
Priyabhṛtya	m.	I. 87.13 (son of Manu).
Priyavrata	m.	I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 54.1 (son of).
Prīti	w.	I. 5.13 (Pulastya's wife; Dattoli as son of);
Pretakuṇḍa		I. 86.1 (Pretaśilā at Gayā exists in one of the forms as); (others being Prabhāsa and Gayāsuraśiras).
Pretaloka		II. 10.1 (Pretas discharged from,° how eat).
Proṣṭhapadi	star.	I. 59.36 (Uttara,° Kuja in° causes Amṛta-yoga).
Plaksa		I. 54.4 (one of the 7 dvīpas); 54.9 (the people are not subject to Yugāvasthās, who live at); 59.1 (sons of Medhātithi, ruler of); 56.2 (the 7 sons later were rulers of).

Phaṇīndra		I. 71.4 (Vāsuki mentioned as; reference to mythological account of biles of demon Bala having been dropped by).
Phalgucaṇḍī	d. w.	I. 83.16 (worshipped at Gayā).
Phalgutīrtha		I. 83.18 (at Gayā); 83.19 (all the sacred waters on earth mix at); 83.20 (claimed to be most sacred at Gayā); 84.13 (Pitāmaha is worshipped at); 84.14 (Gadādhara worshipped at); 84.20 (Devāditarpaṇa on 4th day at);
Phalgunī	Star I.	59.4 (Uttara, star of Aryamā); (Pūrva; star of Bhāgyadevatā); 59.5 (Uttarā° traya, to be avoided on Saturday for certain acts); 59.37 (pūrva°, Amṛtayoga caused by Śukra in).
Phalgviśa		I. 83.16 (by worshipping whom at Gayā, one clears his debts to manes).
Baka (a demon)	m.	I. 145.12 (killed by Pāṇḍavas while at Ekacakrā).
	a crane	217.28 (the stealthy remover of fire becomes).
Badrikāśrama		I. 81.6 (one of the sacred places); 2.2 Sūtas statement about his visit io).
Bandhūka	(name of a tree)	I. 70.7.
Babhru		I. 47.27 (a Trip (v) ṣṭapa type of temple).
	k. m.	I. 139.30 (l. r.) (son of Romapāda).
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajmāna).
Babhruvāhana	k. m.	II. 17.5 (in the Tretāyuga, at Mahodayapura) (his story)
Bahiṣada	d.	I. 89.50 (one of the clans of pitṛs); 5.3 (creation of); 89.41 (requested to protect in the south).
Bala	(an asura)	I. 5.8 (born to Śrī and Hari); 68.1 (defeated Indra etc.); 68.2 (was requested by Devas to be a cow at their sacrifice and was killed by them); 68.3 (story of becoming a cow for the welfare of the Devas and the world); 68.4 (his Avayavas becoming Ratna on account of his Sattva-

		guṇa); 80.1 (Śeṣa collecting his Antra (bowels). thro' it is Kerala and high quality Vidrumas appeared there).
	m.	144.10 (killed by Kṛṣṇa).
Balabhadra	d.	I. 86.18 (merits of worshipping Him at Gayā); 86.26 (''); 139.56 (son of Vasudeva and Rohini) 131.9 (son of Vasudeva and Devakī; arghya offered to[o]) 144.1; 11.34 (worshipped); 139.57 (his wife Revatī and his sons).
Balākāśva	k. m.	I. 139.4 (l. r.) (son of Apajāpaka).
Balādhṛṣya	d.	I. 6.64 (?) (one of the 49 Marut devas).
Balāhaka	mt.	I. 56.6 (in Plakṣadvīpa).
Bali	m.	I. 1.27 (Viṣṇu assumed dwarf from and begged 3 feet space from); 6.41 (born of Virocana and 100 sons were born to) (in the line of Uttānapāda); 48.71; 87.34 (son of Virocana who was Indra at the time of Sāvarṇi Manu); reference to his offer of 3 feet measures of place to Viṣṇu); 87.41 (enemy of devas at the time of 10th Manu, and killed by Hari);
	k. m.	139.69 (l. r.) (son of Sutapā); 139.69,70 (several sons of); 205.140 (offering[o] is Bhutayajña).
Bahukarmaka	k. m.	I. 141.9 (son of Svakṣetra).
Bahugati	k. m.	I. 140.2 (1. r.) (son of Sambhu?).
Bahudā	w.	I. 6.22 (one of the daughters of Dakṣa; given to Bahuputra).
Bahuputra	m.	I. 6.22 (to whom Bahudā was given by Dakṣa).
Bahurūpa	d.	I. 6.35 (one of the 11 Rudras).
Bahurūpā	d. w.	I. 48.14 (one of the Devatās assigned in the middle in the installation of deities).
Bahulāśva	k.m.	(s.r.) I. 138.57 (son of Dhṛti).
Bāṇa	m.	I. 6.41 (one of the 100 sons of Bali); 144.8 (whose daughter was married by

		Pradyumna's son Aniruddha); 144.9 (in the fight between Hari and Śaṅkara, except 2 all the other of his 1000 arms were cut off); 196.13 (requested to protect from enemies and Rākṣasas).
Bārhadrathāḥ		I. 140.27-141.11 (kings called).
Bālakhilyāḥ	m.	I. 5.14 (60 in number born of Kratu and Sumati).
Bālacandra	d.	I. 129.21 (one of the forms of Gaṇapati).
Bāṣkala	m.	I. 6.41 (son of Saṁhlāda, one of the sons of Hiraṇyakaśipu); 87.4 (enemy of Indra and killed by Viṣṇu at the time of Svāyambhuva Manu).
Bāhu	k. m.	I. 138.28 (s.r.) (son of Vṛka, who became a king).
Bāhula	k. m.	I. 141.8 (son of Śuddhodana) (in the royal line).
Binda	k. m.	I. 139.55 (l. r.) (son of Rājādhidevī, Rājādhideva, son of Śūra).
Bindumahya	k. m.	I. 138.22 (s. r.) (son of Māndhātā); 138.23 (3 sons of); (had 50 daughters married to Saubhari muni).
Bindusara		I. 81.21 (one of the Tīrthas, Viṣṇupādodaka).
Buddha	m.	I. 1.32 (Jinasuta, would be born in Kīkaṭa, at the end of Kaliyuga to destory the enemies of celestials, as an Avatāra of god); 44.4; 86.11 (worshipped as an avatāra of god); 145.40 (Vāsudeva is said to be taking form of° for destoroying enemies of celestials); 196.11 (requested to protect from the assembly of heretics).
Buddhi	w.	I. 5.24 (one of the 24 maidens created by Dakṣa and married by Dharma Dākṣāyaṇa); 5.29 (Bodha said to be born of).
Buddhirāṭ	m.	I. 54.15 (son of Nara, in the line of Agnīdhra, King of Jambūdvīpa).
Budha (a planet)	d.	I. 7.3 (worshipped in Sūryapūjā); 16.16 (saluted in Viṣṇupūjā); 23.11 (worshipped

in Śivārcana); 39.10 (worshipped in Sūryapūjā); 39.14 (worshipped in "); 58.10 resides in Āṣāḍha); 59.27 (Dvādaśī good on); 59.29; 59.31 (journey forbidden on the day of); 59.34 (Revatī etc. are to be avoided in); 59.36 (in Kṛttikā causes Amṛtayoga); 59.40 (in Anurādhā causes Siddhayoga); 59.42 (in Dhaniṣṭhā causes Viṣayoga); 60.1 (Daśā period of); 60.4 (yields women, Rājya etc. in its Daśā); 60.7 (*mithuna* is his Kṣetra); 60.8 (*kanyā* is his Kṣetra); 61.13 (is good in 4); 61.15 (good in 11); 62.16 (Siddhikārya, Mantra and Yātrā are remembered in); 132.6 (worshipped in Budhāṣṭamī); 132.7 (Bīja Mantra of); 136.7; 136.10 (as an attribute of Viṣṇu); 138.3 (as husband of Ilā and father of Raja, Rudra, Purūravas); 139.2 (son of Soma and Tārā); 145.2 (son of Soma) (in the narration of story of Mahābhārata);

k. m. I. 138.10 (s r.) (son of Vegavān).

Budhāṣṭamī vr. 132.8 (story about).

Bṛka k. m. I. 138 28 (s r.) son of Ruruka).

Bṛhatkarmā k. m. I. 139.72 (l. r.) (son of Bhadraratha);
k. m. 140.10 (l. r.) (son of Bṛhaddhanu).

Bṛhadaśva k. m. I. 138.20 (s. r.) (son of Śrāvasta);
k. m. 141.6 (l. r.) (son of Vatsavyūha).

Bṛhadīṣu k. m. I. 140.10 (son of Ajamīḍha).

Bṛhaduktha k. m. I. 138.45 (s. r.) (son of Devarāta).

Bṛhadguṇa s. I. 87.6 (at the time of Svāroci a Manu).

Bṛhaddhanu k. m. I. 140.10 (l. r.) (son of Bṛhadīṣu).

Bṛhadbalāḥ I. 141.5 (name of princes who would be born in the race of Ikṣvāku).

Bṛhadbhānu k. m. I. 139.72 (l. r.) (son of Bṛhatkarmā);
k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).

Bṛhadbhrāja k. m. I. 141.7 (son of Kṛtajit).

Bṛhaddyumna m. I. 87.35 (son of Dakṣa Sāvarṇi, 9th Manu).

Bṛhanmanā k. m. I. 139.73 (l. r.) (son of Bṛhadbhānu)

Bṛhaspati d. I. 7.3 (saluted in Sūryādipūjana); 17.5

(a planet) (assigned to Yāmya in Sūryārcana); 23.11 (worshipped in Śivārcana); 39.14 (saluted in Sūryārcana); 58.26 (description of his Ratha); 59.28 (full moon and new moon good on the day of); 205.131 (requested to protect); 93.5 (one of the 14 law-giver);

k. m. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).

Bodha m. I. 5.29 (born of Buddhi ?).

Brahmadatta k. m. I. 140.13 (l. r.) son of Aśvaha and Kṛti).

Brahmamandira I. 47.24 (a Puṣpaka type of temple).

Brahmayajña I. 205.140 (teaching is).

Brahmarakṣas I. 177.65 (prescription to convey them to Mokṣa);
II. 1.12 (one who abducts another's wife shall become).

Brahmaloka I. 2.7 (Vyāsa's narration of his visit to); 4.35 (the place for Brahmins); 4.36 (place for those who remain Brahmacārins); 36.15 (Gāyatrī japa conveys one to); 37.2 (attained by Gāyatrījapa); 51.10 (is attained by Vidyādāna to Brahmins); 81.30 (the best Tīrtha Gayā is considered convey one to); 82.8 (attained by performing Śrāddha, Piṇḍadāna etc. at Gayā); 82.13 (''); 83.8; (by worshipping Brahmā one gets); 83.18 (by worshipping Gadādhara at Gayā after bath at Phalgutīrtha, one shall convey 21 people to); 83.20 (bathing at Brahmasadas, conveys one to); 83.22 (bathing at Akṣayavaṭa conveys one to); 83.23 (bathing at Akṣayavaṭa conveys one to); 83.24 (by doing Śrāddha at Rāmahṛda, one conveys his Pitṛkula to); 83.25 (doing Śrāddha at certain spots at Gayā, conveys one to); 83.28 (doing Śrāddha at certain spots at Gayā, conveys Pitṛkula to); 83.29 (bathing at Gayā conveys Pitṛkula to); 83.34 (by doing Śrāddha at certain spots one conveys

Pitṛkula to); 83.35 (attained as a result of offering Piṇḍa); 83.37 (by doing Śrāddha etc. at Gayā one shall obtain); 83.65 (bathing at the confluence of Niścirā at Gayā one attains); 86.3 (Śrāddha at Preta-Śilā conveys one to); 86.6 (mt. Krauñca-pāda conveys one to); 86.19 (Piṇḍadāna at Gayā in the presence of Gods, conveys one to); 86.20 (pūjana also yields); 86.25 (''); 86.31 (''); 86.37 (by Śrāddha, Piṇḍa-dāna etc one shall attain); 205.72 (in Yajana for Devas, invocation is made of those Devas at); II. 7.10; 9.9 (one who has done good deeds reaches).

Brahmasadas I. 83.21 (one of the Tīrthas at Gayā).

Brahmā I. 2.5 (as narrator of GP.); 2.9 (as an interloctutor); 2.37; 4.11 (as a form of Viṣṇu); 4.12 (rescuing earth); 4.19 (creation of); 4.28 (''); 5.18 (creating Manu as a manifestation of self); 8 14 (His place in the worship of Viṣṇu); 8.15 (''); 11.25 (His place in Navavyūhārcana); 11.35 (worshipped); 12.4; 18.18 (worshipped); 31.21 (worshipped); 32.32 (Viṣṇu saluted as master of °); 32.34 (as a form of Viṣṇu); 34.42 (saluted); 35 2 (Gāyatrī as head of); 37.8; 40.11 (saluted); 42.6 (one of the Tantudevatā); 42.11 (offering made to Ātman as a form of); 43.1 (seeking protection from Viṣṇu); 43.9 (one of the Tantudevatā); 43.10 (one of the Devatā in the sacred thread); 46.9; 46.10; 46.19; 48.61 (worshipped); 50.58 (to be worshipped); 53.1 (as an interlocutor); 58.20 (as an interlocutor); 59.2 (Devatā of Rohiṇī); 73.1 (as an interlouctor); 81.29 (Tīrtha as told by); 82.13; 83.8 (merits of worshipping); 86.25 (''); 89.6 (his appearance before Ruci); 89.56

(saluted by Puci); 89.65 (asked Ruci to create); 126.8 (worshipped); 137.18 (worshipped); 138.1 and 143.1; 145.2 (born from Viṣṇu's navel); 139.1; 142.25 (Devas approach Him when darkness pervaded on account of the course of Kauśika's wife); 205.1 (as an interlocutor) 205.66 (as household fire); 205.74 (the trinity should not be looked upon as separate); 205.133 (to be worshipped); II. 7.5-6 (his Tapas at the navel of Viṣṇu) (His creation of the world etc.); 19.12 (resides always in maṇḍalas) (drawn in connection with ūrdhvadehika); 31.2 (commends the donor of earth);

I. 81.11 (a tīrtha at Gayā);

d. I. 2.19 (Viṣṇu is said to be ° among Brahmins); 2.20; 2 44; 4.3 (as an attribute of Viṣṇu); 15.2 (as an attribute of Viṣṇu); 30.8 (an attribute of Viṣṇu);

a Śalagrāma 45.22; 45.31 (description of).

Brahmāṇi (nī) d. I. 38.5 (assigned and worshipped in Durgāpūjā); 59.10 (is well established in the east in Pratipannavamīpūjā); 134.3 (to be propitiated in Mahānavamī); 198.2 (invoked in the east and worshipped); 198.9 (worshipped).

Brahmāṇḍa 215.20 (10th Upapurāṇa).

Brahmāraṇya f. I. 83.40 (at Gayā).

Brahmeśvara d. I. 83.15 (at Gayā) (by worshipping whom one gets free from the sin accruing from the murder of a Brahmin).

Brāhma I. 59.7 (Abhijit (noon) is known as).

Bhaga d. I. 6.38 (one of the Suns); 17.7 (,,).

Bhagavatī d. w. I. 38.5 (worshipped in Durgāpūjā)

Bhagīratha k. m. I. 138.30 (s. r.) (son of Dilīpa and he brought Gaṅgā to earth).

Bhajamāna	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttata); 139.37 (8 sons of); 139 43 (father of Kukura and Kambalabarhiṣah).
Bhajina	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Bhadra	d.	I. 28.2 (assigned to the east in the Gopāla-pūjā);
	palanquin	47.31 (dimension of).
	d.	87.50 (Indra at the time of Dakṣaputra Manu) (Ṛtadhāmā).
Bhadraka		I. 47.22 (a Vairāja class of temple).
Bhadrakālī	d.	I. 134.4 (worshipped in the Mahānavamī-vrata).
Bhadradeva	k. m	I. 139.58 (l. r.) (one of the 6 sons of Vasu-deva and Devakī).
Bhadraratha	k. m.	I. 139.72 (l. r.) (son of Haryaṅga).
Bhadraśreṇya	k m.	I. 139.21 (l. r.) (son of Mahiṣmān).
Bhadrasenaka	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasu-deva and Devakī).
Bhadrā	d. w.	I. 38.2 (etc. worshipped in the month Mārgaśīrṣa, commencing from 3rd day); 129.9 (worshipped as a manifestation of energy).
	w.	139.56 (wife of Vasudeva).
Bhadrāśva	m.	I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambūdvīp);
	mt.	55.1 (in the east).
Bhanandana	k. m.	I. 131.5 (s. r.) (son of Nābhāga).
Bharaṇī	star	I. 59.9 (Yama as the Devatā of), 59.16 (an Adhovaktra star); 59.42 (Viṣayoga caused by Bhārgava); 59.45 (will cause death in journey).
Bharata	m.	54.12 (son of Ṛṣabha in the line of Agnidhra who stationed at Śālagrāma, was a Vratī); 54.13 (his son was Sumati);
	k. m.	138.36 (s. r.) (son of Daśaratha); 142.10 (Rāmāyaṇa story); 143.4; 143.7 (marries

		Māṇḍavī); 143.8 (and Śatrughna going to their uncle Yudhājit); 143.12 (with army going to Rāma and requesting him to return to Ayodhyā and rule); 143.13 (ruled the kingdom till Rāma's return, remained as aspector); 138.37 (s, r.) (son of);
	k. m.	139.24 (l. r.) (son of Tālajangha);
	k. m.	140.5 (s. r). son of Duśyanta and Śakuntalā); 145.3 (in the line of Āyu).
Bharatāśrama (a place)		I. 83.40 (at Gayā, on the east of Brahmasadas); 83.41 (merits of doing Śrāddha at).
Bharadvāja	s.	I. 58.14 (and others are lords in Kārttika); 87.27 (at the time of Vaivasvata Manu).
Bharga	w.	I. 58.16 (an Apsaras who lives in solar region in Pauṣamāsa in Vasanta Kāla);
	k. m.	139.13 (l. r.) (son of Vītihotra).
Bhargabhūmi	k. m.	I. 139.13 (l. r.) (son of Bharga).
Bhallāṭa	d.	I. 46.7 (one of the 32 Devas assigned in Vāstu).
Bhallātaka	gem	I. 71.22 (a type of Marakata).
Bhava (Śiva)	d.	I. 5.26 (married Satī); 6.13 (by whose curse, Dakṣa was born to Māriṣā, wife of Prācīnabarhiṣaḥ).
Bhavana		I. 47.24 (a Puṣpaka class of temple).
Bhaviṣṇu	m.	I. 142.10 (Rāma, son of Daśaratha is spoken as).
Bhaveśvara	d.	I. 193.16 (Śiva as an interlocutor addressed as).
Bhavya	m.	I. 54.1 (born in the line of Agnidhra); 56.14 (ruler of Śākadvīpa; 7 sons of).
Bhasma	ash	I. 2.13 (Viṣṇu spoken as besmeared with); 214.25 (as purifier); 214.26 (ten things which are purified by).
Bhāga		I. 202.75 (a measure of weight, defined as 20 Palas).
Bhadrapada	star	I. 59.9 (Pūrva, Ājya as lord of); and (Uttara, Ahirbradhna as lord of).

Bhānavā	m.	I. 6.27 (born of Bhānu).
Bhānu	w.	I. 6.24 (one of 10 daughters of Dakṣa given to Dharma); 6.27 (Bhānavas were born of).
Sun	d.	15.82 (as a form of Viṣṇu); 52.19 (to be worshipped on Saptamī); 58.9 (when it is in Jyeṣṭha, Hāhā and Rathasvana reside there); 59 29 (purifies Dvādaśī); 62.1 (is situated in the Rāśis from the rise); 70.9 (Sphaṭika class).
	k. m.	139.63 (l r.) (son of Bhārga).
Bhānumatī	w.	I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
Bhānumān	k. m.	I. 138.50 (s. r.) (son of Sīradhvaja).
Bhānuratha	k. m.	I. 141.6 (son of Bṛhadaśva).
Bhāminī	w.	I. 6.22 (one of the daughters of Dakṣa, given to Bahuputra).
Bhārata (name of country)		I. 55.2 (situated in the south); 55.3; II. 1.6 (Devas born again to do acts of merit at);
	(epic)	145.1 (narration of).
Bhāratī	d. w.	I. 198.8 (worshipped).
Bhārgava (a constellation)		I. 19.7; 23.11 (worshipped); 39.11 (worshipped); 39.14 (saluted); 59.30 (requested to purify Saptamī); 59.42 (in Bharaṇī causes Viṣayoga); 60.2 (Daśā period of); 60.8 (Tulā is the place of);
	k. m.	139.63 (l. r.) (son of Vahni);
	s.	(Paraśurāma); 215.20 (an Upapurāṇa spoken by).
Bhāvya	d.	I. 87.23 (one of the Gaṇas, clans).
Bhāsa	d.	I 6.63 (one of the 49 Marut devatas).
Bhāsāḥ	d.	I. 6.51 (were born of Bhāsī).
Bhāsī	d. w.	I. 6.50 (born of Tāmrā); 6.51 (Bhāsas were born of).
Bhāskara (Sun)		I. 58.1 (his Rathas are 9 in no.); 58.16 (the 7 who dwell in Maṇḍala in the Pauṣa month in spring); 58.18 (,, in Māgha)

		59.26 (Aṣṭamī auspicious on the day of); 137.17 (gives wealth in Saptamī); 205.123 (merits of bathing in); 205.135 (worshipped).
Bhitti	wall	I. 47.2 (in a temple should be 48); 47.7 (built on 12 divisions); (height made equal to 4 parts of); 47.8 (height of Śikhara, double that of); 47.11 (twice the breadths of Garbha).
Bhīma	m.	I. 127.1 (his observance of Dvādaśī Vrata in Māgha); 139.53 (son of Pṛthā, got by Vāyu); 145.9; 145.33-145.34 (Duryodhana, killed by); 145.38 (consoling Yudhiṣṭhira, after the war).
	k. m.	(l. r.) 139.3 (son of Amāvasu); 139.32 (son of Vikṛti).
Bhīmadvādaśī	vr.	I. 127.2 (origin of).
Bhīmaratha	k. m.	I. 139.10 (l. r.) (son of Ketumān);
	k. m.	I. 139.32 (l. r.) (son of Vikṛti).
Bhīmarathā	r.	I. 55.8 (flowing the central region).
Bhīmarathāḥ	m.	87.16 (enemy of Śibi); (killed by Hari).
Bhīmasena	k. m.	I. 140.30 (l. r.) (one of the sons of Somāpi).
	k. m.	140.33 (l. r.) (son of Ṛkṣa).
Bhīṣaṇā	d. w.	I. 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā).
Bhīṣma	k. m.	I. 83.26 (°tarpaṇa, at particular place in Gayā, its merits); 140.35 (born to Śantanu and Gaṅgā); 145.4 (endowed with all qualities); 145.14 (permitting Pāṇḍavas to be invited and given half the kingdom); 145.25 (was the commander in the Bhārata war on the side of Duryodhana on the opening day); 145.27 (laid on the bed of 100 arrows by Arjuna & Śikhaṇḍī, awaited Uttarāyaṇa, meditating on Gadādhara and left his body).
Bhīṣmaka	gem	I. 73.1 (its test); 76.1 (°ratna); 76.2 (°pāṣāṇa, resembling); 76.3 (°maṇi. worn in the neck set in 'gold' gets all Saṁpat);

		76.5 (°maṇi, if endowed with good qualities, adorning the finger, good effects of); 76.6-7 (effects of good & bad kinds of); 76.8 (its value depends on its place of origin).
Bhīṣmapañcaka	vr.	I. 123.3 (observed in the month Kārtika, on the 11th day in bright fortnight).
Bhujiṣyā	w.	I. 145.7 (through whom Vyāsa begot Vidura).
Bhuvana (a world)		II.5.2 (16 in no. in Yamaloka).
Bhūtapa	d.	I. 185 25 (Śiva addressed as an interlocutor).
Bhūtayajña		I. 205.140 (offering Bali is).
Bhūtasantāpana	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Bhūti	d.	I. 89.43 (one of the 9 class of Pitṛs).
Bhūtikṛt	d.	I. 89.43 (one of the 9 clas of Pitṛs).
Bhūtida	d.	I. 89.43 (one of the 9 clans of Pitṛs).
	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Bhūteśa	d.	I. 2.16 (as an epithet of Viṣṇu);
	d.	6.54 (Śiva addressed as an interlocutor); 58.28 ("); 177.27 ("); 185.28 ("); 189. 16 (").
Bhūteśvara	a place	II. 28.20 (merits of dying at).
Bhūdhara		I. 47.26 (a Mālaka type of temple).
Bhūpa	k. m.	I. 138.6 (s. r.) (son of Khanitra).
Bhūmisuta	(Mars)	I. 58.25 (Ratha of); 59.25 (Tṛtiyā good on the day of); See Kuja.
Bhūmukha		I. 47.26 (a Mālaka type of temple).
Bhūri	k. m.	I. 140.34 (l. r.) (son of Somadatta);
	k. m.	141.10 (son of Senajit).
Bhūridyumna	m.	I. 87.39 (son of 10th Manu, Dharmaputra).
Bhūriśravas	k. m.	I. 140.34 (l. r.) (son of Bhūri).
Bhūriśreṇī	m.	I. 87.38 (son of 10th Manu, Dharmaputra).
Bhūrvarāha	d.	I. 12.4 (saluted).
Bhṛgu	s.	I. 2.7 (reference to his visit to Brahmaloka and requesting Brahmā to divulge the essence of Garuḍapurāṇa); 5.2 (creation of); 5.7 (married Khyāti, daughter of Dakṣa); (Dhātā and Vidhātā born to

		Khyāti and); 5.26 (''); 16.9 (as an interlocutor); 16.16 (his son saluted); 46.4 (assigned as Vāstu god); 46.5; 52.3; 58.12 (resides in Bhādrapada when Sun is there); 135.5 (to be worshipped in Caitra, with garlands of Damanaka).
Bhrgukṣetra (a place)		II. 28.19 (mertis of death at).
Bhṛṅgīśa	d.	I. 5.34 (an epithet of Śiva).
Bhairava	d.	I. 20.14 (is invoked); 24.6 (worshipped); 24.7 (worshipping the 9); 34.34 (worship of) (Mūlamantra for); 40.9; 197.48 (Garuḍa conceived as); 198.1 (as an interlocutor); 198.2 (,,); 198.4 (Unmatta) (worshipped in Agnikoṇa); 198.5 (,,); 199 (as an interlocutor); 200 (,,).
Bhoja	k. m.	I. 139.38 (l. r.) (son of Mahābhoja).
Bhauma (Mars)	d.	I. 58.25 (his Ratha); 59.28 (Trayodaśī, good on the day of); 59.34 (the 3 Dhaniṣṭhās causes Mṛtyu, roga etc.); 59.42 (in Uttarāṣāḍha causes Viṣayoga); 61.13 (good in 4th house); 62.13 (is known as Ugra); 67.5 (the nature of the time when the wind flows on right side in).
Bhauvana	m.	I. 54.16 (son of Dhīmān of Jambūdvīpa).
Bhrājins	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Bhrājiṣṇu	d.	I. 157.8 (epithet of Viṣṇu).
Makaradhvaja (god of love)	d.	I. 196.9 (requested to protect).
Makarakṣa	m.	I. 143.44 (killed by Rāma).
Magha	star	I 59.3 (of Pitṛdevatā); 59.16 (are Adhovaktras); 59.45 (will cause death in Journey); 61.9 (?) (to do Journey towards south in).
Maṅgala (planet Mars)	d.	I. 2.46 (Hari identifying Himself with); 7.3 (saluted); 23.10 (saluted); 59.26 (Ṣaṣṭhī good on the day of); 59.41 (in Aśvinī causes Siddhayoga).

Maṅgalā	d. w.	I. 38.2 (etc. one worshipped in order commencing from Tṛtīyā in Mārgaśīrṣā); 129.9 (worshipped as a manifestation of energy); 134.4 (saluted).
Maṇi	gem	I. 70.17 (good features of); 70.18 (bad features of); 70.19 (one with Doṣa brings calamities); 70.28 (names of good variety given already); 70.29 (bad varieties never to be worn); 70.34 (°ratna, when considered as valuable); 72.3; 72.5; 73.12 (for all Jātis there are Vijātis); 73.14; 73.15 (shall get 6 times value if Doṣahīnas); 73.16 (the above value not always obtained on the earth); 73.19 (°vidhi told for fixing the value).
Maṇḍapa		I. 47.16 (construction of a temple based on the measurement of); 47.28-29 (effect of building in different shapes); 47.30; 47.31; 47.32 (dimensions of); 47.40 (smaller in temples for housing Vāhanas).
Maṇḍaleśvara	m.	I. 87.5 (son of Svārociṣa Manu).
Ma(ā)taṅga (elephant)		I. 68.17 (Vajras of); 68.18 (quality of Vajra from); 69.6 (Muktāphalas obtained from).
Mataṅga (at Gayā)		83.31 (°vāpī of, at Dharmāraṇya, merits of Śrāddha at); 83.32; 83.41 (by doing Śrāddha at Bharatāśrama, one shall attain); 83.64 (°vāpī, merits of bathing in) 84.15 ('').
Matsya	fish	I. 2.40 (God's words that He protects the world with Avatāras like); 69.1 (Muktāphalas obtained from); 69.7; 86.10 (the 1st Avatāra of Viṣṇu); 87.2 (killer of Pralambha); 142.2 (in this form the lord killed the demon Hayagrīva and recovered the Vedas).
Matsyaputa		I. 69.36 (vessel used in cleaning Mauktikas).
Mathurā (a place)		I. 81.11; 144.11 (Ugrasena installed at); II.28.3 (merits of).

Madanatra-yodaśī	vr.	I. 137.1 (Kāmadeva to be worshipped with Damanaka etc. in).
Madanātura	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Madāmohā	d. w.	198.8 (worshipped in Tripurāpūjā).
Madirānakā	w.	I. 139.50 (wife of Vasudeva).
Madgura (a kind of fish)		I. 217.25 (stealing whose flesh one shall be born as a crow).
Madhu (honey)		I. 48.35; 75.2 (quality of Karketana of the colour of).
	k. m.	139.23 (l. r.) (one of the 5 sons of Arjuna).
	k. m.	139.24 (l. r.) (son of Vṛṣaṣeṇa) (the origin of Vṛṣṇivaṁśa).
	k. m.	139.34 (l. r.) (son of Devakṣatra).
Madhucchanda	k. m.	I. 139.7 (l. r.) (son of Viśvāmitra).
Madhuratha	k. m.	I. 139.33 (l. r.) (son of Bhīmaratha).
Madhuvana	f.	I. 143.37 (Hanumān burning fruit (trees) at).
Madhuśrī	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Madhusūdana Viṣṇu	d.	I. 50.58 (saluted); 81.15 (in Mandāra mentioned in the list of Tīrthas); 87.8 (assuming the form of elephant, killed Purukutsara); (at the time of Svārociṣa Manu); 131.10 (saluted); 194.12 (requested to destroy all enemies); 222.12 (benefits of meditating on); 222.32 (efficacy of contemplation on).
a Śālagrāma		I. 45.4 (saluted).
Manasyu	k. m.	I. 140.1 (l. r.) (son of Janamejaya[1].
Manu	m.	I. 5.12 (creation of Svāyambhuva[o]); 5.2 (2 daughters of); 5.18; 5.19 (,,); 5.21 (daughters of); 87.1 (14 in number); (first is Svāyambhuva[o]) (his sons were Agnidhra etc); 91.1 (Svāyambhuva etc.); (propitiated Hari).
		6.65 (etc. worshipping Hari).
the second		87.5 (Svārociṣa, his son was Maṇḍaleśvara).
the third		87.9 (sons of Auttama[o]).
the fourth		87.13 (sons of Tāmasa[o]).
the fifth		87.17 (sons of Raivata[o]).
the sixth		87.21 (sons of Cākṣuṣa[o]).

6.4 (birth of Cākṣuṣa Manu, as son of Ripu).

the seventh 138.2 (Vaivasvata Manu, his birth and his sons etc).
138.3 (father of Ilā); 87.25 (sons of Vaivasvata°, were devoted to Viṣṇu); 87.26 (sons of); 142.3 (and the Vedas protected by Keśava in the form of a fish); 143.2 (the time of Ikṣvāku from).

the eighth 87.31 (sons of Sāvarṇya°, the Bhaviṣya).
87.35 (son of Dakṣasāvarṇi, the ninth°)
87.38 (sons of Dharmaputra, the 10th°).
87.42 (sons of Rudraputra, the 11th).
87.46 (sons of Dakṣaputra, the 12th).
87.51 (sons of Raucya, the 13th).
87.55 (sons of Bhautya, the 14th°).
93.14 (as a Law-maker); 73.17 (according) to whom a Suvarṇa is 16 māṣka by weight); II. 29.10 (°smṛti, quotation from).

Manudeva k. m. I. 141.6 (son of Pratītaka).

Manojava d. I. 87.24 (name of Indra at the time of Cākṣuṣa Manu).

Manonmanī d. w. I. 40.5 (saluted);
a knot I. 42.9 (one of the 10 knots of the sacred thread put on the Lord).

Manoramā w. I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).

Manoharā w. I. 6.31 (sons of).

Manda (Saturn) I. 61.13 (good in 4); 61.14 (good in 6).

Mandaga m. I 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);

Mandara 47.22 (a Vairāja class of temple);
mt. 1.24 (churning with); 56.9 (is the 7th of the mountains in Kuśadvīpa); 142.3 (carried by Hari, in the form of a monkey).

Mandira I. 47.24 (a Puṣpaka class of temple).

Mandehā (a group of demons) I. 205.61 (their number); (their motive to devour Sun); 205.62 (the Mantra capable of driving them).

Manyu	k. m.	I. 140.6 (l. r.) (son of Vitatha)
Mayanadī	r.	I. 83.40 (at Gayā; Brahmāraṇya situated to the west of).
Marakata	gem.	I. 68.9; 71.5 (formation of); 71.7 (the qualities which shows their auspicious nature); 71.9 (merits of the place where it formed); 71.15 (the one which places our mind is deemed to be good); 71.18 (description of a bad quality); 71.19 (the variety neither to be bought nor to be worn); 71.20 (bad qualities of); 71.22 (though possessed of shades and colours gets decoloured on contact with wind); 71.27 (different occasions to wear flawless[9] set in gold); 71.28 (valued higher than that of Padmarāga); (if defective, value is much lowered than that of Padmarāga).
Marīcasaptamī	vr.	I. 130.1 (worship of Kārtikeya in Bhādrapada).
Marīci	s.	I. 5.3 (created by Brahmā); 5.10 (married Saṁbhūti); 5.26 (") ; 87.2 (at the time of Svāyambhuva Manu); 87.37 Dakṣa Sāvarṇi Manu); 89.52 (etc. said to be led by Pitṛs); 135.5 (to be worshipped in Caitra with garlands of Damanaka flowers); 143.1.
Maru	k. m.	I. 138.44 (s. r.) (son of Śīghra);
	k. m.	138.47 (s. r.) (son of Haryaśva).
Marut	d.	I. 6.58 (49 in no.); 87.28 (").
	k. m.	139.64 (l. r.) (son of Karandhama).
Marutta	k. m.	I. 138.8 (s. r.) (son of Avikṣita).
Marudvatī	w.	I. 6.24 (a daughter of Dakṣa married by Kṛśāśva); 6.26 (Marudvanta born of).
Marudvanta	m.	I. 6.26 (born to Marudvatī, wife of Kṛśāśva).
Malaya	mt.	I. 55.6.
Maśīvaka	m.	I. 56.14 (one of the 7 sons of Bhāvya; lord of Śākadvīpa).
Mahākāla	d.	I. 18.17 (worshipped); 23.14 (worshipped); 23.27 (,,); 40.4 (saluted).

	a place	66.7 (merits of the place); 81.10 (at Ujjayinī, one of the Tīrthas);
	m.	87.24 (was enemy at the time of Cākṣuṣa Manu and was killed by Hari, in the form of a horse).
Mahākālī	d. w.	I. 38.5 (Durgā).
Mahācaṇḍī	d. w.	I. 83.15 (at Muṇḍapṛṣṭha, in Gayā) (merits of worshipping).
Mahātala		I. 57.2 (one of the 7 regions).
Mahātmā	d.	I. 89.46 (one of the clans of Pitṛs).
Mahādeva (Śiva)	d.	I. 6.23 (interlocutor); 31.22 (interlocutor); 32.2 (,,); 32.15 (,,); 34.3 (,,); 34.5 (,,); 34.24 (,,); 34.29 (,,); 39.14 (,,); 41.3 (,,); 84.26 (attained great benefits by doing little penance at Muṇḍapṛṣṭha at Gayā); 185.12 (interlocutor); 185.14 (,,); 185.16 (,,); 190.19 (,,); 191.14 (,,); 191.19 (,,); 224.24 (His Stotra on Viṣṇu, narration of); I. 15.33 (an epithet of Viṣṇu); 15.37 (,,).
Mahādaitya	m.	I. 87.59 (enemy of gods at the time of Bhautya Manu; killed by Hari himself).
Mahādruma	m.	I. 56.14 (one of the 7 sons of Bhāvya, ruler of Śākadvīpa).
Mahādhṛti	k. m.	I. 138.48 (s. r.) (son of Vibudha).
Mahān	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahānadī	r.	I. 55.8 (flowing in the central region); 81.26 (one of the Tīrthas);
	(at Gayā)	82.10 (Rasavahā, as creation of Viṣṇu); 83.41 (Campakavana at Gayā, situated to the west of); 83.45 (Tarpaṇa to Pitṛs offered, with the waters of); 84.5 (Śrāddha done again & again at, takes Pitṛs to Svarga); 85.23 (one of the sacred spots at Gayā).
Mahānavamī	vr.	I. 133.3 (observed in Śuklāṣṭamī, Uttarāṣāḍha); 134.6 (merits of Pūjā).
Mahānābha	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Mahānīla	gem	I. 72.18 (Indranīla is called so when it exits blue rays in milk).

Mahānemī	d.	I. 15.140 (Viṣṇu addressed as).
Mahāpadma (a Serpent)		I. 6.55 (born to Kadrū); 58.15 (lord of Mārgaśīrṣa);
		I. 47.25 (a Kailāsa type of temple).
Mahāpārśva	m.	I. 143.44 (demon killed by Rāma).
Mahāprāṇa	m.	I. 87.17 (son of Raivata Manu).
Mahābala	m.	I. 6.44 (one of the sons of Danu wife of Kaśyapa);
	m.	87.21 (son of Cākṣuṣa Manu);
	d.	89.46 (one of the clans of Pitṛs).
Mahābāhu	m.	I. 6.42 (one of the sons of Hiraṇyākṣa);
	m.	6.44 (one of the sons of Danu, wife of Kaśyapa).
Mahābhoja	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Mahāmanā	k. m.	I. 139.67 (l. r.) (son of Mahāśāla, better known by the name Uśīnara).
Mahāmāna	d.	I. 13.10 (Viṣṇu saluted as).
Mahāromā	k. m.	I. 138.48 (s. r.) (son of Kṛtirāta).
Mahālakṣmī (consort of Viṣṇu)	d. w.	I. 10.1 (saluted); 10.3 (''); 18.18 (worshipped); 45.32 (worshipped); 59.12 (portion in Aṣṭamī and Amāvāsya); 81.27 (the Kṣetra where She is worshipped).
Mahāviṣṇu	d.	I. 15.4 See Viṣṇu.
Mahāvīra	m.	I. 56.16 (son of Puṣkara, Śabaleśa).
Mahāvīrya	k. m.	I. 138.46 (s. r.) (son of Bṛhaduktha).
Mahāśāla	k. m.	I. 139.67 (l. r.) (son of Janamejaya).
Mahita	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahimāvān	d.	I. 89.46 (one of the clans of Pitṛs).
Mahiṣāsura	m.	I. 13.13 (killed by Kātyāyanī).
Mahiṣmān	k. m.	I. 139.21 (l. r.) (son of Sāhaūji).
Mahendra	mt.	I. 55.6; 81.16; 142.9 (Paraśurāma settling on).
Mahendrāṇī	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Maheśāna (Śiva)	d.	I. 14.2 (an interlocutor); 40.3 ('').
Maheśeśa (Śiva)	d.	I. 34.54 (an interlocutor).
Maheśvara (Śiva)	d.	I. 6.18 (Dakṣa's curse on); 25.8; 40.2 (worshipped); 33.5 (addressed as an inter-

locutor); 42.15 (addressed as an interlocutor); 43.25 (worshipped); 45.31 (worshipped); 137.18 (worshipped); 182.21 (as an interlocutor); 190.28 (''); 190.30 (''); 191.13 (''); 192.45 (''); 196.1 (''); 197.55 (Gāruḍīvidyā as narrated to Gaurī by); II. 4.50.

(Viṣṇu) d. 15.37; 15.38.

Ma(ā)heśvarī d. w. I. 24.6 (worshipped in Tripurādipuṇjā); (Consort of Śiva) 27.1; 86.22 (merits of worshipping).

Mahodayapura II. 17.5 (Babhruvāhana was king at).

Mahodara m. I. 143.44 (killed by Rāma). (a demon)

Māgadha s. I. 87.57 (at the time of Bhautya Manu); I. 141.8 (princes of).

Māgha a month I 172.31 (a season commences with); 205. 119 (one should bath in the morning in).

Māṇikyagiri mt. I. 71.4 (the mythological reference to the biles of Bala dropped by Vāsuki at).

Māṇḍavī w. I. 143.7 (daughter of Kuśadhvaja); (married by Bharata).

Māṇḍavya s. 142.22 (while undergoing painful troubles, was made to swing by Kauśika seated on wife's shoulder); 142.23 (his curse).

Mātṛgaṇas d. I. 223.1-2 (addressing Śaṁkara, express their desire to devour the world); 223.18 (were formerly created by Śiva to destroy Andhaka).

Mādrī w. I. 145.8 (wife of Pāṇḍu, births of sons to).

Mādhava d. I. 15.32 (Viṣṇu addressed as); 15.37; 58.8 (in Jyeṣṭhā when Sun is there); 83.7 (merits of propitiating on); 87.55 (killing Iṣṭima taking the form of a peacock); 131.10 (saluted in Aṣṭamīvrata);

a Śālagrāma I. 45.3 (saluted).

Mānasa	mt.	I. 56.5 (the 7 in Śālmala); 58.5; 84.6 (by going to Uttara° one shall attain Siddhi); 84.7 (Piṇḍadāna at Dakṣiṇa° removes three debts).
Māndhātā	k. m.	I. 138.22 (s. r.) (son of Yuvanāśva); 125.1 (observed Ekādaśīvrata).
Māyā	a city	II. 28.3 (yields Moṣka).
Māriṣa	w	I. 6.12 (wife of ten Prācetas) (birth of Dakṣa thro' her on account of the curse of Śiva); I. 139.51 (10 sons, Vasudeva etc. born to).
Mārīca	m.	I. 143.18 (demon in the form of a deer); 143.19 (wailing aloud & calling Rāma and Lakṣmaṇa); I. 215.20 (an Upapurāṇa).
Mārīci	s.	I. 6.46 (wives of); 6.47 (60 sons of).
Mārkaṇḍeya	s.	I. 5.9 (son of Mṛkaṇḍu); 15.34 (Viṣṇu addressed as worshipped by); 83.17 (°īśvara, merits of worshipping); 88.1 (Pitṛstotra as uttered by Ruci, narrated by); 88.28 (story of Ruci arrated by); (to Krauñcuki); 89.1 (addressing Krauñcuki); 225.1 (Stotra uttered by°).
Mālikā		I. 47.19 (one of the 5 classes of temples); 47.20 (Vṛttāyata-circular); 47.26 (the 9 types of temples of the class of) (Mālaka).
Māṣaka		I. 70.33 (as a measure of weight); 72.19 73.17.
Māsopavāsa	vr.	I. 122.1-6 (to be observed in Ekādaśī Śuklapakṣa in Aśvinī).
Māhiṣmati (a place)		I 81.18.
Māhendrī	d. w.	I. 134.3 (worshipped); 198.4 (''); 198.9('').
Māheśī or Maheśvarī	d. w.	I. 38.5 (saluted); 40.1; 40.2 (''); 40.14 (Pūjā); 59.10 (her place or position); 134.3 (worshipped in Mahānavamīvrata); 198.2; 198.9 ('').

	a stream	83.50 (at Gayā, merits of Śrāddha at).
Māheśvara		I. 215.20 (the 13th Upapurāṇa).
Mita	d.	I. 6.60 (one of the 49 Marut devas).
Mitra	d.	I. 6.38 (one of the Suns); 17.7 (''); 48.53; 59.6 (Lord of Anurādhā).
Mitradeva	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrabindu	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravān	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrasaha	k. m.	I. 138.33 (s. r.) (son of Sudāsa).
Mitrāyu	k. m.	I. 140.22 (l. r.) (son of Divodāsa).
Mitravṛndā	d. w.	I. 28.11 (worshipped).
Mīmāṁsā		I. 215.21 (one of the 18 Vidyās).
Mukula	k. m.	I. 140.18 (l. r.) (son of Haryaśva); 140.19 (ruled Pāñcāla); (5 sons of).
Mukulī		I. 47.25 (a Kailāsa type of temple).
Mukta	s.	I. 87.57 (at the time of Bhautya Manu).
Mukta, Muktā-phala (maṇi)	gem	I. 68.9 (Maṇi); 68.49; 69.11; 69.14 (effects of gems obtained from Ahiśira); 69.22; 71.23 (an unset Vijāti of the gem shall shoot up rays).
Muktapāṇīya	gem	I. 70.21 (Padmarāgas obtained from); 70.22 (nature of Padmarāga called).
Mukti		II. 19.23 (the 6 things which yield).
Mukhamaṇḍapa (Pavilion in front of a temple)		I. 47.10 (its measurement and place of location).
Mukhābāṇa	m.	I. 141 2 (son of Nṛcakṣu) (in the line of Śatānika).
Mukhyāḥ	d.	I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
Mucukunda	m.	I. 138.23 (one of the sons of Bindumahya).
Muni	w.	I. 6.25 (one of the wives of Kaśyapa).
	m.	56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa).
	s.	87.10 (at the time of Auttama Manu).
Muṣṭika	m.	I. 15.80 (wrestler slayed by Kṛṣṇa); 144.6; 47.27 (a Trip (v) iṣṭapa type of temple).
Muhūrttajas	m.	I. 6.27 (born of Muhūrtā daughter of Dakṣa).

Muhūrttā	w.	I. 6.24 (one of 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Muhūrtajas were born of).
Mūrcchanā	d.	II. 23.31 (has his abode in the Āgneya direction of Citragupta's).
Mūla (lā)	star	I. 59.6 (of Nirṛti Devatā); 59.14 (good for journey); 59.16 (Adhovaktra); 59.36 (Amṛta-yoga caused by Sun in).
Mūlaka	k. m.	I. 138.34 (s. r.) (son of Aśvaka).
Mṛkaṇḍu	m.	I. 5.9 (son of Vidhātā and Niyati; father of Mārkaṇḍeya).
Mṛga (Mṛgaśirṣa)	star	I. 59.14 (good for journey); 59.19 (a Pārśvamukha star); 59.44 (good for Jāta-karma etc.); 61.11 (good for Kanyādana etc.).
Mṛga	k. m.	I. 138.2 (s. r.) (son of Manu).
Mṛgavyādha	d.	I.6.36 (one of the 11 Rudras).
Mṛṇāla (lotus fire)		I. 77.2; 79.1 (Sphaṭika resembling colour of); 132.12 (the story of Kauśika going to the tank to fetch).
Mṛtagaṅgā	r.	I. 55.9 (flowing in the central region).
Mṛtyu (Yama)	d.	I. 52.16 (worshipped in Caturdaśī).
Mṛtyuñjaya	d.	I. 18.1 (Arcanā).
Mṛtyvaṣṭaka	stotra	I. 225.1-8.
Medhā	w.	I. 5.23 (one of the 24 maiden created by Dakṣa); 5.29 (Śruta was born to).
	m.	54.1 (one of the sons of Priyavrata) (Cf. next); 54.2 (sons of).
Medhātithi	m.	I. 54.1 (one of the sons of Priyavrata); 56.1 (Plakṣadvīpeśvara, 7 sons of).
	s.	87.36(at the time of Dakṣa Sāvarṇi Manu).
	k. m.	140.4 (l. r.) (son of Pratiratha).
	k. m.	140.9 (l. r.) (son of Kaṇva).
Medhāvī	m.	I. 141.2 (son of Mukhābāṇa).
	m.	141.3 (son of Sunaya).
Menakā	d. w.	I. 58.9 (lives in Jyeṣṭhā when Sun is there).
Menā	w.	I. 5.17 (born to pitṛs and Svadhā; went to Himācala); 5.33 (Satī was born again to Menā and Himavān).

Meru		I. 47.22 (a Vairāja class of temple); 47.34 (is said to be the best among temples).
	mt.	54.6 (in Jambūdvīpa) (its extent); 55.2 (Kiṁpuruṣavarṣa lying south of).
Merudevī	d.	I. 1.21 (In 8th incarnation, Viṣṇu's birth as Urukrama to Nābhi and; 54.12(Ṛṣabha born as son of Nābhi and.
Maithilī (Sītā)	w.	I. 143.32 (Hanumān addressing[6]); 143.35 (Hanumān requests Rāvaṇa to return her to Rāma).
Mainda	a monkey	I. 143.42 (in the Rāmāyaṇa story).
Mohinī	d. w.	I. 1.25 (reference to Viṣṇu stupifying other in the form of); 29.1 (worshipped); 40.7 (saluted); 198.10 ('').
Mauktika	gem.	I. 69.4 (of the 8 classes, the ones obtained from conch shell and elephant are the best in rank); 69.6; 69.22; 69.35; 69.36 (process of cleaning); 69.38 (method of wearing it as an ornament); 69.39-40 (test to find the genuineness of); 69.41-42 (characteristics of a quality); See also Muktā, Muktāphala.
Yajurveda		I. 215.13 (was taught by Vyāsa to his disciple Vaiśampāyana).
Yajña	m.	I. 5.22 (born to Ākūti and Ruci); 196.10 (requested to protect).
Yati	k. m.	I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
Yadu	k. m.	I. 139.18 (l. r.) (son of Yayāti); 139.19 (the three sons of).
Yama	d.	I. 5.22 (12 in no. born of Yajña and Dakṣiṇā).
(The god of death	d.	15.23 (Viṣṇu addressed as Pati of); 15.55 (Viṣṇu as cause of); 16.13 (established in South); 31.21 (saluted); 32.17 (saluted); 34.43 (worshipped); 40.11 (saluted); 52.16 (worshipped); 59.9 (lord of Bharaṇī); 52.16 (worshipped); 59.9 (lord of Bharaṇī);

84.11 (Kavya—vāha); 32.17 (in the story of Kauśika, Vijayā offered to Yama and the latter's requet to Vijayā to stay in His place); 132.18 (weds Vijayā and departs for his world); 137.16 (worshipped in Dvitīyā and Pañcamī); 219.26 (addressing confidentially his Puruṣas not to harass devotees of Viṣṇu); 221.4 (asking sufferers at heaven why they have not propitiated Keśava).

II. 5.18 (remains four armed, adorned with conch etc.); 5.19 (his conducts towards men); 8.1 (hears the words of Śravaṇas); 20.15 (his Dūtas); 23.22 (epithets of); 34.8 (Vaivasvata° is the punishing authrority for secret sins);

I. 93. 4 (one of the 14 law givers).

self-control I. 229.13 (one of the Aṅgas of Yoga).

Yamaja (tiwn) I. 201.3 (type of horse to be rejected).

Yamalārjuna m. I. 15.94 (Viṣṇu addressed as destroyer of); 144.3 (killed by Kṛṣṇa).

Yamaloka (place of Yama) II. 1.10 (request to narrate how men reach); 5.1 (Nirṇaya, Pramāṇa, Vistara & Māhātmya, requested to be described); 5.2 (narration of"); 5.3 (Pramāṇa of); (86 thousand Yojanas away from earth); 20.4 (description of one who goes to Svarga from); 23.1 (extent, asked for); 23.3; 34.9 (one who does not perform Prāyaścitta, shall be born again after suffering).

Yamunā r. I. 18.17 (worshipped); 23.14 (assigned at the door); 23.28 (is Vāstvadhipa at the door); 28.1 (worshipped at the door); 30.6 (saluted); 31.14 (saluted); 34.18 (worshipped); 126.2.

Yayāti k. m. I. 139.17 (1. r.) (one of the 5 sons of Nahuṣa); 139.18 (begot 2 sons thro' Devayānī); 139.18 (got 3 sons thro' Śarmiṣṭhā).

Yavīnara	k. m.	I. 140.14 (l. r.) (son of Dvimīḍa).
	k. m.	140.19 (l. r.) (one of the 5 sons of Mukula).
Yaśas	m.	I. 5.30 (born to Dharma).
Yaśā		II. 22.39 (one of the 10 Nāḍīs).
Yaśodā	w.	I. 131.9 (Arghya offered to°; in Aṣṭamī-vrata).
Yājñavalkya	s.	I. 92.17 (obtained the favour of Viṣṇu to lay down rules of conduct); 93.1 (Dharma according to); 93.3 (as interlocutor); 94 (as interlocutor); 95 (,,); 93.7-13 (Varṇa-dharma according to); 94.1-32 (,,); 95.1-33 (Gṛhasthadharma-nirṇaya according to); 96.1-72 (Gṛhasthavidhi according to,; 97.1-10 (Dravyaśuddhi according to); 98.1-19 (Dānavidhi according to); 99.1-39 (Śrāddhavidhi according to); 100.1-16 (narrating Vināyakopasṛṣṭa lakṣaṇa); 101.1-12 (Grahaśānti according to); 102.1-16 (Vānaprasthadharma according to); 103.1-5 (Bhikṣudharma according to); 104.1-4 (description of what happens to a sinner as told by); 105.1-70 (,,); 106.1-25 (pollution by death accordig to).
Yādava	a race	I. 15.129 (Viṣṇu addressed as one mindful of the welfare of); 145.39 (annihilation of).
Yādavanandana (Balarāma)	d.	I. 194.18 (requested to kill one's enemies with his plough).
Yāmāḥ	d.	I. 87.3 (one of the 4 Somapāyins).
Yāmī	w.	I. 6.24 (one of the 10 daughters of Dakṣa, married by Kṛśāśva); 6.27 (Nāgavīthi born to).
Yāmyapura (the abode of Yama)		II. 5.79 (Preta's way to); 5.80 (the different cities on the way to); 6.3 (reached by Preta on the 18th day).
Yugāntara	k. m.	I. 139.40 (l. r.) (son of Kuli) (a Śaiveya).
Yudhājit	k. m.	I. 143.8 (maternal uncle of Bharata and Śatrughna).
Yudhiṣṭhira	k. m.	I. 139.53 (born to Pṛthā, by God of Virtue); 145.9 (mighty and valiant); 145.

		18; 145.19 (dejected in dice by Duryodhana); 145.32 (his battle with Śalya); 145.38 (his rule and performance of Aśvamedha); 145.39 (his departure to the region of Viṣṇu with his brothers, after establishing Parīkṣit at the throne); II. 12. 15-73 (his dialogue with Bhīṣma on how Pretatva is obtained).
Yuvanāśva	k. m.	I. 138.19 (s. r.) (son of Ārdra).
	k. m.	138.24 (s. r.) (son of Ambarīṣa).
Yuvanāśvaka	k. m.	I. 138.22 (s. r.) (son of Pūjāśva).
Yūthī		I. 205.48 (one of the trees, used in cleaning the teeth).
Yonistoyā	r.	I. 56.7 (In Plakṣadvīpa).
Yaudheyī	k. m.	I. 140.39 (l. r.) (son of Yudhiṣṭhira).
Raghu	k. m.	I. 139.19 (l. r.) (one of the 3 sons of Yadu).
	k. m.	143.2 (born in the line of Ikṣvāku).
Raja	m.	I. 54.16 (one of the 4 sons of Bhauvana).
	k. m.	138.3 (s. r.) (son of Ilā and Budha).
Rajogātra	s.	I. 5.15 (one of the 7 sons of Vasiṣtha and Ūrjā).
Raji	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa); 139.14 (his 500 sons, killed by Indra).
Rati	w.	I. 5.30 (wife of Kāma and their son was Harṣa); 40.7 (saluted).
Ratināra	k. m.	I. 140.4 (l. r.) (son of Ṛteyu).
Ratna	gem	I. 68.1; 68.4; 68.5; 68.8; 68.12 (declared as faultless, result of wearing by kings); 68.46 (all are scratched by diamond, itself not being scratched); 70.5; 222.48 (Pūjā to be done); See also Maṇi and other individual names.
Rathīnara	k. m.	I. 138.16 (s. r.) (son of Pṛṣadaśva; devoted to Vāsudeva).
Rathaujā	s.	I. 87.10 (at the time of Auttama Manu).
Ramaṇa	m.	I. 6.31 (son of Manoharā).
Ramā (consort of Viṣṇu)	d. w.	I. 71.5 (gracing the region beyond Himālayas).

Rambhaka	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa).
Rambhā	d. w.	I. 58.10 (dwells in Āṣāḍha when Sun is there); 58.19 (,, in Phālguna).
	w.	132.9 (wife of Vīra, resident of Pāṭaliputra).
Rambhātṛtīyā	vr.	I. 120.1 (observer to fast on 3rd day in bright fortnight in the month of Mārgaśīrṣa); 120.2 (in Pauṣa to observe fast).
Ramya	m.	I. 54.11 (one of the sons of Agnīdhra, Jambudvīpeśvara).
Ramyaka	mt.	I. 55.2 (situated on the north-west of Meru),
Ravi (Sun)	d.	I. 42.6 (one of the Tantudevatās of the sacred thread); 51.18 (one who is desirous of health to worship); 58.6 (Chandas for); 58.13 (when is at Āśvayuji, the gods dwell there); 60.3 (effect of this Daśā); 60.20; 62.13 (is fixed); 66.17 (as presiding deity); 67.2 (and other planets are deemed to be permeating the right nostril thro' which wind flows); 67.9 (Dakṣiṇanāḍī said to resemble the colour of); 83.51 (merits of offering Piṇḍa at Gayā at the foot of); 130.1 (to be propitiated in Bhādrapada); 137.14 (worshipped on Saptamī); 143.2 (son of Kaśyapa, son of Marīci); 205.116 (at the time of his Saṅkramaṇa, bathing at night is prescribed);
	m.	87.5 (one of the sons of Svārociṣa Manu).
Rasātala	place	I. 89.25 (where Nāgas worship the manes).
Rākā	w.	I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
Rāghava (Rāma)	d.	II. 142.18 (Sītā when she was at Rāvaṇa's mansion thought only of); 143.24 (friendship with Sugrīva); 143.31; 143.39 (Vibhīṣaṇa seeking protection from); 143.49 (offering Piṇḍa and Dāna at Gayā and coronating Lava and Kuśa); See also Rāma below.
Rājavarddhana	k. m.	I. 138.8 (s. r.) (son of Tama).

Rājasūya (a sacrifice) I. 84.16 (Phala); 145.15 (performed by Pāṇḍavas).

Rājādhidevī w. I. 139.52 (daughter of Śūra); 139.55 (2 sons of).

Rāma d. I. 1.31 (as Viṣṇu's 19th Avatāra); 52.25 greatness of wife of); 86.10 (as an Avatāra of Viṣṇu) 86.11 (Dāśarathi); 138.36 (one of the 4 sons of Daśaratha); 138.37 (Kuśa, Lava sons of); 142.10; 142.12 (to make his father's words true and to please his mother, his departure to forest and arrival at Citrakūṭa etc.); 142.17; 143.4; 143.5 (devoted to parents) (learnt from Viśvāmitra about Astras); (kills Tāḍakā); 143.6 (kills Subāhu at the sacrifice of Viśvāmitra) (married Jānakī, attending the sacrifice performed by Janaka); 143.10 (his departure for Śṛṅgaverapura with Sītā & Lakṣmaṇa discarding the kingdom); 143.13 (Bharata's rule of his kingom); 143.14 (moves to the hermitage of Atri); 143.15 (maks obseisance to Sutīkṣṇa and Agastya and reaches Daṇḍakāraṇya); 143.16 (disgraces Śūrpaṇakhā); 143.18 (kills Khara, Dūṣaṇa etc.); 143.19 (on Sītā's request to get the deer, chased Mārīca and killed him); 143.20 (at the instigation of Sītā, Lakṣmaṇa follows the path of); 143.22 (returns and finds the Parṇaśālā empty); 143.25 (coronates Sugrīva at Kiṣkindhā, remaining at Ṛṣyamūka); 143.32 (Hanumān consoles Sītā telling that He is Dūta of); (and aske for something which Rāma may identify); 143.35 (at the court of Laṅkā Hanumān reveals his identity as messenger of); 143.37 (Hanumān returns to); 143.38 (goes to Laṅkāpurī); 143.39 (confers the wealth of Laṅkā on Vibhīṣaṇa taken as refuge); 143.40 (crosses the ocean); 143.43 (kills all

		Rākṣasas); 143.50 (rules for 11000 years);
	s.	I. 87.32 (at the time of Sāvaṇi Manu);
	m.	I. 139.6 (l. r.) (son of Jamadagni) (ie. Paraśurāma).
Rāmagiryāśrama (a place)		I. 81.8.
Rāmatīrtha (a place)		I. 83.4 (at Gayā, merits of performing Śrāddha at); 83.33 and 83.64 (merits of bathing at).
Rāmaratha	k. m.	I. 138.53 (s. r.) (son of Anenas).
Rāmahrada a		I. 83.24 (at Gayā ; merits of performing Śrāddha at).
Rāmāyaṇa		I. 143.1 (narration of merits of hearing).
Rameśvara (a place)		I. 81.9 ; 83.14; 86.31.
Rāvaṇa	m.	I. 15.91 (Viṣṇu addressed as destroyer of); 142.14 (killed by Rāma); 143.18 (instigated by Śūrpaṇakhā, came to abduct Sītā); 143.21 (abducted Sītā); (defeated Jaṭāyu and reached Laṅkā); 143.30 (Hanumān saw Sītā scolded by); 143.35 (Hanumān addressed); 143.46.
Rāvaṇagaṅgā	r.	I. 70.4 (in Siṁhaladeśa); 70.14 (nature of Kuruvindakas obtained from).
Rāvaṇi (Indrajit)	m.	I. 143.46 (killed by Lakṣmaṇa).
Rāhu (a planet)	d.	I. 7.3 (saluted) ; 16 16 (saluted); 17.6 (worshipped); 19.7; 19.8 (its rule over the day in the order); 23.11 (worshipped); 39.13; 39.14 (saluted); 60.2 (Daśā period of); 60.5 (effects of Daśā of); 61.15 (good in 11th house); 67.2 (etc. are deemed to be controlling the right nostril); 205.116 (bathing in night permitted only when one sees).
Ripu	k. m.	I. 6.3 (son of Divañjaya in the line of Uttānapāda); 6.4 (Śrīmān, son of).
Rukma	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Rukmakavaca	k. m.	I. 139.28 (l. r.) (son of Śitagu) (5 sons of).
Rukmāṅgada	m.	I. 125.7 (obtained Mokṣa, after observing

Ekādaśī Vrata, remaining awake and hearing Purāṇa).

Rukmiṇī (consort of Kṛṣṇa) d.w. I. 28.10 (worshipped); 139.60 (one of the 16000 wives of Kṛṣṇa); 144.6; 144.8 (her son Pradyumna).

Rucaka I. 47.22 (a Vairāja class of temple)

Ruci m. I. 1.20 (Yajña born to); 5.2 (creation of); 5.21 (marry Ākūti, daughter of Svāyambhuva Manu); 88 2 (the Prajāpati, an account of the story of); 88.28 (his story narrated by Mārkaṇḍeya to Krauncuki); 89.50 (Pitṛ Stotra uttered by); 89.63 (with whose Stotra Pitṛs get pleased and offered him a boon); 90.2 (Pramlocāś words to); 90.7 (get a son named Raucya thro' Māninī, daugher of Pramlocā).

Rucirāśva k. m. I. 140.11 (l. r.) (son of Senajit).

Rudra I. 1.2 (saluted); 2.8 (as an interlocutor); 2.9 (''); 2.10 (His contemplation on Viṣṇu); 2.29 (an interlocutor); 2.30 (''); 2.36 (heard the 18 Vidyās etc. from Hari); 2.37 (an interlocutor); 2.38 (''); 2.43 (''); 2.46 (''); 2.55 (''); 2.56 (''); 3 1 (heard the Purāṇa from Viṣṇu); 3.8 (''); 4.2 (as an interlocutor); 4.8 (''); 4.11 (Hari becomes[0] rūpi at the end of a Kalpa, destroys the world); 5.2 (His creation); 5.6 (Satī, daughter of Dakṣa, given to); 5.32 (not invited for Dakṣayajña); 5.34 (gets angry and destroys Dakṣayajña); 6.27 (an interlocutor); 6.35; 8.2 (an interlocutor); 9.2 (an interlocutor); 15.67 (Viṣṇu as soul of); 15.108 (agitated by Viṣṇu); 16.2 (an interlocutor); 23.5; 23.41; 25.10; 27.1 (the goddess addressed as seated in the heart of); 30.7 (an interlocutor); 30.17 (''); 31.4 (''); 31.16 (''); 31.26 (Viṣṇu saluted as worthy of worship by); 31 29 (an interlocutor); 32.18 (''); 33.6 (''); 34.15 ('');

34.21 (''); 34.33 (worshipped); 34.38 (an interlocutor); 34.40 (''); 34.41 (''); 34.53 (''); 35.2 (Gāyatrī spoken as °śikhā); 36.1 (an interlocutor); 39.9 (,,); 39.4 (,,); 39.6 (,,); 39.10 (,,); 39.11 (,,); 39.7 (worshipped); 39.2 (,,); 39.4 (,,); 39.10 (,,); 40.3 (,,); 40.14 (,,); 42.7; 42.17 (to be worshipped 1st in Pavitrārohaṇa); 46.8 (worshipped); 50.28 (Divākara addressed as); 54.9 (an interlocutor); 55.3 (,,); 55.5 (,,); 57.9 (,,); 59.1 (,,) (star of); 59.43 (an interlocutor); 59.5 (,,); 62.12 (,,); 63.14 (,,); 63.17 (,,); 66.14 (,,); 83.5 (worshiped at Gayātīrtha); 86.9 (Mahā° as an Avatāra of Viṣṇu); 86.30 (°īśvara, worshiped of); 86.33 (an interlocutor); 87.9 (an interlocutor); 147.1 (mythical reference to origin of fever from the eyes of); 177.16 (an interlocutor); 177, 19, 47, 67, 70, 73, 83 (,,); 178.9 (,,); 178.10 (,,); 178.20 (an interlocutor); 178.22 (,,); 179.2 (,,); 182.19 (,,); 182.21 (,,); 182.26 (,,); 183.4 183.13 (,,); (,,); 183.16 (,,); 184.24 (,,); 185.3 (,,); 185.20 (,,); 185.24 (,,); 185.36 (,,); 186.3 (,,); 186.7 (,,); 186.14 (,,); 187.2 (,,); 187.14 (,,); 188.2 (,,); 189.14 (,,); 190.2 (,,); 190.14 (,,); 190.15 (,,); 190.18 (,,); 191.3 (,,); 192.23 (,,); 197.50 (worshipped); II. 19.12 (resides in the Maṇḍala drawn for ūrdhvadehika karma).

Rudra d. I. 6.36 (11 in number); 87.29.

Rudra k. m. I. 138.3 (s. r.) (son of Ilā and Budha).

Rudrapāda (a place) 84.20 (at Gayā, merits of doing Śrāddha at); 84.23.

Rudraputrāḥ I. 5.6 (were in many and were valarous);

Rudraloka I. 86.30 (obtained as a merit of worshipping Rudraeśvara);.
II. 20.3 (Dāna by giving which one can live for a long time at).

Rudrā (a knot)		I. 42.9 (in the sacred thread).
Rudrākṣa		I. 172.19 (is worn while reciting Mantras).
Rudhira	gem	68.10; 78.2 (the formation of); 78.3 (the qualities of and test for); (the colour of a fully matured).
Ruru	m.	I. 6.4 (son of Cākṣuṣa Manu) (Śrīmān, as son of).
	d.	24.7 (one of the 8 Bhairavas).
	k. m.	138.40 (s. r.) (son of Ahīnaka).
Ruruka	k. m.	I. 138.28 (s. r.) (son of Vijaya).
Rurubhairava	d.	I. 198.2.
Ruṣadratha	k. m.	I. 139.68 (l. r.) (son Titikṣu).
Reṇumatī	w	I. 140.39 (wife of Nakula, one of the Pāṇḍavas); (cf. Kareṇumatī, Mbh. Ādi. 95.79).
Revata	k. m.	I. 138.14 (s. r.) (son of Devaka).
Revatī	star	I. 38.5; 59.9 (star of Puṣa); 59.14 (auspicious for journey); 59.19 (Pārśva-mukha); 59.34 (Traya cause on the day of Budha, Mṛtyu, Roga etc.); 59.41 (Siddha-yoga caused by Venus in); 59.43 (Viṣayoga caused by Śani in); 59.44 (good for Jāta-karma etc.); 60.11; 61.11 (good if well situated). II. 4.47-8 (merits of setting free a black bull on Pūrṇimā and).
	w.	138.14 (daughter of Revata); 138.57 (wife of Balabhadra, mother of Śāraṇa etc.).
Revanta	d.	I. 86.22 (at Gayā); (merits of worshipping).
Raivata	d.	I. 6.36 (one of the 11 Rudras).
	k. m.	I. 138.4 (s. r.) (son of Revata).
Romaka	gem	I. 80.2 (said to be one of the best varieties of Vidruma).
Romapāda	k. m.	I. 139.30 (l. r.) (son of Vidarbha).
	k. m.	139.71 (l. r.) (son of Dharmaratha).
Rohaka		II. 12.41 (the story of one who has himself eaten the food intended for Devas and Pitṛs); 12.43 (had face resembling a a mountain).

Rohiṇī (star)		I. 59.2 (of Brahmā); 59.15 (auspicious for wearing garments); 59.22 (Ūrdhvamukha); 59.35 (causes on the day of Guru, Autpātika-yoga); 59.40 (Saturn in°, causes Siddha-yoga); 59.43 (Śukra in°, causes Viṣayoga);
	w.	139.56 (wife of Vasudeva); (mother of Balabhadraka).
Rohita	m.	I. 56.5 (one of the sons of Vapuṣmān, Śālmaleśa);
	d.	87.49 (one of the Gaṇas at the time of Dakṣaputra Manu).
Rohitākṣa	k. m.	I. 138.27 (s.r.) (son of Hariścandra).
Raucya	m.	I. 89.67 (son of Ruci); 90.7 (birth of).
Raudrāśva	k. m.	I. 140.2 (l. r.) (son of Vatsajāti); 140.3 (sons of).
Raurava (a Naraka)		I. 85.10 ; 217.31.
Lakṣmaṇa	m.	I. 138.36; 142.11; 143.4 (son of Daśaratha); 143.7 (marries Urmilā); 138.37 (sons of); 143.20 (under instigation of Sītā goes to rescue Rāma); 143.38 (Rāma reaches Laṅkā with); 143 46 (kills Rāvaṇi).
Lakṣmaṇā	w.	I. 139.60 (one of the 8 wives of Kṛṣṇa); 28.11 (worshipped).
Lakṣmī	d. w.	I. 5.23 (as one of 24 creations of Dakṣa); 10.3 (worshipped); 11.22 (Her place in Navavyūhārcana); 11.40 (golden coloured); 29.7 (worshipped); 34.39 (worshipped); 38.2 (worshipped); 40.4 (saluted) ; 40.6 (''); 66.21; 86.23 (worshipped at Gayā); 129.9 (worshipped); 178.19 (requested to give Saubhāgya).
Lakṣmīnārāyaṇa	(a Śālagrāma)	I. 45.26 (requested to protect); 45.27 (,,); 66.1.
Laṅkāpurī		I. 143.21 (Rāvaṇas abduction of Sītā and his return to); 143.30 (burnt by Hanumān); 143.39 (the wealth of which was conferred

		by Rāma on Vibhīṣaṇa); 143.40 (Rāmas arrival at); 143.42 (destruction of); 142.14 (Vibhīṣaṇa installed at ° by Rāma).
Lajiṣyanta	m.	I. 87.26 (one of the sons of Vaivasvata Manu); See Haviṣyanta.
Lambana	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Lambā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Ghoṣa born to).
Lambodara	d.	I. 129.21 (Vināyaka).
Laya	m.	I. 5.29 (Vinaya born to).
Lava	k. m.	I. 138.37 (s. r.) (son of Rāma); 143.49 (installed in throne by Rāma).
Lavaṇa	demon	I. 143.50 (killed by Śatrughna); 6.10 (his daugher Sāmudrī was married by Prācīnabarhis in the line of Pṛthu).
Lavalī		I. 72.1 (a flower at Simhaladeśa).
Lākṣā		I. 70.8 (Padmarāga resemling in colour).
Lābha	d.	I. 87.40 (one of the 47 Marut devatas).
Lābhaga	s.	I. 6.64 (at the time of 10th Manu).
Liṅga (form of Śiva)		I. 47.11 (measurement of °) (should be equal with Pīṭha); 47.13 (construction of a temple based on the measurement of).
Lekhāḥ	d.	I. 87.23 (one of the clans (Gaṇa)).
Lokāntara		I. 69.24 (Muktāphalas obtained from).
Lobha		I. 5.28 (born to Puṣṭi).
Vakra		I. 47.27 (a Trip (v)iṣṭapa type of temple).
Vakratuṇḍa		I. 129.21 (a form of Vināyaka worshipped).
Vaṅga	k. m.	I. 139.69 (l. r.) (one of the several sons of Bali).
Vajra		47.27 (a Trip (v)iṣṭapa type of temple).
	gem	68.9; 68.15 (its Parīkṣā); 68.16 (mythological origin from Bala's bones); 68.17 (its 8 kinds; according to the places of its availability); 68.18-19 (characteristics of a good variety); 68.23-25 (many coloured ones can be worn only by a king and not by others); 68.26; 68.27 (defective ones not

to be acquired); 68.30 (characteristics of mined ones); 68.31-33 (difficult to get one devoid of Doṣa) (merits of wearing a good one); 68.34-41 (finding the values of a flawless one weighing 20 Taṇḍulas is doubly valued); 68.37 (is weighed not only with Taṇḍulas); 68.38 (the greatness of the one which floats on water); 68.39 (defective one gets only 1/10th of the value of a good one); 68.40; 68.41 (has little value if a defective one is set in ornament); 68.43 (not to be worn by woman wishing for progeny) (otherwise long one to be rejected); 68.45 (methods to find the limitations made of Puṣparāga etc.); 68.46 (can scratch all Ratnas and Dhātus, itself not being scratched); 68.47; 68.48; 68.49; 68.51 (merits of); 70.23 (quality of a Vijāti); 70.27 (only the Vajra or Kuruvinda could scratch Padmarāga and Indranīla); 70.33 (priced fixed for Taṇḍula weight of Vajra is equal to Māṣa weight of Padmarāga); 74.2 (certain stones resembling Vajra in colour);

k. m. I. 139.62 (l. r.) (son of Aniruddha and Subhadrā); 144.11 (") (succeeded Kṛṣṇa as a king).

Vajranābha k. m. I. 138.41 (s. r.) (son of Vuktha).

Vaṭa k. m. I. 139.48 (l. r) (son of Ugrasena).

Vaṭukā d. w. I. 198.5 (saluted).

Vaḍavāmukha d. I 194.15 (requested to destroy the sins).

Vatsajāti k. m. I. 140.2 (l. r.) son of Sañjāti).

Vatsaprīti k. m. I. 138.5 (s. r.) (son of Bhanandana); 138.6 (father of Pāṁśu and Khanitra).

Vatsara (year) I. 66.8-13 (names of cycle of years-namely Prabhava etc.).

Vatsavyūha m. I. 141.5 (son of Urukṣaya).

Vanabandhu m. I. 87.17 (son of Raivata Manu).

Vanamālī	d.	I. 194.6 (an attribute of Viṣṇu).
Vapu	w.	I. 5.24 (one of the 13 daughters of Dakṣa married by Dharma Dākṣāyaṇa); 5.29 (Vyavasāya born to).
Vapuṣmān	m.	I. 54.1 (son of Priyavrata); 56.5 (was lord of Śālmala; and his sons-all mountains).
Vara	d.	I. 89.45 (one of the clans of Pitṛs).
Varada (one who grants boons)	d.	I. 18.5 (Viṣṇu worshipped as); 32.31 (saluted); II. 4.46 (Kṛṣṇa's reference to himself as).
	d.	89.45 (one of the clans of Pitṛs).
Varadā	r.	I. 55.7 (flowing in the central region); 81.17 (a Tīrtha).
Varānana (beautiful faced)	d.	I. 2.17 (an attribute of Viṣṇu).
Varāṇanā	d. w.	I. 200.5 (Devī, as an interlocutor).
Varāha (an Avatāra of Viṣṇu)	d.	I. 7.6 (saluted); 11.35 (worshipped); 86.10 (as one of the Avatāras); 86.28 (merits of worshipping); 131.11 (worshipped); 146.6 (Viṣṇu killed Hiraṇyākṣa in the form of); (lifts the earth and protects the Gods);
	a boar	69.1 (Muktas obtained from); 69.3 (the lustreless and auspicious Muktāphalas obtained from); 69.8.
Variṣṭha	m.	I. 87.31 (son of Sāvarṇi Manu).
Varuṇa	d.	I. 6.38 (one of the Suns); 17.7.
	d.	6.61 (one of the 49 Marut devas);
	d.	15.22 (rain God) (Viṣṇu saluted as master of); 31.21 (saluted); 58.10 (stays in Āṣāḍha when Sun is there); 59.8 (as Devatā of Śatabhiṣak); 88.55 (saluted by Ruci);
	s.	87.43 (at the time of Rudraputra the 11th Manu).
Varuṇya	d.	I. 89.45 (one of the clans of Pitṛs).
Varcā	m.	I. 6.30 (son of Soma).
Varddhana	place	I. 69.24 (Muktāphalas obtained from).
Varṣaparvata	mt.	I. 54.8 (their names and location in Jambudvīpa).

Varṣopala	hail	I. 69.9 (a variety of Muktāphalas which resemble).
Valabhī		I. 47.24 (a Puṣpaka type of temple).
Valaya		I. 47.25 (a Kailāsa type of temple).
Vaśavartti	d.	I. 87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Vasavaḥ	d.	I. 6.26 (born of Vasu, wife of Kṛśāśva).
Vasiṣṭha	s.	I. 5.3 (creation of); 5.27 (marrying Ūrjā); 5.15 (his 7 sons who were all sages); 15 72 (Viṣṇu addressed as); 58.10 (dwells in Āṣāḍha when Sun is there); 135.5 (worshipped in Caitra, with garlands of Damanaka flowers).
	s.	87.2 (one of the 7 sages at the time of Svāyambhuva Manu).
	s.	87.27 (one of the sages at the time of Vaivasvata Manu).
	s.	93.5 (one of the 14 law-givers).
Vasiṣṭhāśrama		83.65 (at Gayā; merits of bathing at); 83.70 (lord of; worshipped at).
Vasu	d. w.	I. 6.25 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.26 (Vasavaḥ born to); 87.28; 87.29 (8 in no.).
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu).
	k. m.	139.5 (l. r.) (one of the 4 sons of Kuśa).
	k. m.	140.26 (l. r.) (son of Kṛtaka); 140.27 (3 sons of).
Vasudeva	k. m.	I. 15.142 (Viṣṇu spoken as "priya"); 131.9 (Arghya offered to); 139.47 (married the daughter of Devaka) (got 2 sons thro' Sahadevā); 139.51 (son of Śūra and Mārīṣā); 139.56 (referred to as Dundubhi); 139.57 (getting six sons thro' Devakī); 139.58 (his 6 sons killed by Kaṁsa); 144.1 (birth of Vāsudeva to Devakī and).
Vasumanāḥ	k. m.	I. 138.25 (s. r.) (son of Haryaśva).
Vahni	d.	I. 5.16 (Dakṣa giving his daughter Svāhā to); 5.26.

	k. m.	139.63 (l. r.) (a scion of the race of Turvasu).
Vāgīśvara (Brahman)	d.	I. 206.36 (Tarpaṇa offered to).
Vācaḥ	m.	I. 87.31 (son of Sāvarṇi Manu).
Vācāvṛthā	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Vātāpi	m.	I. 6.49 (demon in the family of Prahlāda).
Vāmadeva	s.	I. 7.6 (saluted);
	d.	87.4 (Indra at the time of Svāyambhuva Manu).
Śiva	d.	40.7 (the 13 Kalas of °).
Vāmana	d.	I. 1.27 (15th Avatāra of Hari); 15.4 (Viṣṇu addressed as); 86.20; 131.10 (worshipped); 194.10 (requesteded to protect); 196.7 (requested to protect).
	a Śālagrāma	I. 45.5 (saluted); 45.20 (Vartula and hrasva); 56.12 (in the Krauñcadvīpa, ruled by Dyutimān). 215.9 (the 8th Upapurāṇa).
Vāyu	d.	I. 75.1 (mythological reference to the nails of the demons carried thrown in Padmavana by).
Vāyuskandha	d.	I. 6.64 (the division of Marut gods).
Vārāṇasī	a place	I. 52.7 (merits of bathing at); 66.6 (merits of); 81.3 (best Tīrtha); 84.5 (merits of performing Śrāddha at).
Vārāha (a form of Viṣṇu)		I. 196.8 (requested to protect).
Vārāhī	d.	I. 4.12 (Hari, remains in the form of; rescues the earth); 24.6 (worshipped); 38.5 (requested to protect); 134.3 (worshipped); 198.4 (worshipped); 198.9 (,,).
a Śakti	d. w.	59.11 (situated in south in Pañcamī and Trayodaśī).
Vāruṇa		I. 55.4 (one of the 9 Dvīpas).
	a star	I. 59.22 (Ūrdhvamukha); 197.12 (Karko-

ṭaka and Padmanābha are stationed in); I. 215.20 (the 11th Upapurāṇa).

Vāruṇī m. I. 87.35 (the 9th Manu) (Dakṣa Sāvarṇi).

Vārṣapārvaṇī w. I. 6.45 (one of the daughters of Svarbhānu).

Vālin the monkey I. 143.25 (killed by Rāma).

Vāsava (Indra) d. I. 59.8 (lord of Dhaniṣṭhā).

Vāsuki I. 6.54 (one of the important serpents); 17.9 (worshipped); 43.2 (his brother's words to Hari); 58.7 (dwells in Caitra when Sun is there); 71.1 (mythological reference to the biles of the demon Bala being carried by); 129.23 (to be worshipped on certain days in particular months); 129.25 (").

Vāsudeva d. I. 1.13 (Viṣṇu addressed as); 3.5 (Garuḍa becomes Vāhana of Hari, by the grace of); 4.3; 7.6 (saluted); 12.4 (saluted); 12.9 ("); 12.14 (one of these forming Navavyūha); 14 3; 31.23 (saluted); 32 3; 32.6 (saluted); 32.17 ("); 32.19 (contemplated upon); 32.21 (worshipped); 32.24 ("); 32.29 ("); 32.40 (worshipped); 45.8 (saluted); 126.6 (saluted); 131.10 (worshipped in Aṣṭamī); 131.19 (saluted); 136.6 (saluted); 138.16 (Rathīnara as a devotee of); 144.1 (born to Vasudeva); 145.15 (Arjuna marrying Subhadrā the sister of); 145.40 (His incarnation again to protect Devas and to destroy wicked); 194.5 requested to protect); 194.24 (His Cakra is requested to destroy sin); 194.29 (requested to destroy all Jvaras); 195.1 (Mantra saluting); 222.11 (the importance of contemplation on); 222.17 (His Mantra is always purifying); 222.22 (importance of contemplating upon); 222.25 (benefit of having one's mind firm on); 222.31 (compared with shade of a tree); 222.47 (no greater Tirtha than).

	a Śālagrāma	I. 45.14 (worshipped); 45.28 (''); 47.43 (worshipped); 66.2.
Viṁśaḥ	k. m.	I. 138.6 (s. r.) (son of Kṣupa).
Vikaṭaḥ	d.	I. 129.21 (as a form of Gaṇapati).
Vikukṣi	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku (known as Śaśāda) (had a son Purañjaya).
Vikṛti	k. m.	I. 139.32 (l. r.) (son of Jīmūta).
Vikṣipa	d.	I. 6.63 (one of the 49 Marut devatas).
Vighnarāja,Gaṇapati Vighneśa	d.	I. 24.8 (worshipped); 42.2 (makes the benefits of Saṁvatsarapūjā null and void if Pavitrārohaṇa rite is not done); 43.10 (is situated in the threads); 86.20 (is saluted); 129.21 (attribute of Gaṇapati); 185.4 (worshipped after fasting on Aṣṭamī and Caturdaśī).
Vicitra	m.	I. 87.51 (son of Raucya Manu).
	k. m.	140.35 (l. r.) (son of Śantanu and Satyavati); 140.36 (married Ambikā and Ambālikā); 145.6 (married daughter of Kāśirāja); (after his death, sons were born to them thro' Vyāsa).
	k. m.	II. 6.20 (of Citranagara).
Vijaya		I. 47.27 (a Tripiṣṭapa type of temple).
	m.	87.31 (son of Sāvarṇi Manu).
	k. m.	138.27 (s. r.) (son of Cañcu).
	k. m.	138.56 (s. r.) (son of Jaya).
	k. m.	139.15 (l. r.) (son of Sañjaya).
	k. m.	139.73 (l. r.) (son of Jayadratha).
Vijayasaptamī	vr.	I. 130.7 (one desirous of victory advised to observe).
Vijayā	d. w.	I 17.9 (worshipped); 38.2 (worshipped in order from Mārga tṛtīyā); 197.14; 198.10 (worshipped); 206.37 (waters offered to);
	w.	132.9 (daughter of Vīra, a Brahmin of Pāṭalīputra); 132.11 (went for fetching water); 132.18 (marries Yama and goes to his world); 132.19 (observes the

		Budhāṣṭamīvrata, to liberate her mother from the pangs of hell).
Vijayī	w.	I. 140.39 (wife of one of the Pāṇḍavas).
Vitatha	d.	I. 46.5 (one of 32 Devas stationed outside in Vāstupūjā).
	k. m.	140.6 (l. r.) (son of Bharata).
Vitala		II. 57.2 (one of the 7 Lokas).
Vitṛṣṇā	r.	I. 56.7 (in the Śālmaladvīpa).
Vidarbha	k. m.	I. 139.29 (l. r.) (son of Jyāmagha) (3 sons born to his wife Śaivyā).
Vidarbhā	r.	I. 55.9 (flowing in the central region).
Vidura	k. m.	I. 140.36 (l. r.) (born to a slave girl thro' Vyāsa).
	k. m.	145.7 (son of Bhujiṣyā)
Vidūratha	m.	I. 187.46 (son of Dakṣaputra Mnau).
	k. m.	139.48 (l. r.) (son of Bhajamāna).
	k. m.	139.49 (l. r.) (son Śūra).
	k. m.	140 16 (l. r.) (son of Purañjaya).
	k. m.	140.31 (l r.) (son of Suratha).
Vidyā	d.	I. 86.23 (at Gayā; merits of worshipping); branches of learning); 215.21 (18 in number).
Vidyādhara	d.	I. 86 29 (merits of touching); 195.6 (which form was attained by Citraketu thro' worship of Viṣṇu).
Vidyujjihva	m.	I. 143.43 (killed by Rāma).
	d.	223.6 (an attribute of Viṣṇu).
Vidyuta	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
Vidyudambā	r.	I. 56.10 (in Kuśadvīpa).
Vidruma	mt.	I. 56.9 (in Kuśadvīpa, ruled by Jyotiṣmān);
	gem.	I. 68.10; 80.1 (obtained from Kerala); 80.2-3 (the best varieties of) (other varieties are not so valuable and prices are dependent on their cutting; the best variety which brings wealth to its wearer and removes fear and poison etc. is to be included among gems and should be tested).

Vidhātā	m.	I. 5.7 (one of the sons of Khyāti and Bhṛgu); 5.9 (married Niyati daughter of Manu); 28.1 (assigned at the door in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (,,).
Vidhāraṇa	d.	I. 6.62 (one of the 49 Marut devas).
Vidhṛti	r.	I. 56.7 (in Śalmaladvīpa).
Vinata	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
	k. m.	138.3 (s. r.) (son of Sudyumna).
Vinatā	w.	I. 6.25 (one of 10 wives of Kaśyapa); 6.53 (2 sons of); 2.48 (mother of Garuḍa, becomes slave of Nāgas); 2.50 (,,); 2.53 (Garuḍa addressed as son of).
Vinaya		I. 5.29 (born to Laya).
Vināyak		I. 5.33 (born to Śiva and Gaurī); 51.18 (one who wants success in his efforts to propitiate); 129.21 (a form of Gaṇapati);
	a tīrtha	81.8 (Vaināyaka).
Vinta	m.	I. 87.9 (one of the sons of Auttama Manu).
Vindhya (ka)	mt.	I. 55.6; 55.12 (regions which are bounded by); 79.1 (mythological reference to the Medas of the demon taken to); 81.17 (as a Tīrtha); 81.28 (merits of bathing at).
Viprthu	k. m.	I. 139.43 (l. r.) (son of Citraka).
Vipracitti	m.	I. 6.44 (son of Danu and Siṁhikā); 6.48.
Vibudha	k. m.	I. 138.48 (s. r.) (son of Devamīḍha).
Vibhīṣaṇa	m.	I. 143.39 (brother of Rāvaṇa sought refuge from Rāma); 142.14 (installed at the throne of Laṅkāpurī).
Vibhu	m.	I. 54.14 (son of Prastara).
	k. m.	I. 87.20 (Indra at the time of Raivata Manu).
	k. m.	I. 139.12 (l. r.) (son of Satyaketu)
	d.	194.5 (l. r.). (attribute of Viṣṇu).
Vibhūti	k. m.	I. 138.7 (s. r.) (son of Khanīnetra).
Vibhrāja	k. m.	I. 140.13 (l. r.) (son of Sukṛti).

Vimalā	d. w.	I. 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana).
Vimāna		I. 47.22 (a Vairāja class of temple). 47.24 (a Puṣpaka class of temple).
Vimukta	d.	I. 6.63 (one of the 49 Marut devatas).
Vimocanī	r.	I. 56.7 (in Śālmaladvīpa).
Viraja	m.	I. 5.10 (one of the sons of Pauṇamāsa);
	s.	87.22.
Virajā (a place)		54.16 (one of the children of Bhauvana); 81.16; 81.19; 84.4 (Muṇḍana and Upavāsa not necessary at and certain other Tīrthas).
Virāṭ	d.	I. 6.64 (one of the 49 Marut devatas).
Virāṭa		I. 145.21 (country reached by Pāṇḍavas and their life in incognito there).
Virūpa	k. m.	I. 138.16 (s. r.) (son of Ambarīṣa).
Virocana	m.	I. 6.41 (son of Prahlāda); 87.34 (father of Bali, the Indra at the time of Sāvarṇi Manu).
Vilomā	k. m.	I. 139.44 (l. r.) (son of Kapotaromaka).
Vivasvān	d.	I. 6.38 (one of the Suns); 17.8 (''); 46.10 (etc. considered as situated around Brahmā in the Vāstu); 58.12 (dwells in Bhādrapada).
	m.	138.2 (birth of) (birth of Manu).
Viviṁśaka	k. m.	I. 138.6 (s. r.) (son of Viṁśa).
Vivikṣipa	m.	I. 87.13 (one of the sons of Tāmasa Manu).
Viśākha		I. 6.33 (one of those who surrounded Kumāra when he was born); 134.2 (rice paste image of enemy to be cut & offered to).
Viśakhā	star	59.5 (Indrāgni as lord of); 59.16 (Adhovaktraḥ); 59.34 (Mṛtyuyoga caused by Sun in); 59.45 (causes death in journey).
Viśāla	w.	I. 62.2 (one of the daughters of Dakṣa, married by Bahuputra).
	m.	84.34 (benefited by Piṇḍadāna at Gayā); 84.35 (was told by Brahmins how he will

		get sons); (offered Piṇḍa at Gayā); 84.36 (Pretas addressed); 84.39 (ruled the kingdom and reached heaven).
	k. m.	138.11 (l. r.) (son of Tṛṇabindu and Alambuṣā).
	a country	139.13 (its rulers known as Vaiśālakas).
Viśva	m.	I. 87.43 (one of the sons of Rudraputra Manu).
	d.	89.43 (one of the 9 clans of Pitṛs).
Viśvakarmā	m.	I. 6.34 (son of Prabhāsa).
Viśvaksena	d.	I. 126.9 (worshipped).
Viśvajit	k. m.	I. 140.11 (l. r.) (son of Jayadratha).
	k. m.	141.11 (son of Satyajit).
Viśvapātā	d.	I. 89.45 (one of the clans of Pitṛs).
Viśvabhuk	d.	I. 89.43 (one of the nine clans of Pitṛs).
Viśvarāta	k. m.	I. 138.19 (s. r.) (son of Pṛthu).
Viśvarūpa	m.	I. 6.35 (son of Tvaṣṭṛ).
Viśvasaha	k. m.	I. 138.35 (s. r.) (son of Ailavila).
	k. m.	138.42 (s. r.) (son of Uśitāśva).
Viśvā	w.	I. 6.24 (one of the wives of Kṛśāśva); 6.26 (Viśvedevās were born to).
Viśvācī	d.	I. 58.14 (one of those who rule in Kārttika).
Viśvāmitra	s.	139.5 (son of Gādhi); 58.19 (resides in Phālguna); 87 27 (at the time of Vaivasvata Manu); 139.7 (many sons of; not listed); 143.5 (taught the use of archery to Rāma); 143.6 (Rāma guarding the sacrifice of°; from Subāhu and others); 145.42 (as father of Suśruta).
Viśvāvasu	d.	I. 41.1 (a Gandharva, saluted); 58.11 (dwells in Sun); 58.14 (rules in Kārttika).
	m.	139.2 (one of the 6 sons of Purūravas and Urvaśī).
Viṣṭi	m.	I. 87.25 (one of the sons of Vaivasvata Manu).
Viṣṇu	d.	I. 13; 1.4; 1.11; 2.1; 2.8 (as narrator of Purāṇa); 2.12; 2.13; 2.14; 2.29; 2.30; 2.31;

3.1; 3.4; 4.2; 4.5 (both manifest and unmanifest); 4.10 (as creator); 4.11 (creation of beings by becoming Brahmā); 6.7 (birth of Pṛthu, a form of); 6.40; 7.6 (saluted); 8.1 (worshipped); 8.13; 8.14 (to contemplate on); 9.2; 9.10; 11.35; 12.4 (salute); 13.1 (saluted); 13.2; 13.3 (''); 13.6 (''); 13.11 (saluted); 14.2 (attributes of); 15.2 (the thousand names of); 15.4; 15.159; 15.160 (merits of reading the 1000 names); 16.1 (contemplation on); 21.1 (offering to); 28.5 (order of worshipping Him); 29.4 (saluted); 30.7 (saluted); 30.17 (worship of); 30.18 (,,); 31.2 (Arcana of); 31.5 (Mantra for); 31.10 (one must contemplate that self is^{0}); 31.14 (saluted); 31.15 (worship of); 31.23 (saluted); 31.28 (Mūla Mantra for Pūjā); 31.29 (Arcana of); 31.30 merits of reading the ch. on His worship); 32.4 (nature and characteristics of); 32.34 (saluted); 32.37; 32.39 (to contemplate on); 33.14; 34.2 (Storra which pleases); 34.14 (worshipped); 34.30 (contemplation on); 34.31; 34.52 (saluted); 35.2; 42.6 (presiding deity of one of the threads in the sacred thread); 43.1 (gives Graiveyaka to Devas at the time of their war with Asuras); 43.2; 43.5 (Dvādaśī sacred for); 43.6 (Pavitra must be offered at particular times to); 43.10 (the 3 duties as lords of the thread); 44.8; 45.30 (Stotra of); 46.18 (directions for the construction of His abode); 48.61 (to be worshipped); 50.45; 50.62; 52.26 (as narrator); 58.19 (in Phālguna dwells in Sūryamaṇḍala); 58.20 (,,); 59.7 (Lord of Śravaṇa); 60.10 (sleeps in Karkaṭa when Pūrvāṣāḍha occurs twice in Paurṇamāsyā); 81.15 (at Mohadaṇḍa, a Tīrtha); 81.21 (the

rivers orginating from the feet of); 82.5 (as killer of Bali); 82.6 (sationed at Gayā as one who yields Mukti); 82.7 (His statement that Gayā shall become a holy place); 87.4 (Bāṣkali killed by); 87.12 (killing Pralamba, asuming the form of a fish); 87.20 (as killer of Asura Śāntaśatru,); 87.34 (Bali offering 3 feet measures to); 87.59 (writing of Purāṇas etc. in the form of Vyāsa); 131.17 (destroys all bad conducts); 137.14 (worshipped on Saptamī); 138.1 (Brahmā as born of the navel lotus of); 131.14 (rulers of Kāśī devoted to); 141.15 (characteristics of); 143.1 (Brahmā as born of the navel lotus of); 145.2 (,,); 145.38 (worshipped by Yudhiṣṭhira by performance of Aśvamedha); 145.39 (the region of^{0}); 193.17 (if remembered when taking *auṣadha*, destroys diseases); 194.2 (worshipped); 194.4 (requested to protect); 194.13 (requested to remove sin); 194.22-23 (requested to grant all *siddhis*); 194 29 (requested to destroy Jvaras); 196.11 (requested to protect); 197.3 (merits of devotion to); 201.36; 205.66 (Āhavanīya fire is); 205.73 (is always worshipped); 205.74 (the tinities are not to be thought of as separate (distinct); 205.122 (gets pleased with *āmalaka* in Ekādaśī); 205.135 (chanting Puruṣasūkta water or flower is offered to); 206.24 (water is His abode) (hence called master of water); 215.11 (finding people of poor intellect in Dvāpara, takes the form of Vyāsa and divides the Veda into four and teaches his disciples); 216.2 (Viṣṇu in the form of Rudra, burns all the worlds); 216.4 (after everything is burnt up, clouds are produced from his mouth and it rains for 100 years); 216.5

(in the form of Brahmā sleeps for 100 years); 219.1 (description of mode of Bhakti towards); 219.17 (narration of merits of bhakti); 220.2 (always worshipped); 220.3 (,,); 220.10 (repository of all good qualities); 220.17 (Kṛṣṇa as a name of); 221.2 (one who does not worship Him is known to be Brahmaghātaka); 221.3 (cause of mundane existence); 221.7 (there is nothing besides Ārādhana, that pleases); 222.8 (one is advised to remember Him always); 222.11 (there is nothing superior to be contemplated upon than); 222.13 (mere remembrance said to be enough to correct sacrificial errors); 222.16 (seated in the heart of a Yogin removes all faults just as rising flames); 222.37 (devotion to); 222.45 (Dhyāna on); 222.50 (burns sins just as fire burns even wet fire-wood); 224.6 (Saṁsāra can be crossed only on the grace of); 224.10 (to be worshipped always); 224.11 (merits of worshipping); 224.12 (His qualities); 224.13 (is Nirvikalpa); 224.14 (''); 224.15 (''); 224.16 (benefits of worshipping Him); 224.17 (to be worshipped by those desirous of getting freed from bondage); 224.18 (to be worhipped always);224.22 (Nārada worshipped Him and attained Siddhi); 224.24 (*stava* on, uttered by Mahādeva); 227.3 (necessity of propitiating); II. 1.2 (considered as Kalpadruma); 19.12 (resides in the Maṇḍala drawn for Aurdhvadehakarma); 31.2 (commends Bhūmida).

d. 6.37 (one of the 12 Suns); 17.8 (,,).

a Śālagrāma 45.4 (saluted).

s. 87.44 (at the time of Rudraputra Manu).

Viṣṇuuloka	(abode of Viṣṇu)	I. 14.12 (obtained as a result of reading this ch.); 31.30 (one who hears, reads etc. the Viṣṇvarcana described here shall reach); 32.41 (,,); 33.7 (Arcana which conveys one to); 33.15 (Cakrastotra by reading which one reaches); 33.16 (,,); 39.20 (one who performs Sūryapūjā shall attain); 43.38 (the Pavitrārohaṇa which conveys one to); 83.55 (one who visits Koṭitīrtha shall make Pitṛs reach); 121.8; 213.22 (by doing certain deeds one goes to); II. 1.10 (the question as to how one reaches); 4.52 (one who hears details about Aurdhvadehika shall attain); 6.26 (Godāna takes the preta to); 19.26 (if one is surrounded by Darbhas, even if faulty mantras are uttered, he goes to); 20.43 (by doing Dharma, one shall attain); 28.4 (Viṣṇupura, way for gaining admission to).
Viṣvakjyoti	m.	I. 54.16 (son of Śatajit).
Viṣvaksena	d.	I. 7.6 (saluted); 28.13 (worshipped); 29.7 (contemplated upon); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.46 (worshipped); 43.33 (worshipped).
	k. m.	140.13 (l. r.) (son of Brahmadatta).
Vistara	s.	I. 87.43 (during the time of Rudraputra Manu).
Vihaṅgama (birds)		I. 87.44 (beings of heaven, their abilities at the time of Rudraputra Manu).
Vihartā	d.	I. 6.61 (one of the 49 Marut devas).
Vītahavya	k. m.	I. 138.57 (s. r.) (son of Sunaya).
Vītihotra	m.	I. 139.13 (son of Dhṛṣṭaketu).
Vīra	m.	I. 132.8 (a Brahmin of Pāṭaliputra); 132.16 (was approached by Kauśika).
Vīraṇa	m.	I. 6.15 (whose daughter was married by Dakṣa Prajāpati and birth of 1000 sons).

Vīranavamī	vr.	I. 135.1 (to be observed on Navamī in Āśvinaśukla); 135.6 (narrated before).
Vīryavān	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
	m.	87.47 (son of Dakṣaputra Manu).
Vuktha	k. m.	I. 138.41 (s. r.) (son of Chala).
Vṛkadeva	k. m.	I 139.46 (l. r.) (son of Devaka).
Vṛkṣa		47.25 (a Kailāsa type of temple).
Vṛṣa	d.	I. 87.45 (Indra at the time of Rudraputra Manu).
Vṛṣaṇa	k. m.	I. 139.23 (l.r.) (one of the 5 sons of Arjuna).
Vṛṣadarbha	k. m.	I. 139.68 (l. r.) (son of Sivi (Śibi?)).
Vṛṣadhana	k. m.	I. 139.16 (l. r.) (son of Kratu).
Vṛṣa (bha)	d.	I. 6.41 (as an interlocutor); 7.7 (''); 9.6 (''); 13.12 (''); 15.3 (''); 15.159 (''); 16.16 (''); 31.2 (''); 31.12 (''); 31.20 (''); 32.6 (''); 32.20 (''); 33.2 (''); 34.5 (''); 34.6 (''); 34.16 (''); 34.22 (''); 34.32 (''); 34.44 (''); 34.47 (''); 34.48 (''); 39.19 (''); 40.2 (''); 40.7 (''); 40.8 (''); 40.10 (''); 42.13 (''); 43.3 (''); 45.31 (''); 54.6 (''); 55.1 (''); 55.11 (''); 57.1 (''); 58.2 (''); 58.4 (''); 59.5 (''); 59.18 (''); 59.42 (''); 62.11 (''); 176.7 (''); 177.18 (''); 177.38 (i'); 177.54 (''); 177.57 (''); 177.65 (''); 181.4 (''); 182.25 (''); 182.28 (''); 185.22 (''); 186.10 (''); 186.13 (''); 187.2 (''); 187.9 (''); 190 16 (''); 190 21 ('');
Vṛṣaparvā	m.	I. 6.44 (one of the sons of Danu).
Vṛṣabha		I. 47.26 (a Mālaka type of temple).
Vṛṣasena	m	I. 87.39 (son of Dharmaputra Manu).
Vṛṣākapi	d.	I. 6.36 (one of 11 Rudras).
Vṛṣṇimān	m.	I. 141.2 (son of Śucidratha) (in the line of kings).
Vṛṣṇi (ṇi)		I. 15.21 (Viṣṇu addressed as Lord of); 139.24 (origin of the Vaṁśa of); 139.31 (son of Kunti, son of Caidya).
	k. m.	139.36 (l. r.) (one of the 8 sons of Sāttvata)

	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
	k. m.	139.41 (l. r.) (in the line of Anamitra).
Vegavatī	d. w.	I. 198.1 (Tripurā addressed as).
Vegavān	k. m.	I. 138.10 (s. r.) (son of Dhundhumān).
Veṇa	k. m.	I. 6.5 (who was unrighteous and was killed by sages).
Veṇī	r.	I. 81.21.
Veṇīratna		I. 143.33 (given by Sītā to Hanumān); 143.38 (delivered by Hanumān to Rāma).
Veṇukā	a trea	I. 56.15 (in the Śākadvīpa).
Veṇumān	m.	I. 56.8 (one of 7 sons of Jyotiṣmān at Kuśadvīpa).
Veṇvātaṭa		I. 68.17 (Vajras at); 68.18 (quality of Vajras at).
Vedabāhu	s.	I. 87.18 (at the time of Raivata Manu).
Vedasmṛti	r.	I. 55.7 (flowing in the central region).
Vaikuṇṭha		I. 45.24 (description of one of the śalagrāmas).
	d.	87.19 (one of the devatāgaṇas at the time of Raivata Manu); 131.10 (Viṣṇu addressed and worshipped as remaining in); II. 1.3; 19.6.
Vaitaraṇī	w.	I. 5.17 (born to Pitara and Svadhā) (Brahmavādini).
	r.	83.23 (merits of performing Śrāddha at Gayā at). 83.56 (cause of its location); II. 35.2 (extent of).
Vaituṇḍya	m.	I, 6.30 (son of Āpa, in the line of Uttānapāda).
Vaidiśa	a place	II. 17.22.
Vaiḍūrya	gem	I. 68.9; 68.44 (experts make imitation diamonds out of); 72.19 (its Vijāti, resembling Indranīla); 73.1 (test of); 73.2 (of varied colours formed of the rocks, lashed by water of the ocean); 73.5 (the formation of); 73.6 (the varied colours which mark a quality Padmarāga holds good also in the case of); 73.8 (good

		one brings the wearer good luck and vice-versa); 73 9 (Vijātis of); 73.11 (price of a Suvarṇa weight of Indranīla is taken as equal to the price of 2 Palas of).
Vainateya	d.	I. 7.6 (saluted); 11.21 (assigned to ear in Navavyūhārcana); 12.4 (saluted); 13.9; 15.48 (Viṣṇu addressed as); 172.19 (salutation to).
Vaibhrāja	m.	I. 56.3 (one of the 7 sons of Plakṣadvīpeśvara).
Vairāja		I. 47.19 (one of the 5 classes of temples); 47.20 (Caturasra square); 47.23 (the 9 types belonging to the class of).
Vairaṇī	w.	I. 6.15 (married by Prajāpati and birth of 1000 sons to).
Vaivasvata	d.	I. 52.16 (worshipped on Kṛṣṇacaturdaśī to get rid off one's sins).
Vaivasvatapura		II. 9.3-4 (Dānas pleasing the people of).
Vaivasvata (Manu)	m.	I. 1.23 (protected by Hari in the form of a fish at the time of deluge); 87.25 (sons of devoted to Viṣṇu).
Vaiśampāyana	s.	I. 215.13 (disciple of Vyāsa to whom latter taught Yajurveda).
Vaiśvadeva		I. 208.1 (Homa); 214.40 (no pollution for those who always perform).
Vaiśvānara	d.	I. 6.46 (whose 2 daughters were married by Mārīca); 86.21 (by worshipping whom one can be lustrous); 116.3 (grants opulance if worshipped in Kṛṣṇapakṣa Pratipat (Prathamā); 59.7 (the star Śravaṇa is remembered as).
Vaiṣṇavī	d. w.	I. 24.6 (worshipped in Tripurāpūjā); 59.13 (in south-east quarter in Ekādaśī or Tṛtīyā is not good for travel); 129.9 (etc. worshipped from Mārgatṛtīyā); 134.3 (worshipped in Mahānavamī); 198.3 (worshipped on the north in Tripurāpūjā); 198.9 (worshipped outside in Tripurāpūjā).

Vyaṁśa	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
Vyavasāya		I. 5.30 (born to Ātmaja).
Vyāḍi	m.	I. 69.37 purifying Mauktika as told by).
Vyāsa	s.	I. 1.11 (the Garuḍa-purāṇa as told by); 1.35 (”); 2.1 (”); 2.2; 2.8; 3.1; 19.32; 29.5 (as an interlocutor); 4.91 (”); 73.1; 81.29; 82.1 (as an interlocutor); 82.15 (”); 83.63 (”); 84.21 (”); 87.32 (at the time of Sāvarṇi Manu); 87.59 (referred to as an incarnation of Viṣṇu and composer of Purāṇa etc.); 145.6 (had *niyoga* with the wives of Vicitravīrya'); 146.13; 196.10 (requested to protect from ignorance); 205.1; 215.1 (as an interlocutor); 215.11 (as a form of Viṣṇu); (divided Vedas into 4); 93.5 (one of the 14 Law-givers).
Vyūhakṣetra	k. m.	I. 140.8 (l. r.) (son of Manyu).
Vyomā	k. m.	I. 139.32 (l. r.) (son of Daśārha).
Śakaṭa	m.	I. 144.3 (killed by Kṛṣṇa).
Śakuni	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
	m.	139.33 (son of Madhuratha); 145.20 (as per whose opinion Pāṇḍavas had to live in forest for 12 years).
Sakuntalā	w.	I. 140.5 (wife of Duṣyanta).
Śakra	d.	I. 6.37 (one of the 12 Suns); 59.6 (lord of Jyeṣṭha); 139.14 (takes away 500 sons of Raji).
Śaṁkara (Śiva)	d.	I. 2.11 (addressed as an interlocutor); 4.13 (”); 6.19 (”); 13.12 (”); 14.12 (”); 30.4 (”); 31.13 (”); 31.28 (”); 32.2 (”); 32.8 (”); 32.21 (”); 32.25 (”); 32.26 (”); 32.27 („); 32.28 („); 32.40 („); 34.3 („) 34.14 („); 34.27 („); 34.33 („); 34.34 („); 34.55 („); 39.5 („); 39.14 („); 39.15 („); 40.12 („); 50.58 (worshipped in daily practices); 54.9 (as an interlocutor); 63.1 („); 66.7 („); 87.50 („); 133.4

		(Mahānavamī observed by); 144.9 (fight between Viṣṇu and); 175.2 (as an interlocutor); 175.8 (,,); 177.10 (,,); 177.26 (,,); 177.57 (,,); 177.62 (,,); 177.69 (,,); 180.4 (,,); 182.4 (,,); 184.16 (,,); 184.22 (,,); 185.14 (,,); 185.24 (,,); 185.28 (,,); 186.2 (,,); 188.2 (,,); 188.8 (,,); 191.15 (,,); 223.4 (asked the Mātṛgaṇas not to devour the three worlds, but to protect).
	m.	6.43 (one of the sons of Danu).
	d.	15.85 (as an attribute of Viṣṇu).
Śaṅku	s.	I. 87.10 (at the time of Auttama Manu).
Śaṅkuśiraḥ	m.	I. 6.43 (one of the sons of Danu).
Śaṅkha		47.25 (a Kailāsa type of temple).
	gem	69.1 (Muktāphalas obtained from); 69.3 (though Muktakas obtained from Śaṅkha are auspicious, have only less lustre); 69.6; 76.2; 77.3; 79.2 (Sphaṭika resembling the colour of).
Śaṅkhapāla	a serpant	I. 58.12 (dwells in Bhādrapada when Sun is there); 197.12 (assigned to Pārthivamaṇḍala in the way of worship called Gāruḍividyā).
Śaṅkhalikhita	m.	I. 93.6 (one of the law-givers).
Śacī (consort of Indra)	w.	I. 206.36 (worshipped).
Śacīpati (Indra)	d.	I. 222.32 (even his kingdom shall not be destroyed by the curse of Durvāsas, when Madhusūdana resides in one' heart).
Śaṭha	m.	I. 139.57 (one of the sons of Revatī and Balabhadra).
Śatajit	m.	I. 54.16 (son of Rajas); 139.19 (l. r.) (son of Sahasrajit).
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Śatadrū	r.	I. 55.9 (flowing in the central region).
Śatadyumna	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).

	k. m.	138.50 (l. r.) (son of Bhānumān).
Śatabhiṣak		I. 59.8 (of Varuṇa); 59.43 (Viṣayoga caused by Jupiter in); 59.44 (auspicious for Jātakarma etc.).
Śatarūpā	w.	I. 5.19 (married by Svāyambhuva Manu); 5.20 (sons and daughers of).
Śatānanda	m.	I. 140.20 (son of Divodāsa, the 2nd).
Śatānīka	m.	I. 87.39 (one of the sons of Dharmaputra Manu, the 10th).
	k. m.	140.38 1 r.) (son of Nakula and Draupadī).
	m.	141.3 (son of Bṛhadratha).
Śatāyu	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Śatrājit	m.	I. 139.39 (son of Nighna).
Śatrughna	m.	I. 138.36 (s. r.) (son of Daśartha and Sumitrā); 142.11 (,,); 143.4; 143.7 (married Kīrtimatī); 138.38 (sons of); 143.50 (killed Lavaṇa).
Śanaiścara (saturn)		I. 7.3 (saluted); 16.16 (saluted); 17.6 (worshipped); 19.7 (Śaṅkha the serpent is); 23.11 (worshipped); 39.12 (of black colour is worshipped in Nairṛti); 39.14 (saluted in); 58.27 (his Ratha and horses); 59.25 (good on Caturthī); 59.28 (Śani, good on Caturdaśī); 59.35 (Uttarāphālgunītraya avoided on his day); 59.37 (in Svātī causes Amṛta-Yoga); 59.40 (in Rohiṇī causes Siddhayoga); 59.43 (in Revatī causes bad Yoga); 60.2 (Daśā period of); 60.5 (Daśā destroys kingdom); 60.9 (Makara and Kumbha as places of); 62.13 (Śani is known as cruel); 62.17 (good for controlling elephants etc.).
Śantanu	k. m.	I. 140.34 (l. r.) (one of the sons of Pratīpa); 140.35 (births of sons to° thro' Gaṅgā and Satyavatī); 145.3 (born in the line of Āyu); 145.4 (Bhīṣma as son of Gaṅgā and); 145.5 (his 2 other sons thro' Satyavatī).

Śabala	m.	I. 54.1 (one of the sons of Priyavrata); 56.16 (ruler of Puṣkara, 2 sons of (mountains)).
Śabalāśva	m.	I. 6.17 (names of 1000 sons born to Dakṣa and Asiknī).
Śambara	m.	I. 6.43 (one of the sons of Danu); 15.93 (Viṣṇu addressed as enemy of); 144 8 (killed by Pradyumna, son of Kṛṣṇa).
Śambalagrāma (a place)		I. 81.6.
Śambhu (Śiva)	d.	I. 2.44 (as an interlocutor); 5.33 (Gaurī, daughter of Menā, became consort of); 6.36 (one of the 11 Rudras); 22.9 (worshipped); 42.20; 59.43 (as an interlocutor); 137.14 (merits of worshipping on particular Tithis); 194.1 (is said to have been protected by Vaiṣṇavakavaca).
Śaraṇa	m.	I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
	s.	87.10 (at the time of Auttama Manu).
Śarmiṣṭhā	w.	I. 6.45 (one of the daughters of Svarbhānu, daughter of Danu); 139.18 (another wife of Yayāti, and birth of 3 sons to them).
Śaryāti	m.	I. 138.2 (son of Ikṣvāku, son of Vaivasvata Manu); 138.14 (whose daughter Sukanyā was married by Cyavana).
Śarva		I. 6.36 (one of the 11 Rudras).
Śalya	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
	m.	145.32 (his fight with Dharmaputra).
Śaśabindu	k. m.	I. 139.26 (l. r.) (son of Citraratha) (his 1,00,000 wives, and 10 lacs of sons) (among whom Pṛthukīrti and others were the best).
Śaśāṅka (moon)	d.	I. 61.8 (in 12th Avasthā, causes death); 61.13 (good in 4 to house).
Śaśāṅkakṛtaśekara (Śiva)	d.	I. 183.1 (as an interlocutor); 191.20 (,,); 192.19 (,,).

Śaśī (moon)	d.	I. 51.19 (one who wishes strength should adorn); 59.29 (*ekādaśī* is good in the association of); 59.34 (the Pūrvāṣāḍhā three good in); 61.1 (is looked upon by people as Guru, on Dvitīyā, Pañcamī and Navamī of the better fortnight); 61.12 (good in 3);
Śakya	m.	I. 141.7 (son of Sañjaya).
Śākha	m.	I. 6.33 (son of Kumāra).
Śātātapa	m.	I. 93.5 (one of the law-givers).
Śāṇa		I. 73.18 (as a measure of weight) (4 Māṣas).
Śāntabhava	m.	I. 56.1 (son of Medhātithi, ruler of Plakṣadvīpa).
Śāntaśatru	m.	I. 87.20 (a daitya) killed by Viṣṇu).
Śānti	w.	I. 5.24 (one of the 13 married by Dharma Dākṣāyaṇa); 5.30 (Kṣema born to°); 40.8 (saluted); 206.37 (Tarpaṇa offered to° and other Ṛṣipatnīs); 140.17 (son of Nīla).
Śāntidevī	w.	I. 139.47 (daughter of Devaka)
Śāntirindra	m.	I. 87.39 (as one of the sons of Dharmaputra Manu).
Śārṅgadhārī	d.	I. 81.19 (at Śukratīrtha).
Śala	k. m.	I. 140.35 (l. r.) (father of Śantanu).
Śālagrāma	(stone)	I. 45.1 (Lakṣaṇa of); 45.14 (description of diffetent kinds of).
	a place	54.12 (where Bharata, son of Ṛṣabha ruled); 66.5 (the place where° stones are found, is said to be sacred); 66.6 (a place which yield *mukti*); 81.14 (,, yields all things).
Śālagṛha		I. 47.24 (a Puṣpaka class of temple).
Śālmala		I. 54.4 (one of the Dvīpas); 56.5 (Vapuṣmān as ruler of).
Śikhaṇḍin		I. 145.26 (was on the side of Pāṇḍavas, against Bhīṣma); 145.27 (by whose and Arujuna's arrows Bhīṣma was laid down on the bed of 100 arrows).
Śikhivrata	vr.	I. 129.1 (merits of observing).

Śitagu	k. m.	I. 139.28 (l. r.) (son of Uśana).
Śini (nī)	k. m.	I. 139.38 (l. r.) (son of Svadhājit); 140.7 (l. r.) (son of Amanyu).
Śibi	m.	I. 6.41 (one of the sons of Saṁhlāda); 87.16 (at the time of Tāmasa Manu whose enemy Bhīmarathāḥ were killed by Hari).
	k. m.	139.39 (l. r.) (son of Anamitra).
	k. m.	139.68 (son of Uśīnara).
Śibikāveśma		I. 47.24 (a Puṣpaka class of temple).
Śiva	d.	I. 2.39 (as an interlocutor); 2.43 (,,); 2.44 (,,); 8.6 (,,); 14.10 (,,); 15.48 (as one of 1000 names of Viṣṇu); 17.3 (as an interlocutor); 18.18 (worshipped); 19.1 (Prāṇeśvara rite as told by); 20.1 (collection of antras Muttered by); 22.1 (Arcana for); 22.2; 23.1(Arcana of °);23.13(worshipped); (,,) 23.17 23.24 (°pada); 23.25; 23.26 (as an interlocutor); 23.27 (pūjā); 23.31; 23.32; 23.33 (by doing Bhūtaśuddhi one shall become°); 23.49 (one has to contemplate an); 25.10 (saluted); 32.17 (saluted); 33.12 (saluted); 42.1 (investiture of sacred thread for); 42.4 (as an interlocutor); 42.6 (one of those who govern the threads of sacred thread); 42.19 (°tattva saluted); 42.20 (saluted); 43.6 (as an interlocutor); 43.9 (as residing in Tantus); 59.8 (as an interlocutor); 59.35 (,,); 66.20 (saluted); 81.12 (and others have place in Jambūsara, a Tīrtha); 82.3; 82.4; 86.30 (worshipping Somanātha, one shall attain Śivaloka); 86.32 ("Kedāra"); 129.5 (to be worshipped in Kṛṣṇatṛtīya, along with Umā): 131.1 (to be propitiated in Bhādrapada Aṣṭamī); 148.16 (the Doṣa compared to weapon of); 177.23 (as an interlocutor); 177.28 (as an interlocutor); 177.30 (as an interlocutor); 177.41 ('');

177.46 (''); 177.77 (''); 177.81 (''); 182.23 (''); 184.6 (''); 184.25 (''); 184.32 (''); 185.21 (''); 185.27 (''); 185.37 (''); 186.11 (''); 187.1 (''); 188.7 (''); 188.10 (''); 188.11 (''); 190.11 (''); 191.16 (''); 192.32 (''); 197.6; 197.15; 197.28; 197.41; 201.26 (Arcana which protects elephants); 205.74 (and Brahmā, Viṣṇu are never considered as different); 223.5 (meditated on the form of Nṛsiṁha);

m. 26.2 (one of the sons of Medhātithi, ruler of Plakṣadvīpa) (all were rulers of Plakṣadvīpa); 197.51 (as an attribute of Garuḍa).

Śivadūtī d. w. I. 38.5 (Durgā addressed as).

Śivadharma I. 215.18 (4th Upapurāṇa; narrated by Nandīśvara).

Śivarātri vr. I 124.1 (on the story of).

Śivā w. 6.32 (wife of Anila).

d. I. 38.2 (worshipped in order from third day in Mārgaśīrṣa); 40.5 (worshipped in Maheśvarīpūjā); 129.9 (worshipped in order commencing from Mārga Tṛtīyā); 133.7 (assigned to various limbs and worshipped); 134.4 (worshipped).

r. I. 55.7 (flowing in the central region); 56.10 (one of those which destroys all sins).

Śiśira m. I 6.31 (son of Manoharā).

m. 56.1 (one of the sons of Medhātithi, ruler of Plakṣadvīpa).

Śiśupāla I.73.9 (a Vijāti of Vaidūrya); 73.10 (Śaiśupālaka).

k. m. 139.55 (son of Damaghoṣa and Śrutaśravā); 144.10 (slayed by Kṛṣṇa); 219.36 (and other sinners like him, teasing the Devas, got cleared of their sins by mere thought on the Lord); 222 54; 227.45 (attained Siddhi).

Śīghra	k. m.	I 138.44 (s.r.) (son of Padmavarṇa).
Śīghraga		II. 12.40 (one of the Pretas narrating its past life, was so called, as he went hurriedly past, when he was begged by a Brahmin); 12.44 (had a cow's face).
Śuka		I. 87.1 (etc. as son of Manu).
Śukāḥ		I. 6.51 (born of Śukī).
Śukāṅghri		I. 47.3 (in a temple made as long as the Garbha); 47.4 (length of the height of); 47.12 (should cover entire space covered by Piṭha and Garbha); 47.16.
Śukī		I. 6.50 (born of Tāmrā); 6.51 (Śukas born to).
Śukti		I. 202.72 (a measure of weight defined).
Śuktimān	mt.	I. 55.6.
Śukra	s.	I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
	a planet	7.3 (saluted); 15.28 (Viṣṇu addressed as Lord). 16.16 (saluted in Viṣṇudhyāna); 59.10 (dwells in Āṣāḍha); 58.24 (description of the chariot of); 59.26 (Ṣaṣṭhī good on the day of); 59.28 (Trayodaśī good on the day of); 56.35 (Puṣyā and other stars causes Mṛtyuyoga); 59.37 (in Pūrvaphālgunī causes Amṛtayoga); 59.41 (in Revatī causes Siddha yoga); 59.43 (in Rohiṇī causes Viṣayoga); 60.6 (his Daśā gives elephant, Rājya etc.); 60.7 (Taurus is the place of); 61.12 (is good in 1st, 2nd & 3rd houses); 61.14 (is good in 5 and 8); 61.15 (is good in 11); 62.13 (is known as soft); 62.17 (good for certain things). 66.17 (its place in Svarodaya); 67.3 (when in the left Nāḍī one has to do one's actions). 87.3 (one of the Somapāyins). 87.12 (at the time of Auttama Manu).

	s.	87.57 (at the time of Bhautya Manu).
Śukratīrtha		I. 81.18 (one of the Tīrthas).
Śukrā	r.	I. 56.7.
Śuci	d.	I. 2.15 (an attribute of Viṣṇu).
	m.	5.16 (one of the 3 sons of Svāhā and Vahni).
	m.	87.9 (one of the sons of Auttamaputra).
	m.	87.17 (one of the sons of Raivata Manu).
	's	87.57 (at the time of Bhautya Manu).
	d.	87.59 (Indra at the time of Bhautya Manu).
	k.m.	138.50 (s.r.) (son of Antaka).
	m.	141.10 (son of Bhūri).
Śucigṛdhrikā	w.	I. 6. 50 (one of the daughters of Tāmrā).
Śucidratha	m.	I. 141.2 (son of Citraratha).
Śucipada	d.	I. 2.15 (attribute of Viṣṇu).
Śuddhodana	m.	I. 141.8 (son of Śākya).
Śubhānana	d.	I. 89.43 (one of the 9 clans of Pitṛs).
Śūkara (boar) (a form of Viṣṇu)		I. 13.6 (requested to protect in the *āgneya* direction);
	a place	66.6 (as one of the Tīrthas).
Śūra	k. m.	I. 139.23 (l. r.) (one of the sons of Arjuna).
	k. m.	139.48 l. r.) (son of Vidūratha); 139.50 (3 sons of); 139.51 (his another wife called Māriṣā and 10 sons thro' her); 139.51-52 (daughter of).
Śūrasena	k. m.	I. 138.38 (s. r.) (son of Śatrughna).
	k. m.	139.23 (l. r.) (one of the sons of Arjuna).
Śūrpaṇakhā (demoness sister of Rāvaṇa)	w.	I. 143.15 (at Daṇḍakāraṇya, came to devour Rāma and others); 142.13 (whose nose was cut by Rāma).
Śṛṅgavera (a place)		I. 142.12 (Rāma going to); 143.10 (Rāma going so).
Śṛṅgī	mt.	I. 54.8 (in the north).
Śeṣa		I. 6.54 (one of the chief serpents among the 1000 born to Kadrū); 17.9 (°the serpent worshipped).
Śailāgama		II. 6.16 (at the end of the 3rd month after death Preta entering).

Śailūṣa (an actor)		I. 143.50 (Bharata ref. to as).
Śaivya	w.	I. 139.29 (wife of Vidarbha, gave birth to 3 sons).
Śoṇa		I. 81.11 (one of the Tīrthas).
Śaunaka	s.	I. 1.5 (and other sages of the Naimiṣa forest asking the Sūta about the Lord); 3.1 (as an interlocutor); 3.8 (,,); 47.1 (,,); 47.11 (,,); 47.12 (,,); 80.3 (,,); 202.86 (,,); 205.1 (,,); 215.21 (,,); 215.25 (,,); 218.33 (,,); 223.1 (,,) (Narasiṁhastuti narrated to).
	k. m.	I. 139.9 (son of Ghṛtsamada).
Śauri	d.	I. 131.10 (worshipped in Aṣṭamīpūjā).
Śniṣṭi	m.	I. 6 2 (son of Dhruva, valiant and powerful).
Śmaśruma	m.	I. 141.10 (son of Dharma).
Śyāmalā	d.	I. 48.13 (one of those assigned and worshipped in one of the directions).
Śyenā		I. 6.51 (born of Śyenī).
Śyenī	d.	I. 6.50 (one of the 6 daughters of Tāmrā); 6.51 (Śyenā born to).
Śraddhā	w.	I. 5.23 (one of the 24 girls created by Dakṣa); 5.28 (Kāma born to[o]).
Śramā	m.	I. 6.30 (one of the sons of Āpa).
Śravaṇa		I. 59.7 (star of Viṣṇu); 59.22 (one of the ūrdhvamukha star); 59.36 (amṛtayoga caused by Candra is); 136.1 (Śravaṇadvādaśi to be observed when Śravaṇa occurs on Ekādaśī etc.); 59.44 (good for Jātakarma etc.).
Śravaṇāh	d.	II. 6.46 (sons of Brahma); 6.49 (their nature); 7.1 (Garuḍa's question as to whose sons they are etc.); 7.4 (details about[o]); 7.13 (their creation; 12 in no.); 7.15 (why they are called as[o]); 8.1 (hearing whom Yama acts).
Śravaṇadvādaśī vr.		I. 136.1 (narration of when to be observed etc. of [o]).

Śrānta	m.	I. 6 30 (one of the sons of Āpa).
Śravaṇa a (month)		I. 129.4 (Śridhara to be worshipped on the 3rd day of Kṛṣṇapakṣa in).
Śrāvasta	m.	I. 138.19 (son of Yuvanāśva).
Śrī	d. w.	I. 5.8 (born to Bhṛgu and Khyāti and married by Nārāyaṇa); 7.6 (saluted); 10.1 (worship of° etc.); 11.22 (assigned to souths in Navavyūhārcana); 11.38 (worshipped); 28.8 (worshipped); 28.13 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 48.79 (assigned); 86.23 (by worshipping whom one shall be free from obstacles); 131.9 (to whom Arghya is offered, in Aṣṭamī); 137.16 (worshipped).
Śrījaya		I. 47.26 (a Mālaka type of temple).
Śrīdevī	w.	I. 139.47 (daughter of Devaka).
Śrīdhara (name of Viṣṇu)	d.	I. 8.14; 8.16; 29.1 (Pūjā and Mantras know as); 29.3 (saluted); 30.1 (Arcana of); 30.3 (contemplated upon); 30.7 (saluted); 30.12 (contemplated upon); 30.14 (saluted); 31.5 (saluted); 81.10 (at Kubjaka, a Tīrtha); 129.4 (to be worshipped in Kṛṣṇatṛtīyā in months of Śrāvaṇa); 131.4 (worshipped in aṣṭamī); 136.6; 196.13 (requested to protect in midnight); 45.6 (Śālagrāma of the form of) (saluted).
Śrīnivāsa	d.	I. 30.13 (saluted in a Stotra).
Śrīpati	d.	I. 131.14 (saluted in Aṣṭamīpūjā); 136.7 (worshipped).
Śrīpūrṇaka		I. 70.21 (Padmarāgas obtained from); 70.23 (quality of Padmarāgas from).
Śrīphala	a place	II. 28.19 (merit of dying at).
Śrīmān	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Śrīraṅga	(a place)	I. 81.26.
Śrīvatsa		I. 7.6 (saluted); 23.14 (worshipped); 194.6 (requested to protect the lower limbs); 47.23 (a Vairāja class of temple).
Śrīvatsāṅka	d.	I. 131.14 (worshipped).
Śrīvallabha	d.	I. 30.14 (Śrīdhara saluted as).

Śrīvṛkṣa		I. 47.27 (a Tripiṣṭapa type of temple).
Śrīśa	d.	I.131.17 (Kṛṣṇa addressed as).
Śrīśaila		I. 81.8 (one of the Tīrthas).
Śruta	m.	I. 5.29 (born to Medhā).
	m.	138.31 (son of Bhagīratha).
Śrutakarmā	k. m.	I. 140.38 (l. r) (son of the Sahadeva and Draupadī).
Śrutakīrti	w.	I. 139.51 (one of the daughters of Śūra); 139.54 (birth of five sons Antardhāna etc to and Kaikaya).
	m.	140.38 (son of Arjuna and Draupadi).
Śrutañjaya	m.	I. 141.10 (son of Bahukarmaka).
Śrutadevī	w.	I. 139.51 (daughter of Śūra); 139.54 (Yuddhadharmada, born to Dantavakra and Śrutadevī).
Śrutavān	m.	I. 140.29 (one of the sons of Somāpi).
Śrutaśravā	w.	I. 139.51 (one of the daughters of Śūra); 139.55 (Śiśupāla born to Damaghoṣa and); 141.9 (son of Somāpi)
Śrutasena	m.	I. 140.30 (one of the sons of Somāpi).
Śrutasoma	m.	I. 140.38 (son of Bhīma and Draupadī).
Śrutātmaka	m.	I. 139.2 (a son of Urvaśī and Purūravas).
Śrutāyu	k m.	I. 138.52 (s. r.) (son of Adhisomika).
Śvaphalka	m.	I. 139.41 (in the line of Anamitra married Gāndinī).
Śveta		I. 6.55 (one of the serpents).
		I. 47.27 (a Tripiṣṭapa type of temple).
	mt.	I. 54.8 (in the north).
	m.	I. 56.5 (one of the sons of Vapuṣmān, ruler of Śālmala, their names being that of mountains).
Śvetadvīpa		81.7 (one of the Tīrthas).
Ṣaṇmukha	d.	I. 45.33 (installation & worship of; at temples).
Saṁyāti	m.	I. 139.17 (one of the 5 sons of Nahuṣa).
Saṁvaraṇa	k. m.	I. 140.25 (l. r.) (son of Ṛkṣa).
Saṁvartta	m.	I. 93.5 (one of the 14 law-givers).
Samhlāda	m.	I. 6.40 (one of the 4 sons of Hiraṇya-

kaśipu).

Sagara	k. m.	I. 138.28 (s. r.) (son of Bāhu); 138.29 (birth of 60000 sons to °thro' Sumati); (Asamañjas as son of Keśinī and).
Saṅkarṣaṇa	d.	I. 7.6 (saluted); 8.13; 8.15; 11.21; 12.4 (saluted); 12.10 (worshipped); 12.15; 32.5 (Viṣṇu is spoken of as existing in 5 forms like° etc.); 32.6 (Saluted); 32.16 (is contemplated); 32.23 (worshipped); 32.29 (saluted); 43.18; 45.8 (saluted); 66.2 (remembered); 139.59 (the son of Vasudeva); 194.5 (requested to protect); 194.29 (saluted); 195.2 (saluted).
(a form of Śālagrāma)		I. 45.15 saluted); 45.28 (description of).
Saṅkalpa	m.	I. 6.28 (born to Saṅkalpā).
Saṅkalpā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva).
Saṅkṛti	k. m.	I. 139.17 (l. r.) (son of Jayatsena).
	m.	140.6 (son of Nava).
Saṅkrandana	m.	I. 87.56 (one of the sons of Bhautya Manu).
Saṅgati	m.	I. 87.31 (one of the sons of Sāvarṇi Manu).
Sañjaya	k. m.	I. 139.15 (son of Pratikṣaya).
	m.	139.40 (son of Sātyaki).
	m.	141.7 (son of Dhanañjaya).
Sañjāti	m.	I. 140.2 (son of Bahugati).
Satī	w.	I. 5.25 (one of the girls created by Dakṣa; married by Bhava). I. 5.6; 5.32 (all the daughters of Dakṣa attending the Yajña with their husbands except).
Satya	d.	I. 205.66 (Kumāra is spoken to be°).
	m.	140.27 (l. r.) (a son of Vasu).
Satyaka	k. m.	I. 139.40 (l. r.) (son of Śibi).
Satyakarmā	d.	I. 2.18 (attribute of Viṣṇu).
Satyaketu	k. m.	I. 139.12 (l. r.) (son of Sunīta).
Satyajit	d.	I. 6.60 (one of the 49 marut devas); 58.19 (dwells in solar region in Phālguna); 141.11 (son of Nīta).

Satyadharmā	k. m.	I. 139.74 (l. r.) (son of Dhṛtavrata).
Satyadhṛti	k. m.	I. 140.14 (l. r.) (son of Dhṛtimān).
	m.	140.20 (son of Śatānanda); 140 21 (was attracted by Urvaśī).
Satyanāmā	s.	I. 87.18 (at the time of Raivata Manu).
Satyabāhu	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
Satyabhāmā	w.	I. 139.60 (one among the 8 principal wives of Kṛṣṇa); 144.6 (one of the 8 principal wives of Kṛṣṇa); 28.10 (worshipped).
Satyarata	k. m.	I. 138.26 (l. r.) (son of Trayyāruṇa) (later known as Triśaṅku).
Satyaratha	m.	I. 138.54 (son of Rāmaratha).
Satyaloka		II. 1.4 (referred to by Garuḍa as seen).
Satyavatī	w.	I. 1.29 (Viṣṇu in his 17th incarnation born to Parāśara and).
	w.	139.6 (daughter of Gādhi, married by Ṛcīka).
	w.	145.5 (wife of Śantanu).
Satyavāk	m.	I. 87 31 (one of the sons of Sāvarṇi Manu).
Satyahita	k. m.	I. 140.28 (l. r.) (son of Puṣpavān).
Satyā (Satyabhāmā)	w.	I. 15.144 (Viṣṇu addressed as dear to[n]).
	d.	87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Satvaśruta	m.	I. 139.35 (son of Aniśu).
Sadāśiva		I. 20.8 (Mantra etc. for); 23.22 (merits of knowledge about); 42.9 (worshipped).
Sadṛk (Sadṛkṣa)	d.	I. 6.59 (one of the 49 Marut devas); 6 62 (,,).
Sanaka	s.	I. 5.2 (creation of); 205.131 (is requested to purify).
Sanatkumāra	s.	5.2 (creation of); 215.17 (the Upapurāṇa narrated by).
Sanadvāja	k. m.	I 138.51 (s r) (son of Ūrjanāmā) (son of).
Sanātana	s.	I. 5.2 (creation of).
Santateyu	m.	I. 140.3 (one of the 6 sons of Raudrāśva).
Santoṣa	m.	I. 5.28 (Tuṣṭi born to[o]).

Sannati	w.	I. 5.25 (married by Kratu).
	k. m.	139.11 (l. r.) (son of Alarka).
	k. m.	140.15 (l. r.) (son of Supārśva).
Sapiṇḍīkaraṇa (rite performed after death)		I. 212.1 (performed after one year); II. 4.34 (after which 16 Śrāddhas are done); 16.1-5 (when to be done); 16.6 (narration of); 16.20 (when performed by the son with 16 Śrāddhas, Pitṛs feel happy); 16.21-22(by whom to be performed in different cases); 25.4 (narrated by Kṛṣṇa to Garuḍa).
Saptamī	r.	I. 56.7.
Saprabha		I. 56.5 (one of the 7 sons, (all mountains) of Vapuṣmān, ruler of Śālmala).
Śabala	s.	I. 87.36 (at the time of Dakṣa Sāvarṇi Manu).
Samara	m.	I. 140.12 (son of Nṛpa, son of Dvīpa).
Samita	d.	I. 6.60 (one of the 49 Marut devas).
Samitra	m.	I. 141.8 (son of Kṣudraka).
Samī	k. m.	I. 139.49 (l. r.) (son of Śūra, son of Vidūratha).
Samīraṇa (wind god)	d.	I. 51.19 (one who desires progeny to worship).
Samudra	m.	I. 6.10 (Lavaṇa°, Prācīnabarhi married the daughter of °).
	m.	65.1 (physiognomy as told by).
Samodārki	m.	I. 56.14 (one of the 7 sons of Bhava, ruler of Śākadvīpa).
Sampāti (eagle)		I. 143.29 (from whom Hanumān knows the place to which Sītā was carried away).
Saṁbhu	k. m.	I. 140.1 (l. r.) (son of Abhayada).
Sambhūti	w.	I. 5.25 (,,) one of the daughters of Dakṣa); 5.10 (wife of Marīci).
Sammati	r.	I. 56.10 (in Kuśadvīpa).
Sarayū	r.	I. 55.7 (flowing in the central region).
Sarasvatī	d. w.	I. 1.2 (saluted): 7.7 (worshipped); 7.8 (saluted): 7.9 (different energies of); 7.11; 10.4 (saluted); 18.18 (worshipped in

		Mṛtyuñjayārcana); 23.27 (worshipped); 28.3 (worshipped); 36.11 (mentioded as black in colour); 37.4 (saluted along with Gāyatrī); 38.2 (worshipped respectively from Mārgatṛtīyā); 40.4 (saluted); 45.32 (worshipped); 83.10 (effect of worshipping in the evening); 85.23 (remains established at Gayā); 86.23 (merits of worshiping); 126.6 (worshipped); 129.9 (worshipped in order from Mārga tṛtīyā).
	r.	52.6; 55.8 (flowing in central region); 66.7 (one of the Tīrthas).
Saryāti	m.	I. 87.25 (one of the sons of Vaivasvata Manu).
Sarva	d.	I. 2.42 (attribute of Viṣṇu); 15.12 (as one of the 1000 names of Viṣṇu); 15.13 (,,); 194.3 (,,).
Sarvakāma	m.	I. 138.32 (son of Ṛtuparṇa).
Sarvaga	d.	I. 2.12 (an attribute of Viṣṇu).
	m.	5.10 (one of the sons of Pauṇamāsa).
	m.	140.40 (son of Subhadrikā).
Sarvatobhadra		I. 47.22 (a Vairāja class of temple).
Sarvatraga	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Sarvada	d.	I. 2.12 (an attribute of Viṣṇu); 15.12 (a name of Viṣṇu).
Sarvaduḥkhani-vāraṇa	d.	I. 194.3 (an attribute of Viṣṇu).
Sarvadeva	d.	I. 2.43 (attribute of Viṣṇu); 194.22.
Sarvapa	d.	I. 15.14 (an attribute of Viṣṇu).
Sarvaprāṇihṛ-disthita	d.	I. 2.12 (an attribute of Viṣṇu).
Sarvabhūta-bhavodbhava	d.	I. 223.6 (an attribute of Viṣṇu).
Sarvabhūta-hṛdisthita	d.	I. 15.13 (a name of Viṣṇu).
Sarvarūpa	d.	I. 194.29 (offering made to an attribute of Viṣṇu).

Sarvalokādhipati	d.	I. 12.4 (an attribute of Viṣṇu).
Sarvalokeśvareśvara	d.	I. 2.37 (an attribute of Viṣṇu).
Sarvavyāpī	d	I. 194.2 (an attribute of Viṣṇu).
Sarvātmaka	d.	I. 2.42 (an attribute of Viṣṇu).
Sarveśa		I. 11.8 (worshipped; an attribute of Viṣṇu); 16.3 (Viṣṇu saluted as); 31.26 (,,)
Sarveśvara	d.	I. 14.2 (Viṣṇu saluted as); 194.2 (Viṣṇu saluted as).
Savitā	d.	I. 6.38 (one of the 12 suns); 17.8 (,,); 35.1 (as devatā of Gāyatrī); 58.20 (Sun worshipded in the Maṇḍala of°); 205.131 (requested to purify).
Saha	d.	I. 6.63 (one of the 49 marut devas).
Sahadeva	k. m.	I. 138.12 (s. r.) (son of Sṛñjaya).
	k. m.	139.16 (l. r.) (son of Vṛṣadhana).
	k. m.	139.53 (°ka, son of Mādri, another wife of Pāṇḍu); 145.9.
	k. m.	140.23 (l. r.) (son of Saudāsa).
	k. m.	140.29 (son of Jarāsandha); 141.9.
Sahadevā	w.	I. 139.46 (daughter of Devaka).
Sahasrajit	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yadu).
	k. m.	139.37 (one of the 8 sons of Bhajamāna) (Sahasrājit).
Sahasrākṣa	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasrāṅghri	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasroru	d.	I. 2.17 (an attribute of Viṣṇu).
Sahiṣṇu	m.	I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sahya, Sahyādri mt.		I. 55.6; 81.27.
Sāṅkhya		I. 194.11 (Kapila referred to as expounder of); 227.1 (doctrine of); 227.41; 227.50.
Sāttvata	k. m.	I. 139.35 (l. r.) (son on Satvaśruta); 139.36 (8 sons of)
Sātyaki	k m.	I. 139.40 (l. r.) (son of Satyaka).

Sādhyā	w.	I. 6.24 (one of the 10 daughters of Dakṣa; wife of Kṛśva); 6.26 (Sādhyās born to).
Sādhyāḥ		I. 6.26 (born to Sādhyā).
Sāntapana (an atnnement)		I. 214.10 (observance of); 214.13; 214.48.
Sāndīpanī	m.	I. 144.11 (preceptor of Kṛṣṇa); (for whom Kṛṣṇa rescued former's son).
Sāmaveda		I. 215.12 (taught by Vyāsa to Jaimini).
Sāmba	k. m.	I. 139.61 (l.r.) (one of the 3 sons of Kṛṣṇa); 215.20 (the 14th Upapurāṇa).
Sāraṇa		I. 139.57 (son of Revatī and Balabhadra).
Sāvitra		I. 46.8; 59.4 (lord of star Hasta).
Sāvitrī		I. 36.11 (is of white colour); 37.4 (saluted); 50.43 (is chanted); 50.45 (is remembered); 50.49 (Haṁsa becomes pure by); 83.10 (worshipping in midday is fruitful); 205.67 (worshipped while doing Homa); 205.68 (no fear for one who worships); 206.37 (offening of water to).
Sahañji	k. m.	I. 139.21 (l. r.) (son of Kunti)
Siṁha	d. archit.	I. 11.35 (as an attribute of Viṣṇu); 47.26 (a Mālaka type of temple).
Siṁhala		I. 55.4 (one of the Dvīpas); 69.24 (*muktas* obtained from); 69.38 (the people of; their method of tesing Muktaka); 69.38 (the method of wearing Mauktika, as followed by people of); 70.3 (mythological reference to fall of Ratnabīja in the ocean adjacent to); 70.21 (the Padmarāgas from); 70.22 (nature of padmarāga from); 72.1 (mythological reference to the eys of the demon falling at).
Siṁhikā	w.	I. 6.25 (one of the daughters of Dakṣa, married by Kaśyapa); 6.39 (as a daughter of Diti, and married by Vipracitti); 6.48 (son of).
Siddheśa (śvara)		I. 83.17 (at Gayā; merits of worshipping); 86.32 (,,).

Sinīvālī	w.	I. 5.11 (one of the daughtars of Smṛti).
Sindhudvīpa	k. m.	I. 138.31 (s. r.) (son of Ambarīṣa).
Sītā	w.	I. 138.49 (daughter of Śraadhvaja); 52.25 (greatness of); 142.17 (did not think anyone but Rāma while at Rāvaṇa's abode); 142.18 (a Pativratā like Anasūyā); 142.19 (Māhātmya of); 142.29 (her Pativratā dharma superior to that of Anasūyā). 143.26 (monkeys sent in search of); 143.31 (Hanūmat giving Aṅgurīya to); 143.33 (gave the *veṇīratna* to Hanūmat); 143.37 (Hanūmat informing Rāma, his meeting with); 142.13 (slaying of her abductor by Rāma); 142.15; 143.47 (her purity being proved, Rāma's return to Ayodhyā with[6]).
Śīradhvaja	k. m.	I. 138.49 (s. r.) (son of Hrasvaramā); 138.50 (had a brother called Kuśadhvaja).
Sukanyā	w.	I. 138.14 (daughter of Śaryāti; married to Cyavana).
Sukālina	d.	I. 5.4 (creation of manes known as); 89.23 (saluted).
Sukumāra	m.	I. 56.14 (one of the 7 sons of Śākadvīpeśvara, Bhavya).
	k. m.	139.12 (l. r.) ([6]ka) (son of Suvibhu).
Sukumārī	r.	I. 56.15 (in Śākadvīpa).
Sukṛti	s.	I. 87.40 (at the time of Dharmaputra Manu).
	k. m.	140.12 (l. r.) (son of Pṛthu); 140.13 (Vibhrāja, as son of).
Suketu	m.	I. 87.9 (one of the sons of Auttama Mauu);
	k. m.	138.45 (s. r.) (son of Nandivarddhana).
Sukṣetra	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
Sukha		I. 5.30 (born to Ṛddhi).
Sukhada	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Sugrīva	m.	143.24 (Rāghava's friendship with); 143.26 (send monkeys in search of Sītā); 143.38 (Rāma goes to Laṅkāpurī with); 142.14 (Rāma returns to Ayodhyā with).

Sugrīvī	w.	I. 6.50 (one of the 6 daughters of Tāmrā); 6.52 (Pakṣigaṇas born to).
Sutanu	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sutapasa	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
Sutapāḥ	m	I. 5.15 (one of the sons of Vasiṣṭha and Ūrjā).
	s.	87.10 (at the time of Auttama Manu).
	d.	87.33 (people of heaven at the time of Sāvarṇi Manu).
	s.	87.48 (at the time of Dakṣaputra Manu).
	m.	139.69 (son of Hema; Bali born to).
Sutapta	a place	II. 6.36 (Preta reached the place called in the 10th month after death).
Sutala		I. 57.2 (one of the 7 Lokas).
Sutīkṣṇa	s.	I. 143.15 (at Daṇḍakāraṇya, saluted by Rāma).
Sudarśana		I. 7.6 (saluted); 12.14; 33.1 (Pūjā of); 33.2 (°cakra; Pūjā); 33.4 (is contemplated upon); 33.8 (saluted);
	k. m.	138.43 (s. r.) (son of Dhruvasandhi); 45.27 (Śālagrāma called); 66.1.
Sudānaka	m.	I. 141.3 (son of Śatānīka).
Sudāsa	k. m.	I. 138.32 (s. r.) (son of Sarvakāma); 138.33 (birth of a son to his wife Damayantī thro' Kalmāṣapāda).
	m.	140.22 (son of Cyavana).
Sudeva	m.	II. 17.24 (a vaiśya in the city of Vaidiśa). (devoid of progeny); (his narration to Babhruvāhana, the reason for his protection).
Sudyumna	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	m.	87.26 (one of the sons of Vaivasvata Manu); 138.3 (3 sons of).
Sudhanu	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru).
Sudhanvā	k. m.	I. 140.28 (l. r.) (son of Satyahita).
Sudhīra	k. m.	I. 140.16 (l. r.) (son of Kṣemya).

Sudhṛti	k. m.	I. 138.9 (s. r.) (son of Rājavardhana).
	k. m.	138.46 (s. r.) (son of Mahāvīrya).
Sunakṣatra	m.	I. 141.6 (son of Manudeva).
Sunadā	w.	I. 28.10 (worshipped).
Sunaya	k. m.	I. 138.56 (s. r.) (son of Ṛtaḷ).
	m.	141.3 (son of Pāriplava).
Sunāmā	k. m.	I. 139.48 (l. r.) (son of Ugrasena).
Sunīti	w.	I. 6.1 (birth of Dhruva to Uttānapada and[q]).
	k. m.	139.11 (l. r.) (son of Sannati).
Sunīthaka	m.	I. 141.2 (son of Suṣeṇa).
Sunīlaka		I. 80.2 (said to be one of the best qualities of Vidruma).
Sunetra	m.	I. 87.52 (one of the sons of Raucya Manu)
Sundarasena	k. m.	I. 124.4 (ruled Ambuda) (was wicked) (the story of his observance of Śivarātri Vrata unknowingly while hunting and the benefits he had).
Suparṇa	m.	I. 141.7 (son of Antarīkṣa).
Supārśva	k. m.	I. 138.52 (s. r.) (son of Śrutāyuḥ).
	k. m.	138.55 (s. r.) (son of Suvarcas).
	k. m.	140.15 (l. r.) (son of Dṛḍhanemi)
Suprajā	w.	I. 6.23 (one of the daughters of Dakṣa married by Kṛśāsva).
Suprathā	w.	I. 6.22 (one of the daughters of Dakṣa married by Bahuputra).
	w.	6.45 (one of the daughters of Svarbhānu).
Subala	m.	I. 87.9 (one of the sons of Auttama Manu).
	m.	141.11 (son of Sumati).
Subāhu	k. m.	I. 138.8 (s. r.) (son of Śatrughna);
	m.	143.6 (demon killed by Rāma, while guarding Viśvāmitra's sacrifice).
Subrahmaṇya		I. 12.5 (saluted).
Subhadra	d.	I. 28.2 (one of the Dakṣas)
Subhadrā	w.	(sister of Kṛṣṇa) I. 86.18 (benefits of worshipping); 140.39 (wife of Arjuna); 145.15 (married by Arjuna at Dvārakā); 86.26 (,,).
	w.	139.62 (wife of Aniruddha).

Sumati	w.	I. 5.14 (wife of Kratu) (gave birth to Bālakhilyas); 54.13 (son of Bharata).
	m.	141.11 (one of the sons of Dṛḍhasenaka, who were called Bārhadrathas).
Sumatī	w.	I. 138.29 (birth of 60000 sons to Sagara and°).
Sumanāḥ	mt.	I. 56.3 (in Plakṣadvīpa).
Sumantu	k. m.	I. 139.4 (l. r.) (son of Jahnu).
	m.	I. 215.12 (disciple of Vyāsa to whom the latter taught Ātharvaṇa).
Sumantri	k. m.	I. 138.13 (s. r.) (son of Janamejaya).
Sumita	d.	I. 6.60 (one of the Marut gods).
Sumitra	m.	I. 87.9 (one of the sons of Auttama Manu).
	k. m.	I. 139.38 (l. r.) (Sumitraka) (son of Vṛṣṇi).
	m.	I. 141.8 (son of Kuḍava).
	m.	I. 197.1 (as an interlouctor).
Sumitrā	w.	I. 143.4 (wife of Daśaratha) (mother of Lakṣmaṇa and Śatrughna).
Suyodhana	m.	I. 219.36 (a name of Duryodhana; benefits of remembering the Lord even by wicked people like).
Surakṣitā	w.	I. 139.46 (daughter of Devaka).
Suraguru	m.	I. 138.1 (i. e. Bṛhaspati).
Surata	d.	I. 6.63 (one of the 49 Marut devas).
Surabhi	w.	I. 6.25 (one of the daughters of Dakṣa married by Kaśyapa).
Surasā	w.	I. 9.53 (1000 serpents born to).
	r.	55.7 (flowing in the central region).
Surādhipati (Indra)	d.	I. 12.4 (saluted).
Surāri	d.	I. 87.49 (Gaṇas at the time of Dakṣaputra Manu).
Suruci	w.	I. 6.1 (wife of Uttānapada and mother of Uttama); 58.13 (dwells in Āśvayuji when Sun is there).
Sureśvara		I. 45.20 (a type of Śālagrāma).
Sureśvarī	d. w.	I. 81.27 (at Sahyādri).

Suvarcā	m.	I. 87.39 (one of the sons of Dharmaputra Manu).
	k. m.	138.55 (s. r.) (son of Svanara).
Suvarṇa		73.17 (as a measure of weight equal to 16 Māṣas).
Suvibhu	k. m.	I. 139.12 (l. r.) (son of Vibhu).
Suvistārā	d. w.	I. 197.8 (contemplated upon).
Surata	m.	I. 141.10 (son of Kṣemya).
Suśarmā	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Suśānti	k. m.	I. 140.17 (l. r.) (son of Śānti).
Suśīlā	d. w.	I. 28.11 (wife of Kṛṣṇa) (worshipped).
Suśruta	k. m.	I. 138.55 (s. r.) (son of Supārśvata).
	s.	142.5 (authority on Āyurveda) (Āyurveda taught by Dhanvantari to); 146.1 (as an interlocutor); 151.1 (,,); 153 (,,); 154.1 (,,); 156 (,,); 158.1 (,,); 160.1 (,,); 162.1 (,,); 165.1 (,,); 167.1 (,,); 167.56 (,,); 171.1 (,,); 172.1 (,,); 174.1 (,,); 175.1 (,,); 202.1 (,,).
	m.	I. 145.42 (son of Viśvāmitra).
Suṣeṇa	d.	I. 6.60 (one of the 49 Marut devas); 58.13 (dwells in Āśvayuji when sun is there).
	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
	m.	I. 141.2 (son of Vṛṣṇimān).
Suhotra	k. m.	I. 139.3 (l. r.) (son of Kāñcana).
	k. m.	I. 139.8 (l. r.) (son of Kṣatravṛddha) (3 sons of).
	k. m.	I. 140.8 (l. r.) (son of Vyūhakṣetra) (3 sons of).
	k. m.	I. 140.26 (l. r.) (son of Sudhanu).
	k. m.	I. 140.40 (l. r.) (son of Vijayī).
Sūcaka	m.	II. 12.44 (one of the Pretas, getting name and form as befitting their past action).
Sūcīmukha		II. 12.39 (a Preta narrating its story of past life has robbed food etc. from many Brahmins by way-laying etc.) (and hance known as); 12.44 (etc, one of the forms of

the Pretas, which they got as a result of their past actions).

Sūrya d. I. 2.46 (as a form of Viṣṇu); 6.37 (12 in number; born to Aditi and Kaśyapa); 6.65; 7.3 (saluted) (Āsanas, Mūrti etc.); 7.5 (Mantras for *namaskāra* etc.); 7.11 (Pavitrārohaṇa rite for; with His Mantras); 9.9 (contemplated upon); 11.17 (,,); 11.41 (,,); 13.7; 15.28 (Viṣṇu as master of); 16.9 (Arcana of); 16.11 (Mantra of; which destroys sin); 16.16 (Śanaiścara saluted as son of); 16.19 (Mantra for); 17.1 (worship of); 17.7 (12 in number, worshipped in the 2nd section in Sūryārcana); 18.18 (saluted); 23.6 (Pūjā Mantras for); 23.8 (Arcana made to); 23.10 (worshipped); 23.12 (Arcana made to); 28.8 (°maṇḍala, worshipped); 30.11 (Viṣṇu spoken as having lustre of crores of suns); 34.54 (Hayagrīva spoken as having lustre of many); 36.4; 36.16 (punishes those who do not perform Sandyopāsanā); 39.1 (Arcana of); (Viṣṇurūpa); 39.2 (,,); 39.5 (°Mūrti saluted); 39.7 (saluted); 39.15 39.19; 39.20 (worship of); 43.6; 46.4 (one of the 32 Devas asigned outside in vāstu); 50.58 (worshipped with Mantra); 51.28 (immense benefits of Dāna given at the time of eclipse or solstices of); 58.1; 58.20 (praised by sages); 58.21 (description of its movement followed by *apsaras* etc); 60.8 (*sivilha*, his Kṣetra); 81.12 (at Jambūsāra); 83.48 (greatness of offering Piṇḍa at Gayā at the eclipse of); 84.10 (merits of offering food to manes at Gayā at Śrāddha at the time of eclipse of); 84.21 (,,); 86.19 (merits of offering Piṇḍa to Pitṛs in the presence of); 89.53 (Pitṛs as those who lead); 137.3 (the Dhāmavrata, observed in Kārtika, conveys one to the place of);

142.23; 142.24; (eager to devour the rising); 205.61 (reference to demons named Mandeha; 205.62 (destroys those who do not perform Sandhyopāsanā); 206.32; (mode of doing Japa of Mantras on); 47.2 (as denoting the number twelve); 67.33 (one of the Nāḍīs).

Sṛñjaya k. m. I. 138.12 (l. r.) (son of Dhūmrāśva).
k. m. 138.53 (s. r.) (son of Supārśva).
k. m. 139.66 (l. r.) (son of Kālañjaya).
k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).

Setu k. m. I. 139.64 (l. r.) (son of Druhya).

Setubandha a place I. 52.7 (merits of bathing at).

Senajit d. I. 6.60 (one of the 49 Marut devas); 58.14 (is the master in Kārttika).
k. m. 140.11 (l. r.) (son of Viśvajit).
m. 141.8 (son of Bāhula).
m. 141.10 (son Śrutañjaya).

Saiṁhalika I. 69.23 (one of the 8 types of muktas).

Soma (moon) d. I. 5.12 (one of the sons of Atri and Anasūyā); 6.29 (one of the Vasus); 6.30 (Varcā was son of); 6.37 (27 wives of); 7.3 (saluted); 11.17; 17.5; 23.10 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.44 (worshipped); 39.10 (worshipped); 39.14 (saluted); 40.11 (saluted); 43.9 (one of the Devatas who reside in the threads of the Pavitra); 46.7 (one of the Devas assigned outside in Vāstu); 58.22 (his horses and chariot); 59.2 (Ilvalā as star of); 59.40 (in Citrā causes Viṣayoga); 60.1 (Daśa periods of); 60.3 (Daśā confers Sukha); 60.7 (Karkaṭa as is Kṣerta); 62.14 (merits of the day of); 62.15; 67.9 (the Vāmanāḍī is said to be controlled by); 84.11 (requested to protect); 89.31 (the manes said to float

		in the beams of); 87.55 (saluted by Ruci); 89.57 (addressed as the support of manes) (said to be father of the world); 139.1 (°vaṁśa) (son of Atri); (Tārā, dear to Suraguru, as his wife); 139.2 (Budha as son of °).
Somaka	r.	I. 56.3 (at Plakṣadvīpa).
	m.	140.23 (son of Sahadeva) (2 son of).
Somakuṇḍa		I. 83.68 (at Gayā; benefits of bathing at).
Somatīrtha (at Gayā)		I. 83.24 (merits of performing Śrāddha at).
Somadatta	m.	I. 138.13 (son of Kṛśāśva);
	m.	140.34 (son of Vāhlīka).
Somanātha	d.	(a form of Śiva) I. 81.4 (at Prabhāsa, a Tīrtha); 86.30 (merits of worshipping).
Somapada		I. 83.51 (merits of bathing at).
Somapāḥ	d.	I. 89.40 (one of the clans of manes).
Somānaka		I. 74.3 (description of; a type of Puṣparāga).
Somāpi	k. m.	I. 140.29 (son of Sahadeva); 141.9; 140.30 (sons of°).
Saugandhika (a place)		I. 70.6; 70.12 (Padmarāgas from mature of).
Saudāsa	k. m.	I. 140.22 (l. r.) (son of Sudāsa)
Saubhari	s.	I. 138.23 (married the 50 daughters of Bindumahya).
Saumya (Budha)	d.	I. 59.40 (in Rohiṇī causes Siddhayoga); 62.13; 67.3 (in Vāmanādī; good for action); 197.9 (resembles Indranīla in colour).
Saurabha	s.	I. 87.40 (at the time of Dharmaputra Manu).
Saurāṣṭra		I. 64.17 (Vajras at); 68.18 (quality of Vajras at).
Saurāṣṭrika		I. 69.23 (one of the 8 types of Muktāphalas).
Sauri	d.	II. 6.21 (brother of Yama; ruler of Citranagara).
Sauripura		II. 6. 10 (Preta after eating the first month's food offering, reaches).
Skanda	d.	I. 31.14 (saluted); 45.33 (worshipped in Vāstupūjā); 134.3 (the rice-paste image of

		the enemy to be cut and offered to); 198.2 (saluted).
	wk.	215.18 (said to be the 3rd Upapurāṇa uttered by Kumāra).
Stambhini	d. w.	I. 198.10 (worshipped in Tripurāpūjā).
Sthaṇḍileyu	k. m.	I. 140.3 (l. r) (one of the 6 sons of Raudraśva).
Sthaviṣṭha	d.	I. 2. 17 (attribute of Viṣṇu).
Snāna (bathing)		I. 205. 105-110 (description of 8 kinds-Nitya, Naimittika, Kāmya, Kriyāṅga, Malāpakarṣaṇa, Mārjana, Ācāmana and Avagāha).
Spha(ā)ṭika	gem.	I. 68.10; 68.44 (experts make immitation diamonds out of); 70.6; 70.9 (Padmarāgas of the class of); 70.12 (Padmarāgas having origin from; qualities of); 70.13; 70.14 (Padmaragas obtained from Rāvaṇagaṅgā can be compared with the class of); 70.16; 72.14 (resembling Indranīla); 73 9 (a Vijāti of Vaidūrya); 73.10; 79.2 (formation of) (and colour of); 79.3 (gets good value if cut & polished by a artisan); 80.3 (should be included among gems and should be tested).
Sphūrja	d.	I. 58.16 (dwells in solar region in Puṣamāsa).
Smṛti	w.	I. 5 11 (wife of Aṅgirasa; their children).
Syonāka (a kind of pulse)		I. 76.2 (Vaidūrya resembles).
Svakarmāṇaḥ	d.	I. 87.53 (one of the 33 clans of celestials, at the time of Raucya Manu).
Svakṣetra	m.	I. 141.9 (son of Nirmitra).
Svadharmāṇaḥ	d.	I. 87.37 (were enemis of Devas at the time of Dakṣasāvarṇi Manu); 87.49 (gods at the time of Dakṣapurtra Manu divided into clans like°); 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).

Svadhā	w.	I. 5.17 (wife of Pitara; daughter of); 5.25; 40.6 (saluted); 134.4 (saluted).
Svadhājit	k. m.	I. 139.38 (l.r.) (son of Sumitraka).
Svadhāma	s.	I. 87.18 (at the time of Raivata Manu).
Svadhāmānaḥ	d.	I. 87.11 (one of the Devagaṇas at the time of Auttama Manu).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Svanara	k. m.	I. 138.55 (s. r.) (son of Svāgata).
Svabhānara	k. m.	I. 139.66 (l. r.) (son of Anu).
Svayambhoja	k. m.	I. 139.49 (l. r.) (son of Pratikṣatra).
Svaromāṇaḥ	d.	I. 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).
Svarga heaven		I. 51.24; 51.30; 82.8; 82.17; 83.14; 83.43; 84.3; 84.27; 84.32; 84.39; 86.16; 132.20; 143.11; 143.51; 145.42; 197.50; 213.7; 217.36-37; II 2.13; 20.4.
Svargadvāreśvara		I. 83.14 (at Gayā, benefits of worshipping).
Svarṇaromā	k. m.	I. 131.49 (s. r.) (son of Mahāromā).
Svarbhānu	m.	I. 6.44 (one of the sons of Danu); 6.45 (daughters of); 58.28 (Ratha and houses of).
Svastika		I. 47.27 (a Trip (v) iṣṭapa type of temple).
Svāgata	k. m.	I. 138.54 (s.r.) (son of Upagupta).
Svātī (a star)		I. 59.5 (of Vāyudevatā); 59.19 (is a Pārśva-mukha star); 59 37 (Amṛtayoga caused by Śanaiścara in°).
Svāyambhuva	m.	I. 5.18 (°Manu created by Brahmā at first); 5.19 (marriage with Śatarūpā);
	d.	Brahmā 89.56 (saluted by Ruci).
Svāhā	w.	I. 5.16 (daughter of Dakṣa; given in marriage to Vahni); 5.25; 134.4 (saluted).
Haṁsa	d.	I. 2.15 (attribute of Viṣṇu); 87.20 (the form assumed by Viṣṇu to kill the Daitya Śāntaśatru); 83.23 (at Gayā, one bathing at, shall be cleared of all sins); 47.26 (a Mālaka type of temple).
Hanumant		143.29 (crosses the ocean after hearing words of Sampāti); 143.33 (receives the

		Veḍīratna from Sītā); 143.34 (destorys the pleasure garden); (kills Akṣa and other demons); (allows himself to be tied by the demons); 143.35 (informs Rāvaṇa as Rāmadūtā); 143.38 (Rāma reaches Laṅkā with); 142.14 (accompanies Rāma on His return to Ayodhyā).
Haya	m.	I. 139.19 (son of Śatajit).
Hayagrīva	d.	I 13 8 (saluted); 34.2 (Pūjā of); 34.3 (Mūlamantra of); 34.10 (contemplated upon; 34.15 (invocation of the Devatās of the Āsana of); 34.26 (Āvāhana made for); 34.29 (is contemplated upon); 34.54 (Stotra made to); 34.55 (°pūjā);
(a śālagrāma)		45.23 (description of).
Hayaśirā	w.	I. 6.45 (one of the daughters of Svarbhānu).
Hara (Śiva)	d.	I. 2.40 (as an interlocutor); 5.16 (,,); 5.18 (,,); 6.14 (on account of whom Dakṣa's creations did not grow); 8.6 (as an interlocutor); 31.30 (,,); 33.5 (,,); 34.26 (,,); 39.9 (,,); 39.12 (,,); 39.13 (,,); 39.17 (,,); 40.3 (invoked with attendants); 40.4 (as an interlocutor); 40.9 (,,); 42.1 (,,); 42.11 (,,); 43.5 (,,); 43.33 (,,); 47.61 (worshipped); 50.58 (as an interlocutor); 53.13 (as an interlocutor); 54.12 (,,); 56.11 (,,); 59.42 (,,); 62.1 (,,); 66.20 (,,); 67.1 (,,); 175.1; 177.21; 177.57 (,,); 177.72 (,,); 177.73 (,,); 182.2 (,,); 183.14 (,,); 185.37 (,,); 187.1 (,,); 187.12 (,,); 189.5 (,,); 189.10 (,,); 192.11 (,,); 192.18 (,,); II. 4.43. See also Śiva.
	d.	6.35 (one of the Rudras).
Hari (Viṣṇu)	d.	I. 1.2 (saluted); 1.14 (incarnations of); 1.17 (does penance as Naranārāyaṇa); 1.34 (his incarnation innumerable); 2.9 (Purāṇa as told by); 2.14 (attributes of); 2.32; 2.35; 2.36; 3.5 (Garuḍa becomes the vehide of); 3.6; 3.7; 3.8; 4.10 (as destroyer

etc.); 4.11 (as protector of the world); 5.8 (creation of Bala and Unmāda by); 6.65 (Marut devas etc. said to be forms of); 7.7; 8.14; 9.7 (worshipped); 9.9 (,,); 11.5; 11.19; 12.4 (saluted); 12.14; 14.1 (to be contemplated upon); 16.2 (,,); 17.2; 30.7; 31.16; 31.29; 32.4 (remains in 5 forms Vāsudeva, Saṅkarṣaṇa etc.); 33.2 (Pūjā to be done to); 43.1 (investiture of the sacred thread for); 43.2 (addresses the Nāgas); 44.1; 44.14 (is to be contemplated upon and worshipped); 49.1 (to be worshipped); 49.32 (mode of worshipping); 50.2; 50.45; 50.61 (is to be held firm in the mind); 51.19 (is to be worshipped by one who wants release from all bondage); 53.1 (the 8 Nidhis of); 53.13 (as an interlocutor); 58.30 (earth as the body of); 67.1 (as interlocutor); 81.10 (at Kubjaka as Śrīdhara); 81.12 (whenever he is, said to be a Tīrtha); 81.26 (Śrīraṅga as Tīrtha of); 81.29 (as interlocutor); 82.3 (requested by Devas to kill Gayāsura and Hari's reply); 82.4 (Devas accepting the proposal of); 86.9 (takes incarnations); 87.12 (in the form of a Matsya killed the demon Pralamba); 87.15; 87.16 (in the form of Kūrma, killed Bhīmaratha); 87.24 (in the form of Aśva killed Mahākāla); 87.41 (shall kill Bali with Gadā); 87.50 (as a eunuch shall kill Tāraka); 87.59 (as killer of Mahādaitya); 91.1 (contemplated on by Svāyambhuva Manu); 91.13; 92.2 (contemplation); 92.4 (to be contemplated on); 92.16 (is to be contemplated upon); 116.1 (merits of propitiating); 131.14 (worshipped); 131.16 (requested to protect); 131.17 (,,); 137.18 (merits of worshipping on Dvādaśī); 141.16 (to be worshipped); 142.1 (takes incar-

nation, protects the races, destroying the Daityas, and propagates Vedadharma); 142.5 (takes feminine form, makes Amṛta available to Suras); 142.8 (takes the form of Paraśurāma, kills Kṣatriyas, kills Kārtavīrya); 144.4 (part played in the Kṛṣṇāvatāra); 144.6 (8 wives of° Satyabhāmā etc.); 144.9 (fight between Śaṁkara and°); (1000 hands of Bāṇa were cut off by) 175.1 (as an interlocutor); 177 (,,); 178 (,,); 178.2; 179 (as an interlocutor), 180(''); 181 (''); 182 (''); 183 (''); 184 (''); 185 (''); 186 (''); 187 (''); 187.12 (is saluted daily); 188 (as an interlocutor); 189 (''); 190 (''); 191 (''); 192 (''); 193 (''); 194 (''); 194.4 (requested to protect); 194.20; 194.29 (requested to destroy all *jvaras*); 195 (as an interlocutor); 196 (''); 196.6 (requested to protect); 205.1 (as an interlocutor); 215.3 (Dharma, Homa etc. are all°); 216.7 (100 years after destruction Hari hands down the entire universe to Brahma); 219.29-31 (benefits of devotion to); 221.1 (propitiation on; spoken of as the quintessence); 221.9; 222·5 (remembrance on Him as atonement); 222.19; 222.21 (that is the auspicious time when He is remembered); 222.30 (efficacy of having our minds bent on); 222.39 (those are the limbs which serve Him); 222.46 (worthy of refuge for all); II. 28. 19 (merits of dying at a place sacred to).

m. I. 139.28 (one of the 5 sons of Rukmakavaca); 139.59 (marries 16000 wives).

m. I. 141.3 (son of Nṛpañjaya).

mt. I. 55.2 (in the south & west); 56.9 (in Kuśadvīpa).

(a form of Śālagrāma) I. 45.13

Harita

mt. I. 56.5 (at Śālmaladvīpa).

	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
	k. m.	I. 138.24 (s. r.) (son of Yuvanāśva).
	k. m.	I. 138.27 (s. r.) (son of Rohitāśva).
Haridvāra	a place	I. 81.2 (river Gaṅgā at).
Harivarṣa	m.	I 54.10 (one of the sons of Agnīdhra, ruler of Jambūdvīpa).
Hariścandra	m.	I. 138.26 (son of Triśaṅku, the latter known formerly as Satyavrata).
Hareśvara	d.	I. 185.14 (Śiva addressed as an interlocutor).
Haryaṅga	k. m.	I. 139.72 (l. r.) (son of Caṃpa).
Haryaśva	k. m.	I. 138.21 (s. r.) (son of Dṛḍhāśva).
	k. m.	138.25 (s. r.) (son of Anaraṇya).
	k. m.	138.46 (s. r.) (son of Dhṛtaketu).
	m.	140.18 (son of Arka).
Havirdhāna	m.	I. 6.9 (son of Antardhāna in the line of Uttānapāda)
Haviṣmān	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	s.	87.40 (at the time of Dharmaputra Manu).
	s.	87.43 (at the time of Rudraputra Manu).
Haviṣya	s.	I. 87.43 (at the time of Rudraputra Manu).
Havi (Laji)-ṣyanta	m.	I.87.26 (one of the sons of Vaivasvata Manu).
Havuṣkadhi	m.	I.87.14 (one of the sons of Tāmasa Manu).
Havyakavya	s.	I. 87.36 (at the time of Dakṣa Sāvṛṇi Manu).
Hasta (tā)	a star	I. 59.4 (star of Sāvitṛ); 59.14 (good for journey); 59.15 (etc. 5 stars good for wearing upper garment); 59.19 (a *pārśva-mukha* star); 59.40 (Sun in, causes Siddha yoga); 59.44 (good for *jātakarma* etc.).
Hastimukha	d.	I. 129.22 (one of the Names of Gaṇapati. worshipped).
Hastī	m.	I. 140.8 (one of the 3 sons of Suhotra).
Hāṭaka	gem.	I. 69.23 (one of the 8 kinds of Muktāphalas).
Hārīta	m.	I. 93.6 (one of the law-givers); 147.48 (critical days in *sannipāta* fever according to).

Hahā (A gandharva)	d.	I. 58.9 (dwells in *Bhāskaramaṇḍala*, in *jyeṣṭha*).
Hiḍimbā	w.	I. 140.39 (wife of Bhīma).
Hitāśva	k. m.	I. 138.21 (s. r.) (son of Nikumbha).
Himavān	d.	I. 46.12 (one of the deities worshipped prior to erection of temples).
	mt.	54.8 (in the south); 55.17 (people inhabiting the region east of).
	m.	I. 5.17 (marrying Menā, daughter of Svadhā and Pitṛs).
Hiraṇyakaśipu	m.	I. 6.39 (born to Diti); 6 40 (4 sons of); 142.7 (Viṣṇu in the form of Narasiṁha, kills).
Hiraṇyagarbha		I. 194.11 (Viṣṇu addressed as).
Hiraṇyanābha	m.	I. 138.42 (son of Viśvasaha).
Hiraṇyaromā	s.	I. 87.18 (at the time of Raivata Manu).
Hiraṇyākṣa	m.	I. 6.39 (son of Diti); 6.42 (sons of); 87.30 (Viṣṇu assumed the form of boar and killed).
Hiraṇvān	m.	I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambudvīpa).
	mt.	55.1 (situated in south east).
Hutabhuk (Fire-good)	d.	I. 78.1. See Hutāśana below.
Hutahavyavaha	m.	I. 6.31 (son of Druhiṇa, in the line of Uttānapāda).
Hutāśana (Agni)	d.	I. 51.18 (one wishing for wealth to propitiate); 69.16; 214.1 (one of the things which are always pure).
Hṛdika	k. m.	I. 139.50 (l. r.) (son of Svayambhoja).
Hṛṣikeśa (a name of Viṣṇu)	d.	34.1 (addressed by Rudra as an interlocutor); 45.6 (saluted 131.10 (saluted); 194.5 (requested to protect the mind); 195.4 (saluted); 196.12 (requested to protect).
Hema	gold	I. 69.38 (used in wearing *mauktika*);
	m.	139.69 (son of Ruṣadratha).
Hemaka		I. 69.23 (one of the 8 kinds of Muktāphalas).

Hemakūṭa	mt.	I. 54.8 (in the south); Cf. Hemaśaila below.
Hemacandra	k. m.	I. 138.11 (s. r.) (son of Viśāla).
Hemaśaila	mt.	I. 56.9 (in Kuśadvīpa).
Haihaya	k. m.	I. 139.19 (l. r.) (son of Śatajit).
Hrasvaroman	m.	I. 139.49 (son of Svarṇaroman).
Hrāda	m.	I. 6.40 (one of the 4 sons of Hiraṇyakaśipu).
Hrī		I. 28.8 (woshipped).

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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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पुराणम्—PURĀṆA

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महेश्वरकृता देवीस्तुतिः

(वराहपुराण, बेङ्कटे. संस्क., अ. २८)

[हते वृत्रासुरे भीमे तदा सर्वे दिवौकसः ॥२९
प्रणेमुर्जय *युद्धे त्वमित्थमीशः स्तुति जगौ ।]

महेश्वर उवाच ॥

जयस्व देवि गायत्रि[1] महामाये महाप्रभे ॥३०
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त्रिलोकस्थे त्रितत्त्वस्थे त्रिवह्निस्थे[3] त्रिशूलिनि ॥३२
त्रिनेत्रे[4] [5]भीमवक्त्रे च[5] भीमनेत्रे[6] भयानके ।
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सर्वसत्त्वहिते देवि नमस्ते परमेश्वरि ॥३७

(*Var.-P.* 28.30-37)

विशिष्टपाठान्तराणि

(Important variant readings from collated Mss.)

* युद्धे (v. l. कृत्वे, कृत्ये) ति स्ववमीशः (Mss.; also Bib edn.).
1. (Sl. 30c)—गायत्रे (Majority of the Mss., also Biblioth. edn.).
2 (32 b)—ऽव्यक्षरे त्वं; अक्षरस्थे. **3.** (32 d)—त्रिवाचिनि; त्रिलोचने. **4.** (33 a)—भीमनेत्रे **5.** (33 a)—भीमवक्त्रस्थे. **6.** (33 b)—भीमवृद्धे. **7.** (34 b)—नमो महाऽमृतस्रवे. **8.** (34 c)—सर्वाङ्गि. **9.** (34 d)—स्वधे भ्रुवे; स्वधास्मिके; सुधास्मिके. **10.** (35 b)—भास्वराभे. **11.** (35 c)—महाद्वेधे (Beng. Mss.). **12.** (36 b)—किरातनि; पुरातनि; वरप्रदे. **13.** (36 d)—त्वं गौस्तु. **14.** (37 b)त्वय्येवं परिकीर्त्तिता.

NOTE ON THE DEVĪ-STUTI

The brief context in which this *stuti* of the Goddess occurs in the *Varāha-Purāṇa* is as follows :—

King Sindhudvīpa, who in his previous birth was the son of Tvaṣṭṛ and was killed by Indra by means of sea-foam, performed severe penances for procuring a son who might be able to kill Indra. During the time of his penances the presiding Goddess of the river Vetravatī approached him in human form for begetting a son from him. A son was consequently born to them, who was known as Vṛtrāsura. He became the king of Prāgjyotiṣa country and vanquished Indra and other gods. The gods resorted to Lord Śiva for help ; God Śiva took them to Brahmā, who at that time was engaged in reciting the *Gāyatrī*, standing in the waters produced from Viṣṇu's feet. The gods cried to Brahmā for help. Brahmā then pondered over the matter, when a divine girl with eight hands and wearing white garments, garland and diadem rose from the waters and riding on a lion came out. She fought with the demon Vṛtrāsura for a thousand divine years and killed him. The gods were overjoyed and bowed to her and God Śiva (Maheśvara) praised her with the above *stuti* ("स्वयमीशः स्तुति जगौ").

From this context it appears that this Goddess might be Gāyatrī, the presiding deity of the *gāyatrī* verse which Brahmā had been muttering. But in the beginning of the Adh. (28.1) the interlocutor King Prajāpāla puts the question to sage Mahātapas how the formless Goddess Māyā called also as Durgā or Kātyāyanī was born in a form :—

कथं माया समुत्पन्ना दुर्गा कात्यायनी शुभा ।
आदिक्षेत्रे स्थिता सूक्ष्मा पृथङ् मूर्त्या व्यजायत ।।

From this question it is clear that this *stuti* relates to Goddess Durgā ; such epithets in this *stuti* as त्रिशूलिनि, त्रिनेत्रे etc. also confirm it. According to the Purāṇic conception, however, the different Goddesses—Sāvitrī, Gāyatrī, Sarasvatī, Kamalā, Pārvatī, Durgā etc.—are the female divine manifestations of the same Absolute Reality which is devoid of all names and forms, yet all

the conceivable names and forms including those of Gods and Goddesses may also be said to belong to this Highest Absolute Reality, which has been called in the *Var.-P.* (17.73f.) as Viṣṇu, Vedānta-puruṣa, Nārāyaṇa and Janārdana, from which all Gods and Goddessess originate (17.23-25) and are also identical with It (17.59-61) :—

त्वमग्निस्त्वं तथा प्राणस्त्वमपानः सरस्वती ।
त्वमाकाशं धनाध्यक्षस्त्वं शरीरस्थ धातवः ॥
अहंकारो भवान् देव त्वमादित्योऽष्टको गणः ।
त्वं माया पृथिवी दुर्गा त्वं दिशस्त्वं मरुत्पतिः ॥
त्वं विष्णुस्त्वं तथा धर्मस्त्वं विष्णुस्त्वं पराजितः ।
अक्षरार्थस्वरूपेण परमेश्वरसंज्ञितः ॥

Thus, being the manifestations of the same Reality, different Gods and Goddesses are also often treated and described as identical with each other, and hence in the Purāṇas the same epithets are often found used for the different Gods and Goddesses

In Śl 30 in the *stuti* the epithet *Gāyatrī* is used for Durgā. The *Devī-Purāṇa* (Adh. 45) explains this epithet of Goddess Durgā or Devī as—"गायनाद् गमनाद्यापि गायत्री ह्यदशाक्षिता". In the *Devī-Bhāgavata* (VIII 30.81) and also in the *Matsya-Purāṇa* (13.51) we have 'गायत्री वेदवदने पार्वती शिवसन्निधौ". The epithet *Mahāmāyā* (Śl. 30d) is generally used for Durgā, as in the *Devī-Māhātmya* of the *Mārkaṇḍeya-Purāṇa*.

The epithet *Veda-mātṛ* (वेदमाता) (Śl. 32a), though generally used for Goddess Gāyatrī (cf. *Kūrma-P.*, cr edn., II. 14.55 ; *Padma-P.*, Sṛ.-Kh., 17.309; etc.), is also cited as one of the 1008 names of Pārvatī or Durgā in the *Kūrma-P.* (I. 11. 149). The epithets *gīr.*, *gau*, *dhī*, *akṣara* and *Omkāra* (Śl. 33) are also generally used for Gāyatrī, Savitrī or Sarasvatī, but here in this *stuti* and also elsewhere these epithets have also been used for Goddess Durgā. The epithet *Sarasvatī* (33d) is used here for Durgā, as in the *Durgā-stotra* by Arjuna in the *Bhīṣma-Parvan* (23.12) of the *Mahābhārata* :—

स्वाहाकारः स्वधा चैव कला काष्ठा सरस्वती ।
सावित्री वेदमाता च तथा वेदान्त उच्यते ॥

The epithets *Svāhā* and *Svadhā* (Śl. 34 d) in this *stuti* of the *Varāha-P.* for Goddess Durgā also occur in the above quoted Śl of the *Bhīṣma-Parvan*.

Not only the epithet *Sarasvatī* is used here (Śl. 33 d) for Goddess Durgā, but she has been eulogised in the same tone of the metaphysical and philosophical description as Goddess Sarasvatī in the *Sarasvatī-stotra* of the *Mārkaṇḍeya-Purāṇa* (23.30-47) and the *Vāmana-P.* (cr. edn., s. nā. 11.6-22). Thus the description of Goddess Durgā in our *stuti* as त्रिलोकस्थे, त्रितत्त्वस्थे, अक्षरस्थे (v. l. त्र्यक्षरे, त्र्यक्षरस्थे, त्रिवह्निस्थे) is to be compared with the following description of Goddess Sarasvatī in the *Sarasvatī-stotra* referred to above :—

ऊंकाराक्षरसंस्थानं यत्र देवि स्थिरास्थिरम् ।
तत्र मात्रात्रयं सर्वं, अस्ति यद् देवि नास्ति च ।।
त्रयो लोकास्त्रयो वेदास्त्रैविद्यं पावकत्रयम् ।
त्रीणि ज्योतींषि वर्गाश्च त्रयो धर्मादयस्तथा ।।
त्रयो गुणास्त्रयो वर्गास्त्रयो देवास्तथा क्रमात् ।
एतन्मात्रात्रयं देवि तव रूपं सरस्वति ।।

(*Mārk.-P.*, Śls 34-37;
Vām. P. Śls. 10-12).

The epithet *Mahāvidyā* (śl. 35c) may mean here Durgā or a form of Durgā. In the Tantra-works ten Mahāvidyā-s ('a class of personifications of the Śakti or female energy of Śiva') are mentioned, and they are also mentioned as identical with the ten Avatāra-s of Viṣṇu, for Viṣṇu has been identified with *Prakṛti* and Śiva with *Puruṣa* :—

प्रकृतिर्विष्णुरूपा च पुंरूपश्च महेश्वरः ।
एवं प्रकृतिभेदेन भेदास्तु प्रकृतेर्दश ।।
कृष्णरूपा **कालिका** स्यात् रामरूपा च **तारिणी** ।
बगला कूर्ममूर्त्तिः स्यान्मीनो **धूमावती** भवेत् ।।
छिन्नमस्ता नृसिंहः स्याद्वराहश्चैव **भैरवी** ।
सुन्दरी जामदग्न्यः स्याद्वामनो **भुवनेश्वरी** ।।
कमला बौद्धरूपा स्याद् **दुर्गा** स्यात् कल्किरूपिणी ।

—(मुण्डमालातन्त्र, as q. in शब्दकल्पद्रुम)

Thus, Durgā as one of the ten Mahāvidyā-s has been identified with Kalki, a would-be avatāra of Viṣṇu in Kaliyuga.

Kirāti(-a-)ni (śl. 36b) is also an epithet of Goddess Durgā (Umā or Pārvatī), for Goddess Umā also assumed the form of a Kirāti (a female mountaineer belonging to a Kirāta tribe)

when she accompanied Śiva, who had already assumed the form of a Kirāta, at the time of his fight with Arjuna ; cf. *Mbh*, Vana-Parvan, Chitrasala Press edn. 39.1-4 :—

पिनाकपाणिर्भगवान् सर्ववापहरो हरः ।
किरातं वेषमास्थाय काञ्चनद्रुमसन्निभम् ।।
निष्पपात महावेगो दहनो देहवानिव ।
देव्या सहोमया श्रीमान् समानव्रतवेषया ।।

Variant readings

Some of the variant readings given in footnotes above deserve our notice—

2. The v. l. त्र्यक्षरस्थे for त्र्यक्षरस्थे connotes the same sense, for the *Akṣara Oṁkāra* is also said to be consisting of three *akṣara*-s—अ, उ, म् .

7. The v. l. नमो महाऽमृतस्रवे for महामायेऽमृतस्रवे is a good reading, for the epithet महामाये has already been used in Śl. 30.

8. The v. l. सर्वाङ्गि for सर्वगे—Both these readings bring out the cosmic aspect of the Goddess; the v. l. सर्वाङ्गि (having all the created beings and elements as Her limbs) denotes a concrete or physical conception of Durgā, while the reading सर्वगे (pervading everywhere) stands for the mental or subtle conception of the Goddess.

12. The v. l. पुरातनि and बलदे for किरातिनी might have been the results of an effort for substituting an easier reading for the original किरातिनि. The reading किरातिनि might be due to metrical exigency, the correct reading is किराति (Vocative of किराती). The epithet *Kirātī* for Durgā has already been explained above.

14. The v. l. तत्त्वेति परिकीर्त्तिता for तत्त्वे चापि परिस्थिता makes the Goddess as identified with the *Tattva* or *Reality*, and not merely as residing in the *Reality*, as the reading in the text would mean.

Śl. 36c. The reading महाभागे is uniformly given in all the collated Mss , and also in the Bib. edn. But महाभागा perhaps would have been a better or correct reading here ; or, still better the word त्वं preceding the word महाभागे may be taken as redundant.

—Anand Swarup Gupta

SOCIETY AND SOCIO-ECONOMIC LIFE IN THE BRAHMAVAIVARTAPURĀṆA

By

Anantray J. Rawal

SOCIETY

I. SOCIAL ORGANIZATION

[अस्मिन् निबन्धे विदुषा लेखकेन ब्रह्मवैवर्तपुराणे वर्णितस्य सामाजिक-आर्थिक-विवरणस्य साङ्गोपाङ्गं विस्तृतं विवेचनं कृतम् । ब्रह्मवैवर्तपुराणे वर्णाश्रमविवरणे कासां जातीनां वर्णनं तासामुत्पत्तिश्च कथं ज्ञाता तद्विषये साम्प्रतिक विदुषां कानि मतानीत्यादिविषया विस्तारेणोपनिबद्धाः । आश्रमव्यवस्थायाश्च का स्थितिरित्यपि विस्तरेण विवेचितम् । तत्प्रसङ्गे ब्रह्मचारि-गृहस्थवानप्रस्थसंन्यासाश्रमाणां विस्तृतं विवरणं च प्रदत्तम् । विवाहविषये विवाहस्य के के भेदाः कथं च प्रत्येकं भवति इत्यपि विवेचितम् । एवं हिन्दुजीवनपद्धतेर्विविधसंस्काराणां विधिरपि प्रदर्शितः । आर्थिकजीवनस्य का स्थितिः तदासीत् इत्यस्यापि साङ्गोपाङ्गं विवरणमस्ति । संक्षेपेण तात्कालिकजीवनपद्धतेः ये ये विषया ब्रह्मवैवर्तपुराणे आगताः सन्ति तेषां संक्षेपेण सप्रमाण-मत्र विवरणं प्रस्तुतम् ।]

Introduction

In the study of cultural history, social structure is important and for it, one studies the caste-system, the behaviour of the different units of the society in their inter-relationship, their belief, superstitions, customs, conventions, systems of marriage, family etc.

In the study of the Indian social structure, the study of the caste is very important.[1] The terms used to denote the caste are generally Varṇa, Jāti and Jñāti. The word Varṇa occurs as early as the RV, where in most of the passages[2] it means[3] 'colour' or 'complexion' or 'light'. The four Varṇas viz. Brāhmaṇa, Rājanya, Vaiśya and Śūdra are mentioned in the Puruṣasūkta,[4] but the word Varṇa does not occur therein.

It is significant to note that the word Varṇa does not occur in the BVP, to denote a Varṇa system. It, however, occurs in the word Varṇasaṁkarāḥ (1.10.14). The word used in the BVP (1.10.16) to denote the main four castes viz. Vraṇas—is '*Jāti*'. The word *Jāti* in the sense of caste can be traced back at least to the time of Nirukta (12.13), but it hardly occurs in the sense of caste in the Vedic literature[5].

The word Jāti implies the heridity connotatione, while the word Varṇa implies the colour connotation, which was so strong that when the classes came to be regularly described as Varṇas, four different colours were assigned to the four classes, viz. white to the Brahmin, red to the Kṣatriya, yellow to the Vaiśya and black to the Śūdra by which their members were supposed to be distinguished.[6] The BVP does not refer to the idea of the ascription of colour to the castes.

Theory of the Origin of the Four Social Orders

Various theories have been propounded by the scholars regarding the origin of the caste-system, viz. Risley's Racial Theory,[7] Nesfield's Occupational Theory.[8] etc.

According to the Indian tradition[9] the oldest reference about the origin of the four Varṇas, as noted above, is found in the Puruṣasūkta, which is regarded on the ground of language and matter to be one of the late hymns of the RV.[10] It states that "the Brāhmaṇa was his mouth, his arms were made into the Rājanya, his thighs were the Vaiśya, from his feet the Śūdra was born". The same account is repeated in later works with slight modifications. The BVP uses the word Jāti instead of the word Varṇa

Varṇa-System

Brahmins :

The Brāhmins formed the first and the foremost order of the Hindu society. They not only claim almost divine honour as their birth-right, but also in general the other three classes submit readily to their authority, and hence the Brāhmins claim superiority over all.[11] It is states that the four Jātis proceeded from the limbs of Brahmā that is to say from Brahmā's mouth Brāhmaṇa, from his arms Kṣatriya, from his thighs Vaiśya

and from his feet Śūdra was born, and the intermingling of these four main Jātis led to the formation of the Varṇasaṁkara jātis (1.10.14-16).

The early Hindu literature dwells much on the pre-eminence of the Brāhmins.[12]

On the earth all holy-places are said to dwell in the feet of the Brāhmins (1.11.26). The BVP directs that not only among all the Varṇas but also among all the gods the Brāhmin should be considered as the highly respectable man (1.11.10-15, 2.26.24, 4.21.54, 4.83.33, 4.85.210) and hence a Brāhmin whether literate or illiterate is respected as Viṣṇu (1.11.30). The Brāhmins are further glorified by observing that the Brāhmins are the very life breath of Kṛṣṇa (4.83.40). The Brāhmins are said to have a birth in the divine family The BVP states that they were born in the family of Brahmā and his sons (1.11.36). The duties and privileges of the Varṇas are dealt with at length in the works on Dharmaśāstras The study of the Vedas, performing sacrifices, are enjoined on all the first three Varṇas,[13] whereas teaching of the Vedas, officiating as priests at sacrifice and receiving the gifts are the special privileges of the Brāhmins.

The BVP emphasises the importance of not only the Vedic studies but also of Snāna, Tarpaṇa, Śrāddha, worship of gods, Āhnika and saṁdhyā (2.41.4-6).

The Brāhmin lost his social status under certain circumstances. In this connection the comparison of Brāhmin with a poisonless serpent is very significant, because nobody fears it and hence it gets no recognition from the people; the same applies to a Brāhmin if he follows the following mode of life :—if he does not perfrom saṁdhyā, takes dinner from a washerman and śūdra, cooks for śūdra, is asijivī or masijīvī, is Kanyāvikrayin[14] or Vidyāvikrayin, eats fish and takes dinner at the time of rising the sun (1.11.40, 2.23.23-36). The Brāhmins also observe some vratas like Ekādaśī, Janmāṣṭamī, Śivarātri and Rāmanavamī (4.59.71-72).

The BVP states that the Brāhmins should not eat fish and meat in their food (4.85.25). They should take haviṣyānna (4.43.53). They should not use milk, curd, ghee and navanīta got from buffallo (4.85.20). If one Brāhmin takes pādodoka of

another one he gets religious merit of Rājasūya sacrifice (1.11.32). A Brāhmin may accept gift from a Kṣatriya, but he can not give it to a Kṣatriya (3.24.43). A Brāhmin who acts badly and eats the food of Śūdra becomes a Śūdra (1.26.4) and also if he marries with a Śūdra woman, he becomes a Cāṇḍāla (1.20.28).

Kṣatriyas

They form the next order of society. The BVP provides the following information regarding the Kṣatriyas. A Kṣatriya should give a gift to the Brāhmins and should worship Nārāyaṇa. He should take care of the people of his state like his own son. He should not return from the battle field and should either win or die (4.83.68-73, 4.59 54). The BVP defines the concept of king as follows :—if a Kṣatriya performs his duty with 'rāga' (affection) he is called a rājā (King). The BVP directs the king that he should look upon women of his state as his mother (4.59.75). This ideology is in consonance with that of the MS (7.35). The BVP gives the definitions of the rājan, maṇḍaleśvara and rājendra as follows :

A king is who has a kingdom having an extent of four yojanas. A king who possesses a kingdom hundredfold more in extent than that of a king is called a maṇḍaleśvara (4.46.18). The king Caitra was a maṇḍaleśvara (2.61.94). A man who has a kingdom tenfold more in extent than that of a maṇḍaleśvara is called a rājendra. In the assembly of Kedāra who was a son of Nandasāvarṇi who was the grand son's grandson of Brahmā, there were five lacs of such rājendras (4.16.18-2).

Army is necessary for the king to protect the state from enemies. The BVP mentions that the Kṣatriyas should maintain elephant-army, cavalry, chariots and foot soldiers (4.83 72). Śaṅkhacūḍa had three lacs of horses, five lacs of Elephants, one crore of chariots and three crores of foot soldiers in his army (2.17.10-14).

Vaiśyas

The BVP mentions only the functions of the Vaiśyas who constitute the third order of the society It states that trade, agriculture, worship of the Brāhmins and god and observing of the vows are the functions of Vaiśyas (4.83.74). This is in accordance with the rules of Dharmaśāstras.[15] The BVP permits a

co dinner of a Kṣatriya and a Vaiśya, and this reflects upon the flexibility in the caste-rules about the joint dinner (4.115.85).

Śūdras

They form the fourth order of the society and their special duty is the service of the Brāhmins (3.35.73, 3.35.87, 4.59.66, 4 83.75). This is also in accordance with the rules of the Dharma-śāstras.[16]

Sub-castes

There were other professions and crafts even in the times of the Saṁhitās. MM. Dr. P. V. Kane observes that owing to the cultural development, division of labour arose and numerous arts and crafts came to be developed and they were in process of contributing to the complexity of the system by creating numerous sub-castes based upon such occupations and in the times of the Saṁhitās and Brāhmaṇas there were groups founded on occupations that had become castes or were in the process of developing into castes.[17] The BVP gives a list of such groups based on the occupations and moreover, sometimes, it also throws light upon their evolution.

As numberous professions developed and as it became difficult to assign any particular origin for such groups of people, Manu[18] and the Mbh. (13.148.29) laid down that men's sub-caste was to be known from their actions and occupations. This shows, as MM. Dr. P. V. Kane observes, that according to writers, castes in the times of the Smṛtis were predominantly occupational.[19]

Some of the occupational castes as noted in the BVP are the progeny of Viśvakarman and a Śūdra-woman, whereas the other castes owe their origin to inter-caste relations. The names of the castes mentioned in the BVP are as follows in alphabetical order :—

1. Ambaṣṭha —He is the offspring of a Vaiśya from a Śūdra woman (1.10.48). In the MS (1.108) and YS (1 90) it is said that Ambaṣṭha is an *anuloma* child sprung from the marriage of a Brāhmin with a Vaiśya woman. Manu[20] prescribes the profession of medicine for him.

2. Asijīvī —They followed the occupation of sword-making. He could sanctify himself by seeing Kṛṣṇa's devotee (2.6.97).

3. Aṭṭālikākāra —He is the offspring of a Citrakāra from a Śūdra harlot. He is degraded due to his parentage (1.10.96). According to John Wilson, he is an architect.[21]

4. Āgari —He is the offspring of a Karaṇa from a Rājaputra woman (1.10.110). John Wilson explains him as a maker of salt.[22] In the census report of India of 1951, it is mentioned that their claim is to be returned as Kṣatriya or Ugrakṣatriya.[23]

5. Bhaṇḍa —He is the offspring of a Leṭa from a Tīvara woman (10,10.101).

6. Bhaṭa —He is the offspring of a Sūta man and a Vaiśya woman (1.10.136).

7. Bhilla —It is a hybrid caste and considered as a Sat-Śūdra (1.10.17-18) but according to Dharma-śāstras[24] he is one of the Antyajas.

8. Carmakāra —He is the offspring of a Tīvara man and a Cāṇḍāla woman (1.10 ; 103). According to several Smṛtis he is one of the Antyajas.[25]

9. Cāṇḍāla —In accordance with the Dharmaśāstras and several Smṛtis,[26] the BVP states that he is the offspring of a Śūdra from a Brāhmin woman and he is considered as low and impure (1.10.102). He is classed with dogs.[27]

10. Citrakāra—He is a painter. He is the offspring of Viśvakarman and a Śūdra woman. He is said to be degraded by the curse of a Brāhmin for drawing Brāhmin's caricatures (1.10 21).

11. Dasyu —He is the offspring of a Tīvara man and a Tailakāra woman (1.10.100, 114).

12. Dhanurman dhara —It is a mixed caste by the union of a Kṣatriya and a Vaiśya woman on the first day of menstruation (1.10.117).

13. Dhīvara —He is the offspring of a Tīvara man and a Vaiśya woman (1.10.111). According to MM. Dr. P.V. Kane he is same as Kaivarta and Dāsa [28]

14. Gaṇaka —A man who takes wealth belonging to a god or to a Brāhmin is known as Gaṇaka—after having his births in animal and bird-creation (2.31.56). He is a Brāhmin reborn as a Gaṇaka because of his counting the money (1.10.132).

15 Gaṅgā-putra —A son born on the bank of the river Gaṅgā by a Leṭa man and a Tīvara woman is known as a Gaṅgāputra (1.10.107).

16. Gopa —He is a hybrid caste known as Sat-śūdra (1.10.107). It is one of the castes of Bengal and the claim of the Gopa is to be returned as Yādava.[29]

17. Haḍḍi —He is a sweeper. He is the offspring of a Leṭa man from a Cāṇḍāla woman (1.10.105). The claim of the Haḍḍi is to be returned as Haihaya-Kṣatriya.[30]

18. Jolā —He is a weaver. He is the offspring of a Mleccha and a Kuvindaka woman (1.10.121). In Bengal he is returned as a scheduled caste.[31] According to Pt. Baladeo Upadhyay the word Jolā is Bengali form of the word Julāhā.[32]

19. Kaivarta—He is a fisherman. He is the offspring of a Kṣatriya man from a Vaiśya woman (1.10.111). According to Śaṅkara the Dāsas and Kaivartas are the same.[33]

20. Kalandara—He is the offspring of a Leṭa man from a Tīvara woman (1.10.101).

21. Karaṇa —He is the offspring of a Vaiśya man from a Śūdra woman. He denotes a group of officers like Kāyasthas and Adhyakṣas.[34]

22. Karmakāra —He is the offspring of Viśvakrman from a Śūdra woman (1.10.20). He is a blacksmith.[35]

23. Kartāra —He is the offspring of a Kaivarta man from a Koñca woman (1.10.104). It may be noted that John Wilson[36] reads Kāndāra instead of Kartāra as a lection of the BVP but no edition of the BVP has this reading.

24. Kāṁsyakāra —(V.l. Kaṁsakāra-Ga). He is the offspring of Viśvakarman from a Śūdra woman (1.10.20). John Wilson explains him as a braizer.[37]

25. Kumbhakāra —He is the offspring of Viśvakarman from a Śūdra woman (1.10.20). Uśanas[38] says that he is the offspring of the clandestine union of a Brāhmin man with a Vaiśya woman.

26. Kuvindaka —He is a weaver. He is the offspring of Viśvakarman from a Śūdra woman (1.10.20).

27. Kūbara —It is a Hybrid caste and designated as Satśūdra (1.10.17).

28. Kūdara —He was born of Ṛṣi from a Brāhmin woman, as a result of the sexual relation on the first day of the menstrual period (1.12.115).

29. Kola —He is the offspring of a Leṭa man from a Tīvara woman (1.10.101). According to Monier Williams, this is a mixed caste, a barbarian, a tribe inhabiting the hills.[39] It is an aboriginal race.[40]

30. Koñca —He is the offspring of a fisherman and a flesher woman (1.10.104). John Wilson reads it as Koca.[41] They are found mostly in Northern Bengal.[42]

31. Koyālī —He is a coarse weaver. He is the offspring of a Tīvara man and a Rajaka woman (1.1.112).

32. Koṭaka —He is a house-builder.[44] He is the offspring of an Aṭṭālikākāra and a Kumbhakāra woman (1.10.97).

33. Leṭa —It is a hybrid caste by the union of a Tīvara man and a Tailakāra woman (1.10.100). John Wilson reads Leṭa as Naṭa.[45] MM. Dr. P.V. Kane[46] mentions as Naṭa and states that he is a scheduled caste in Bengal, but he does not note Leṭa.

34. Malla —He is a wrestler. He is the offspring of a Leṭa man from a Tīvara woman (1.10.101). It is another name of Jhalla.[47]

35. Mantra —He is the offspring of a Leṭa man from a Tīvara woman (1.10.101).

36. Mālākāra—He is a gardener. He is the offspring of Viśvakaraman from a Śūdra woman (1.10.20).

37. Māṁsacceda —He is a flesher. It is a mixed caste by the union of a Cāṇḍāla man and a Carmakāra woman (1.10.103).

38. Mātara —He is the offspring of a Leṭa man from a Tīvara woman (1.10,101).

39. Mlecca —He is the offspring of a Kṣatriya man from a Śūdra woman. The BVP informs that Mlecchas have unbored ears, are fealess invincible in fight and do not observe the rules of purification and religious observances (1.10.119-120). According to the Rāmāyaṇa (1.55.3) he is the offspring of the clandestine union of a Brāhmin woman and a Vaiśya man.

40. Nāpita —He is a barber. It is a hybrid caste and considered as Sat-Śūdra (1.10.17-18). Uśanas[48] says that he is the offspring of a clandestine affair between a Brāhmin male and a Vaiśya female. Further Uśanas remarks that he is so called because he shaves the body above the navel of a person. The claim of the Nāpita is to be returned as—"Nā-ibrāhmin."[49]

41. Pauṇḍraka —He is the offspring of a Vaiśya man from a Śuṇḍī woman (1.10.109).

42. Rajaka —He is a washerman. He is the offspring of a Dhīvara man and a Tīvara woman (1.10.112). Dhobi is a scheduled caste in Bengal, called Dhobā.[50]

43. Rājaputra--He is the offspring of a Kṣatriya man and a Karaṇa woman (1.10.110).

44. Sarvasvī —He is the offspring of a Nāpita man and a Gopa woman (1.10.113).

45. Svarṇakāra —He is a gold-smith. He is the offspring of Viśvakarman and a Śūdra woman and is said to be degraded for stealing Brāhmins' gold (1.10.19-20). The claim of the Svarṇakāra is to be returned as Viśvakarmā-brāhmin.[51]

46. Śabara —The BVP mentions them (2.31.55). It is an aborginal jungle tribe like the Bhilla.[52] In the Mbh (13.53.17) the Śabaras are mentioned.

47. Śaṅkhakāra —(V.l. raṅgakāra—ka). He is a shell-dresser. He is the offspring of Viśvakarman from a Śūdra woman (1.10.19-20).

48. Śarāṅka —He is the offspring of a Jolā man from a Kuvindaka woman (1.10.122).

49. Sūtradhāra —(v. l. Sūtrakāra-kha). He is a carpenter. He is the offspring of Viśvakar man from a Śūdra woman (1.10.19-20) The claim of the Sūtradhāra is to be returned as a Viśvakarmā-brāhmin.[53]

50. Sūta —The BVP mentions that he was born from a Yajña (1.10.134) Kauṭilya is careful to add that the Sūta who figures in the Purāṇas as the reciter is different from this.[54]

51. Śuṇḍī —He is the offspring of a Vaiśya man and a Tīvara woman (1.10.109).

52. Tailakāra—He is an oil man. He is the offspring of a Kumbhakāra man and a Koṭaka woman (1.10 98).

53. Tāmbulī —It is a hybiid caste and considered as a baniya caste (1.10.17).

54. Tīvara He is a fisherman. He is the offspring of a Kṣatriya man and a Rājaputra woman (1.10.99).

55. Yuṅgī —He is the offspring of a Veṣadhārī man from a Gaṅgāputra woman (1.10.108). John Wilson[55] reads it as Yogī. Sri N. K. Dutta remarks that "a peculiar caste is the Yogi, which is neither functional nor tribal. It is sectarian caste. They

are believed to be the degraded descendants of a class of Buddhist ascetics, followers of Gorakhanath; many of their local customes, their divergence from Brahmanical rites, their adoption of priests from their own caste, their worship of the Buddhist deity Dharma confirm this view."[55]

56. Vanacara—He is the offspring of a Cāṇḍāla man and a Haḍḍi woman (1.10.106).

57. Vaidya —He is a physician. He is the offspring of Aśvinīkumāra from a Brāhmin woman (1.10.123). N. K. Dutta remarks that "it is difficult to say when Vaidya which was at first a functional name became the name of a caste, but it is certain that the caste was not formed in the same way and at the same time in different parts of India. Even now a Vaidya caste as we find it in Bengal does not exist in Upper India, but the tendency towards the formation of a medical caste, can be traced as early as the time of the Mbh (13.49.9). There is a mention of a caste by name Vaidya, which is said to be formed by the union of a Śūdra male and a Vaiśya female".[57] Dr. Baladeva Upadhyay informs that the Vaidya caste is believed to be socially some-what lower than the Brahmins in Bengal.[58]

58. Vaiṣṇava —The BVP states that there is one independent and separate caste on this earth named Vaiṣṇava over and above the main four Varṇas viz. Brāhmin, Kṣatriya, Vaiśya, and Śūdra (1.11.43). The claim of the Vaiṣṇavas is to be returned as Sātvata Brahmins.[59]

59. Vāgattta —He is the offspring of a Kṣatriya man and a Vaiśya woman "begotten without the consent of the mother and forbidden by the voice."[60]

60. Vyādha —He is a hunter. He is the offspring of a Kṣatriya man and a Sarvasvī woman (1.10.113).

61. Vyāla-grāhī —He is a serpent-seizer. He is the offspring of a Vaidya man and a Śūdra woman (1.10.124).

The above mentioned description regarding the origin of castes and sub-castes can be shown in a tabular form as below :—

	Resultant's Caste	*Father's Caste*	*Mother's Caste*
1.	Ambaṣṭha	Vaiśya	Śūdra
2.	Asijīvī	—	—
3.	Aṭṭālikākāra	Citrakāra	Śūdra
4	Ayarī	Karaṇa	Rājaputra
5.	Bhaṇḍa	Leṭa	Tīvara
6.	Bhaṭa	Sūta	Vaiśya
7	Bhilla	—	—
8.	Carmakāra	Tīvara	Cāṇḍāla
9.	Cāṇḍāla	Śūdra	Brāhmin
10.	Citrakāra	Viśvakarman	Śūdra
11.	Dasyu	Tīvara	Tailakāra
12.	Dhanurdhara	Kṣatriya	Vaiśya
13.	Dhīvara	Tīvara	Vaiśya
14.	Gaṇaka	—	—
15.	Gaṅgāputra	Leṭa	Tīvara
16.	Gopa	—	—
17.	Haḍḍi	Leṭa	Cāṇḍāla
18.	Jolā	Mlecchа	Kuvindaka
19.	Kaivarta	Kṣatriya	Vaiśya
20.	Kalandara	Leṭa	Tīvara
21.	Karaṇa	Vaiśya	Śūdra
22	Karmakāra	Viśvakarman	Śūdra
23.	Kartāra	Kaivarta	Koñca
24.	Kāṁsyakāra	Viśvakarman	Śūdra
25.	Kumbhakāra	Viśvakarman	Śūdra
26.	Kuvindaka	Viśvakarman	Śūdra
27.	Kūbara	—	—
28.	Kūdara	Ṛṣi	Brāhmin
29.	Kola	Leṭa	Tīvara
30.	Koñca	Dhīvara	Māṁsaccheda
31.	Koyālī	Tīvara	Rajaka
32.	Koṭaka	Aṭṭālikākāra	Kumbhakāra
33.	Leṭa	Tīvara	Tailakāra
34.	Malla	Leṭa	Tīvara
35.	Mantra	Leṭa	Tīvara

	Resultant's Caste	*Father's Caste*	*Mother's Caste*
36.	Malākāra	Viśvakarman	Śūdra
37.	Māṁsaccheda	Cāṇḍāla	Carmakāra
38.	Mātara	Leṭa	Tīvara
39.	Mleccha	Kṣatriya	Śūdra
40	Nāpita	—	—
41.	Pauṇḍraka	Vaiśya	Śuṇḍi
42.	Rajaka	Dhīvara	Tīvara
43.	Rājaputra	Kṣatriya	Karaṇa
44.	Sarvasvī	Nāpita	Gopa
45.	Svarṇakāra	Viśvakarman	Śūdra
46.	Śabara	—	—
47.	Śaṁkhakāra	Viśvakarman	Śūdra
48.	Śarāṅka	Jolā	Kuvindaka
49.	Sūtradhāra	Viśvakarman	Śūdra
50.	Sūta	—	—
51.	Śuṇḍī	Vaiśya	Tīvara
52.	Tailakāra	Kumbhakāra	Koṭaka
53.	Tāmbūlī	—	—
54.	Tīvara	Kṣatriya	Rājaputra
55.	Yuṇgī	Veṣadhārī	Gaṅgāputra
56.	Vanacara	Cāṇḍāla	Haḍḍi
57.	Vaidya	Aśvinīkumāra	Brāhmin
58.	Vaiṣṇava	—	—
59.	Vāgatīta	Kṣatriya	Vaiśya
60	Vyādha	Kṣatriya	Sarvasvī
61.	Vyālagrāhī	Vaidya	Śūdra

Āśrama-system

Varṇa as well as āśrama systems are also the important features of Indian social organization. The word āśrama is derived from the root *śram* to exert oneself and therefore it may mean a place where exertions are performed and the action of performing such exertion.[41] Literally an āśrama is a halting or a resting place; the word, therefore, denotes a halt, a stoppage or a stage in the journey of life, just for the sake of rest, just for preparing oneself for further journey. The Mbh (12.234.15) says that the four stages of life form a ladder or a flight of four steps.

Such a scheme of āśrama organization helps towards the realisation of Brahman. The āśramas are four in number, and each of the āśramas constitutes a stage of life in which the individual has to train himself for a certain period, and exert himself within the circuit of the same to qualify himself for the next.[82]

Different views have been held regarding the number of āśramas in the initial stages of its development. Dr. P. M. Modi quoting the CHU (2.23.1) and the MS (2.230, 7.78) says that in the beginning there were three āśramas[83] MM. Dr. P.V. Kane[84] finds a somewhat obscure reference to the four āśramas in the AB (33.11) and Prof. Deussen[85] states that the oldest passage which names all the four āśramas in their correct order is Jābāla-upaniṣad (4). Prof. Altekar concludes that "the system of the four āśramas, Brahmacarya, Gṛhastha, Vānaprastha and Saṁnyāsa, is no doubt now regarded as very early and ancient feature of Hinduism but its early history is shrouded in mystery It is extremely doubtful whether the system was developed in the Vedic age."[86] According to Dr. N. N. Law who substantiated Dr. Jacobi's view, 'the four stages of life were well developed at the time of the older Upaniṣadas and the mutual relations between them had been fixed before that period.'[87]

Like the dharmaśāstra writers, the BVP also mentions the four-fold system of the āśramas. The nomenclature as found in the BVP to denote the persons in the different stages of life is as follows :—

1.	Brahmacārin	—A student.
2.	Gṛhastha	—A householder.
3.	Vanaprastha	—A forest hermit
4.	Saṁnyāsin or Yati	—An ascetic.

The Stage of Student

The Performance of the upanayana ceremony provides an entrance to the first stage of life. The upanayana ceremoney marked the beginning of his vedic studies at the teacher's home where he had to lead quite a disciplined and regulated life engaging himself in attendance on fire, bathing and wandering about for alms and always eating food after informing his teacher and obtaining his permission [88]

The BVP does not mention in detail the rules and regulations governing the life of a bramacārin. It is interesting to note that according to the BVP Kṛṣṇa's Vedic studies were started before the performance of his Upanayana ceremony by his teacher Sāndīpani (1.24.7, 4.101.3-5).[69]

The BVP states that first of all a student should get Viṣṇumantra from his teacher and then he should serve his teacher to gain knowledge (4.83.9), and he should obey his teacher's order (1.23 6). The brahmacārin should observe the purificatory rules for four-times more than those observed by the Gṛhastha (1.26.32).

It is in the brahmacaryāśrama especially and in—general, that a teacher plays a great role in the life of a pupil and the BVP has some eulogistic stanzas in honour of a teacher.

Since the earliest times, India has attached great importance to the teacher. Before starting any work one should pray to his teacher, because the teacher is more respectable than any deity. The teacher symbolises in him Brahmā, Viṣṇu, Maheśa, Prakṛti, Chandra, Ravi and Anala (1.26.6-12). If anyone worships any deity without worshiping his teacher, he incurs a sin of hundred brahmanicide (1 26.16) because the teacher is respected a hundred times more than one's own mother (2.30.193, 3.40.88).

The worship of a teacher is capable of destroying sin, removing decease and giving good things and joy (2 61.25). If the teacher is satisfied, all deities are satisfied (2 61.26, 3.40.83).

In case of one's own deity becomes angry with one, one's teacher can save one, but if a teacher becomes angry with one, none can save one (1.26.14-15, 4.35.62, 4.59.153). The teacher on his part was under the sacred obligation to fulfil his duties towards pupils He was to love his students as his own son and should not withold any part of the teaching of the sacred lore from him.[70]

The teacher should impart knowledge to the student whether he is asked or not, and such a teacher is styled in the BVP as a "Sadguru" (1.1.39).

A teacher who shows a right path to his son, daughter, student and servent obtains a permanent *Sadgati*. If he shows

a wrong path to them he goes to a hell called Kumbhīpāka (1.8.59-60).

The stage of a House Holder

After completing the period of studentship and giving fees to his teacher, the man entered upon the stage of a house-holder (1.24.8-9). The BVP states that among four āśramas, the Gṛhasthāśrama is the best, because, a wife, a son or a grandson are the fruit of penance (1.23.8). All the manes and deities remain at the home of a householder (1 23.9).

A householder should marry a good girl and he should procreate a son from her and then should go to forest for practising penance (1.21.14). A man should be first a householder and then a forest hermit (1.24.20), because a householder gets fame, wealth and religious merit (1.23.11). Pleasure and happiness of intercourse with a woman are equivalent with those of heaven so the Gṛhasthāśrama is the best (1.24.25).

Thus the importance of the Gṛhasthāśrama is emphasised with an accent on sex by the BVP. in the scheme of the āśrama organization. Incidentally it may be mentioned that the Mbh (13.11.2, 21) also states the superiority of the Gṛhasthāśrama over all. The Smṛtis also bestow the highest praise upon this āśrama and states that all the āśramas subsist by receiving support from the householder and since men in the three other āśramas are daily supported by the householder with sacred knowledge and food, his is the leading āśrama.[71]

Some rules are laid down in Smṛtis for the householder, among these the concept of the Pañcamahāyajñas is very important. According to the MS (3.70) these five Mahāyajñas were offered to sages, manes, gods, beings and men, and sages were satisfied by the Vedic studies, manes by offering Tarpaṇa or Śrāddha, gods by the burnt oblations, beings by Bali offerings and men by reception of guests. This concept of the Pañcamahāyajñas widened the field of social duties by reorienting the purpose of Yajña and incorporating new Yajñas to men and to the beings in the older concept of three debts viz. that to sages, gods and manes.[72]

The BVP does not mention these Pañchamahāyajñas but it states some duties for a householder In response to Nanda's

query as to the rules and regulations governing the life of a householder Kṛṣṇa informed him as detailed below :—

One should take one's bath in early morning, after the bath one should observe saṁdhyā and then one should worship Śālagrāma-maṇi, Yantra and image of devaṣaṭka and then one can do one's daily routine work (4.75.5-19). A household should take his meals after his dependents have taken it (4.84.9).

The BVP also states the duties of a householder's wife as follows :—

She should get up in early morning, after doing her obeisance to her husband, she should take a bath. She should worship the domestic deities. She should take her meals after her husband and guests have taken it (4.84.15-17).

The Stage of a Forest Hermit

The man enters upon the stage of a forest hermit for securing the liberation of the soul after having seen the offspring of his sons and the decaying of his body. In this stage of life, as the name itself suggests he has to go to the forest and live on wild fruits.[73] In accordance with the Dharmaśāstra rules[74] the *BVP* states that a person should go to the forest after he has a son to whom he should hand over his wife (2.53.26) for looking after her by him.

The Stage of an Ascetic

The person entered upon the last stage, viz that of an ascetic casting of all attachments to the world.[75]

He had to lead a celibate life and practise abstinence from anger and pleasures of the senses.[76] He should have an equal mental attitude towards dust and gold etc He should carry with him a staff and a water-pot, and wear red clothes. He should pray to Nārāyaṇa and not touch any woman. He should not long for a life of longer period and abandon all the actions [77] He should not sit on any vehicle and not possess a house. He should recite merely the name of Nārāyaṇa (2.36.116-124, 4.41.18, 4.59.78-82, 4 83.91-92). If anybody offers food to an ascetic he achieves the fruit of the Aśvamedha Sacrifice (4.83.85).

Slavery

Slavery has existed as a constant element in the social and economical life of all nations of antiquity such as Babylon, Egypt, Greece, Rome and many other nations of Europe.[78]

The word 'dāsa' which is of Ṛgvedic antiquity, is met with in the BVP. The Ṛgvedic passages[79] make it clear that the dāsas or dasyus formed the opposite camp against the Āryans. The CHU (5.13.2) and the Bṛup (6.2.7) and other Vedic passages refer to dāsīs and on these passages MM. Dr. P. V. Kane comments that 'these passages show that in the Vedic period men and women had become the subjects of gifts and so were in the conditions of slaves.[80]

The Mbh frequently refers to the gifts of dāsas and dāsis.[81] In the BVP the male and female slaves are referred to. Druṃila gave one lal of dāsas and dāsīs to the Brāhmins as gift (1.20 54)

At the time of the marriage of Vasudeva and Devaki, Śiva and Pārvatī, Baladeva and Revatī and Kṛṣṇa and Rukmiṇī, Devaka, Himālaya, Kakudmī and Bhīṣmaka gave elephants, horses, chariors, cows, camels, many male and female slaves, clothes, ornaments and other vessels in their dowery This suggests that male and female slaves were also items of gifts. (1.20 51-54, 4.7.10, 4.44.59-60, 4 106.5, 4.109.39)

II MARRIAGE.

Introduction

The institution of marriage is very important for the study of society. Married life covers one of the important periods of one's life and it has significant influence on the society. Hence the study of the institution of marriage and married life enables one to understand and appreciate the spirit of its culture and civilization in as much as repercussions and percolations of it are very felt on the various facets of the social organization.[82]

Westermarck defines marriage as "a relation of one or more men to one or more women which is recognised by custom or law and involves certain rites and duties both in the case of the parties entering the union and in the case of the child born of it.[83]

The following terms are used in the BVP to denote the idea of marriage viz. vivāha, var and grh. (4.105.12, 4.44.55, 2.12.18, 2.16.113, 2.61.93) out of several terms like Udvāha, Vivāha, pariṇaya, pariṇayana, pāṇigrahaṇa etc.[84]

Purpose of Marriage

From the Vedic times marriage was considered as obligatory for man as it enables him to become a householder, to perform sacrifices in honour of the gods and to procreate sons. According to Smṛtis and Digests, dharmasaṁpatti, prajā and rati are the aims of marriage.

The importance and necessity of the marriage in one's life is beautifully pointed out in the BVP by bringing out the importance and the need of a son as follows :—

The house is bereft of its beauty without a son, in short, it is no house without a son. The penance of an ascetic who has no son is futile like the water in trinkling out from the sieve. Briefly, the childrenlessness is indeed a great misery (3 2.23,3.5.5, 2 46.58). Thus the BVP brings out the prajā aspected connected with marriage.

The rati-aspect is pointed out when it is said that the pleasures of sexual intercourse with a rasikā (lustful woman) are difficult to be had (4.30.75). The Dharmaśāstra also supports the rati—aspect of marriage.[85]

Qualifications of the Bride and the Bridegroom.

The ancient law-givers enumerated the following necessary qualifications of a bridegroom, viz. good family, good character bodily appearance, fame, learning wealth, support of relatives and friends caste, youth, strength, health, and ambition.[87]

One should marry one's daughter with a man having a peaceful mind, who is virtuous, young, learned, wealthy, vaiṣṇava, jolly, beautiful and amicable (2.16.95,3.20.40,4 23.57-60). He should not marry his daughter with a man having a bad character, who is vicious, old, weak, diseased, illiterate, poor, stupid, deaf, blind, dumb, lame, sinful, undiscerning blameworthy, devoid of good qualities, short tempered, extremely ugly, defective in limb, dull, impotent and miserly (2.16 93-94, 3 20.41.48.50).

Himālaya denied to marry his daughter Pārvatī with Śiva, because Śiva was unwealthy, brotherless and friendless. A person who married his daughter with a man, devoid of the above mentioned qualifications, goes to hell (4.41.48).

The BVP states that one should marry a girl coming from a noble family (1.24.14). The Bp (167.25) also supports the above view of the BVP.

Marriageable Age

According to VSD (S.1), GDS (4.1), and Ys (1.52) the bride should be younger than the bridegroom. As stated in the Bp (1.07,47) a young maiden for an old man is as dangerous as poison and a younger man for an old woman is as beautiful as nectar.

The BVP gives some glimpses of the marriageable ages by some cases. Buddha married, Kubera's daughter, Retasā who was sixteen years old (2.61.93), Rādhā married at the age of twelve with Rāyaṇa (2.49.37), Sāvitrī also married at the age of twelve (2.26 2). As stated at another place, one gets Durgādāna-phala by giving one's eight years old daughter to a Brāhmin (4.76.54, 4.77.58).

Thus according to the BVP the age limit for marriage in the case of a girl was from eight years to sixteen years. But the BVP does not throw any light on the age limit of the bride-groom.

Types of Marriage

There are various types of marriage based on a humaric variation in the partners, while others the traditional eight ones are distinguished from each other from the point of view of ritual and mode.[88]

Monogamy

"Monogamy is not only the most important form of marriage not only that which predominates in most communities, and which occurs, statistically speaking in an overwhelming majority of instances, but it is also the pattern and photo type of marriage."[89]

The BVP provides the following instances of monogamy.

1. Upabarhaṇa—Mālāvatī, (2) Maṅgala—Medhā, (3) Kubera—Manoramā; (4) Kāma—Rati; (5) Agni—Svāhā; (6) Vāyu—Vāyavi; (7) Satyavāna—Sāvitrī:—(8) Manu—Śatarūpā, (9) Ākūti—Ruci; (10) Dakṣa—Prasūti; (11) Kardama—Devahūti; (12) Śiva—Satī.

Polygamy[90]

"Monogamy has been the cherished ideal and also the legalised form of the Indian institute of marriage and this form also seems to have been the ideal and was probably the rule, in the vedic period but the vedic literature is full of references to polygamy.[91]

The following is the list of polygamists as mentioned in the BVP.

Name of the polygamists	*Name/Number of the consorts,*
1. Kṛṣṇa	—(1) Rādhā; (2) Rukmiṇī: (3) Kālindī; (4) Lakṣmaṇā; (5) Nagnajiti; (6) Satyabhāmā; (7) Śaibyā; (8) Mitravindā; (9) Ratnamālā; (10) Suśīlā; (11) Jāmbavatī; and sixteen thousand one hundred daughters of Mura. (4.122.33-35).
2. Nanda	—(1) Yaśodā; (2) Rohiṇī; (4 14.27).
3. Nārāyaṇa	—(1) Lakṣmī; (2) Gaṅgā; (3) Tulasī; (4) Sarsvatī; (2.12.1).
4. Dharma	—(1) Śānti; (2) Puṣṭi; (3) Dhṛti; (4) Tuṣṭi; (5) Kṣamā; (6) Śraddhā; (7) Matī; (8) Smṛti; (9) Mūrti; (1.9.9.-10).
5. Kaśyapa	—(1) Aditi; (2) Diti; (3) Kadru; (4) Vinatā, (5) Surabhi; (6) Saramā; (7) Danu, (1.9.16-18).
6. Candra	—27 Nakṣatras (1.9.48).
7. Upabarhaṇa	—50 Women (4.130.3).

These are the examples of several polygamy i.e. marriage with two or more sisters.

Polyandry[92]

There is a difference of opinion regarding the existence of polyandry in vedic times. MM. Dr. P.V. Kane[93] and Dr. A. S.

Altekar[94] deny the existence of polyandry in the Vedic Society while Dr B. S. Upadhyaya[95] mentions that it existed in the Vedic Society.

The most glaring example of polyandry in Sanskrit literature is that of Draupadī as the wife of five Pāṇḍavas. In the BVP there is also a reference to the Polyandarous marriage of Draupadī (2.14.60). The BVP also mentions one more instance of polyandry. It is the instance of Svadhā who was the wife of manes (2.1.103). It may be noted that these are the instances from the mythological domain.

Thus it is clear that the BVP favours monogamy and disapproves polygamy. It has nothing to say about polyandry. Nārāyaṇa said to Gaṅgā, Lakṣmī and Sarasvatī that the monogamists are happy and polygamists are never happy. The BVP further also observes that many co-wives cannot have dignified life together. (2.6.56, 2.6.54).

Forms of Marriage

From the times of GS, DS, and Smṛtis the ancient Indian law recognised the eight forms of marriage which differ in ritual and mode.[96]

1. Brāhma —In this form, the father gives his daughter decked with ornaments and jewels to a learned man of good conduct invited by him.
2. Daiva —In this, the father gives his daughter with ornaments to a priest who duly officiates at a sacrifice during the course of its performance.
3. Ārṣa — In this form, the father gives his daughter after receiving from the bridegroom a cow or a bull or a pair.
4. Prājāpatya —In this the father gives his daughter after addressing the couple with the text-Sahobhau caratām.
5. Āsura —In this the bridegroom receives a maiden after having given as much wealth, as he can afford to give to the kinsmen and the bride herself.
6. Gāṅdharva —In this form, the union of the girl and the bridegroom is by mutual consent.

7. Rākṣasa —This form of marriage involves the forcible abduction of a maiden from her home, while she cries out and weeps after her kinsmen have been slain and wounded and their houses and fortresses have been broken upon.

8. Paiśāca —In this a man by stealth seduces a girl who is sleeping, intoxicated or intellectually disordered.[97]

As regards the first four forms all the law-givers approve of them and agree also to the fact that the last is the worst but opinion is divided as to which of these are the approved ones for the members of the different Varṇas.[98]

The BVP has the following instances of the Brāhma-vivāha as well as the Gāndharva-vivāha.

Brāhma-vivāha

Vasudeva	—Devakī (1.7.9).
Vṛṣabhānu	—Kalāvatī (4.17.141).
Śiva	—Pārvatī (4.44.57).
Baladeva	—Revatī (4.106.4).
Kṛṣṇa	—Rukmiṇī (4.109.38).

Gāndharvavivāha

Hari	—Gaṅgā (2.16.113).
Budha	—Retasā (2.61.93).
Kṛṣṇa	—Rādhā (4.15.118).
Aniruddha	—Uṣā (4.114.90).

It may be noted that the marriage of Aniruddha and Uṣā shows the features of the Rākṣasa and Gāndharva forms of marriage. It has the feature of the Rākṣasa type of marriage to the extent that the sleeping Aniruddha was kidnapped and taken to the abode of Uṣā. The condition of the Rākṣasavivāha is reversely fulfilled here that the bridegroom is kidnapped and not the bride (4.114.79-80).

The BVP does not mention any case of either an intercaste marriage or a Svayaṁvara form of marriage. It is silent on the question of the limitations of marriage.

Art of Sexual Life

"As the practical side of life is never rigidly excluded in the glory of spritual exaltation, there is an early and frank recognition of the sex impulse as one of the most powerful impulses of the human mind".[100] The knowledge of sex-psychology was considered as an important science in ancient India.[101] The Kāmasūtra of Vātsyāyana is the best and an authentic work on the sex-psychology[102] and the BVP also throws a flood of light on this problem.

The Kāmasūtra describes various techniques for sexual pleasure, e.g. kissing, embracing, nail-marking and teeth-marking etc.[103], but the BVP mentions kissing, embracing, nail-marking and teeth-marking.

Kṛṣṇa gave four types of kisses to Rādhā in their Śṛṅgāra-krīḍā (4.15.149) and he gave eight types of kisses to Gopīs (4.28.111). Nalakūbara, the son of Kubera saw Rambhā and he gave to her six types of kisses (4.14.33). Thus the BVP states some number of kisses that were given, but it does not name them. Vātsyāyana mentions seven types of kisses, amongst them the first four are main[104]. The four types of the kisses mentioned here in the BVP may brobably refer to its four main varieties as given in the Vātsyāyana's Kāmasūtra. Kokkoka, the author of the Rati-rahasya mentions thirteen types of kisses, amongst them the seven types mentioned by Vātsyāyana are included therein.[105] Likewise kissing is also important in Kāmakrīḍā.[106] Kṛṣṇa had embraced in nine different ways the Gopīs in his krīḍā (4.28.111). Nalakūbara gave three types of embracing to Rambhā (4.14.33). The twelve types of embracing mentioned here in the BVP may probably refer to those twelve types mentioned in the Rati-rahasya.[107]

Over and above kissing and embracing, nail-marking and teeth-marking are included in the Kāmakrīḍā.[108] The BVP refers to the nail-marks and teeth-marks also (4.14.33-34, 4.28.111-112) in the context of Rādhā, Gopīs and Kṛṣṇa. Generally in copulation posture the man is more active than the woman. Vātsyāyana states that to achieve sexual pleasure a woman should also take part as the man and it is for this

reason, he mentioned "Viparīta-rati" and this technique is necessary to achieve highest pleasure from intercourse.[109] Jayadeva also, in his Ratimañjarī mentions the Viparīta-rati.[110] He has described the Viparīta-rati śṛṅgāra between Kṛṣṇa and Rādhā in his Gītagovinda.[111]

The BVP also notes the following instances of Viparītarati between—

1.	Śiva	—Pārvatī (3.1.16).
2.	Indra	—Rambhā (3.20.46).
3.	Kṛṣṇa	—Virajā (4.3.16).
4.	Kṛṣṇa	—Rādhā (4.21.73).
5.	Nalakūbara	—Rambhā (4.14.33).

Kanyāvikraya

The practice of ihe Kanyāvikraya is a very ancient one, going back to the Vedic period.[112] Such pieces of evidence show that in ancient times girls were purchased for marriage as was the case in many other countries.[113]

Gradually the public feeling changed and the sale of daughter by the father or brother was not only severally condemned but even taking of a present by them was looked down.

But, inspite of such an unfavourable attitude towards Kanyāvikraya, the practice has not died out entirely even in modern times.

The BVP has a reference with this practice when it lays down a prescriptive statement that one should not take any sum of money from the husband of one's daughter, and further adds that if anyone takes money from one's daughter's husband, one goes to hell (2.16.96, 4.83.64).

Marriage Ceremony.

"Among all people, savage as well as civilized, the legal marriage is usually accompanied by some form of ceremony which expresses the sanction of the group on the act of the couple concerned This ceremony is of a magical or religious character, though in a few people it is apparently purely social.[114]"

The BVP gives in detail the account of the marriage ceremony mainly in the cases of the following ones :—

1. Marriage of Kṛṣṇa with Rādhā (4.15).
2. Marriage of Kṛṣṇa with Rukmiṇī (4.44).
3. Marriage of Śiva with Pārvatī (4.44),

Out of these three, the marriage of Kṛṣṇa and Rādhā is a case of the Gāṅdharvavivāha and Brahmā only was present at that time as a purohita. The marriage of Kṛṣṇa with Rukmiṇī and Śiva with Pārvatī are the cases of the Brāhma-vivāha. At the time of the marriage ceremony of Kṛṣṇa with Rukmiṇī and Śiva with Pārvatī all relatives of the concerned were present. The bridegroom goes to the bride's house where the marriage takes place (4.44, 56.4, 108.7).

Agnisthāpana and Homa

It means establishing the fire and offering of ājya oblation in the fire. Brahmā, was a purohita at the time of the marriage of Kṛṣṇa with Rādhā he kindled the sacred fire and then he performed homa (4.15.121). The fire was enkindled according to Vedic injunctions and the sacrifice was performed at the time of marriage of Śiva with Pārvatī (4.45.1-4).

Pāṇigrahaṇa

The BVP states that Kṛṣṇa took Rādhā's hand in his hand and then Kṛṣṇa and Rādhā recited the Vedic mantras (4.15.25-27).

Abhiṣeka

During the marriage ceremony of Kṛṣṇa and Rukmiṇī they both did the abhiṣeka with water on each other's head (4.108.7-8).

Saptapadī

This is the most important rite in the whole Saṁskāra. This is done is north of the sacred fire. There are seven small heaps of rice and the bridegroom makes the bride step on each of these seven with his right foot beginning from the west.[115]

The BVP states that Kṛṣṇa and Rādhā (4.15.123) and Kṛṣṇa and Rukmiṇī (4.108,7) had this Saptapadī rite performed during this marriage ceremony.

Marriage Celebration

The graphic description of the marriage of Śiva and Pārvatī evidences the fact that the occassion of marriage was then even as now an occasion of great joy and festivity. This description gives an idea of the great pomp with which the ceremony was celebrated.

Himālaya had invited all the gods, demons, and Siddhas for the marriage-ceremony of his daughter. Several dishes were prepared. Pārvatī and other ladies had put new clothes and ornaments. The front portion of the house of Himālaya was decorated with banana trees and paṭṭasūtras. Śiva was received by Himālaya, his wife Menakā and their other relatives. Himālaya gave many gifts to Śiva after his marriage. Śiva and Pārvatī enered the Vāsagṛha[118] for their honey-moon.

They passed their first night at Himālaya's place and on the next day Śiva and Pārvatī went to Kailāsa where both of them were received by Śiva's attendants, and other gods, demons and Siddhas (4.44 & 45). Here, the description pertains to the mythological domain still the human elements are easily discernible.

Promiscuity

The BVP notes the instances of monogamy, polygamy and polyandry as well as the instances in which sexual laxity was taken. They are as follows—

Candra and Tārā

Candra saw Tārā, Bṛhaspati's wife, on the bank of the river Gaṅgā and he raped her. Candra got the shelter of Śukrācārya with Tārā. Brahmā, Bṛhaspati and other demons requested Śukra to give back Tārā. After their request, Śukra returned them Tārā enciente. Brahmā asked her to disclose the name of the impregnator. After much hesitation she declared that Candra was the impregnator and at the same time she gave birth to a son known as Budha (2.61).

Indra and Ahalyā

Once Indra came to take a bath at the bank of the river, where he saw Ahalyā, the wife of Gautama. He raped her.

The sage Gautama came there, saw them and cursed Indra to be a "Sahasra-yoni" who afterwards was converted into "Sahasrākṣa" (4.47.6-31).

Upendra and Vasundharā

Once, the wife of Hari, Vasundharā, attracted Upendra. Upenddra had intercourse with her and she gave birth to Maṅgala (1.9 23-24).

Viśvakarman and Ghṛtācī

Viśvakarman saw Ghṛtācī, a Śūdra woman and he carried away her on the bank of the river Sarasvatī where he had intercourse with her and she gave birth to nine sons as follows—

(1) Mālākāra; (2) Karmakāra; (3) Śaṁkhakāra; (3) Kumbhakāra; (5) Sūtrakāra; (6) Svarṇakāra; (7) Citrakāra; (8) Kāṁsyakāra; (9) Kuvindaka. (1.10.18-20).

Kāśyapa and Kalāvatī

The king Drumila and his wife Kalāvatī were living in Kānyakubja. They had no child and Drumila was unable to procreate a child, so he permitted his wife to have sex-relation with the sage Kāśyaṇa, but Kāśyapa denied. At that time Menakā happened to pass by that way. Kāśyapa saw Menakā and his semen fell down on the earth. Kalāvatī took it and then she was pregnant (1.20.13-46).

III. FAMILY

Introduction

"The family is the backbone of the society. It provides a background and furnishes opportunities for a healthy and all-round development of an individual. It designates that portion of human experience which has resulted from the enlarging, refining and lengthening of the behaviour that among the higher animals gathers about reproduction and care of offspring.[11]"

In this section the information of the BVP about the concept of the family, the different members of the family, the status and position of the father and son are examined.

The Concept of the Family

The BVP does not state directly the concept of the family, but it can be reconstructed by placing together various sentiments expressed about it.

It is observed in the BVP that a man or a woman felt miserable and unhappy if he/she had no issue (3.2.23, 3.5.5.) and this incidently reminds one of the sociological concept of family, viz. that even an elementary family is said to be complete, if there is a child.

Kinship Terms

The BVP does not throw more light on the mutual relations amongst the different members of the family, but it notes only the terms of kinship. According to the BVP there are three types of relations. viz. Vidyāja, Yonija, and Prītija (1.10.164).

In the society one has relations with others in different ways and these are designated as—

1. Vidyāja —a relationship by learning or teaching some one.
2. Yonija —a relationship which is obtained by birth. It is the principal relation.
3. Prītija —an ordinary relationship with others.

The BVP also states one more type of relationship, viz. "nāmasaṁbandha" which denotes a man's sexual relationship with a woman other than his wife or a woman's sexual relationship with a man other than her husband (1.10.166).

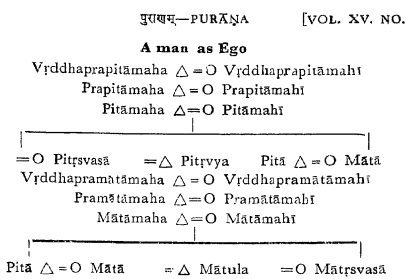
The BVP mentions the terms of kinship as follows :—

Term of kinship		*Description*
1. Pitā, Tāta, Janaka	—	Father.
2. Amba, Mātā, Jananī	—	Mother.
3. Pitāmaha	—	Father's Father.
4. Prapitāmaha	—	Grandfather's father.
5. Mātāmaha	—	Mother's father.
6. Pramātāmaha	—	Mother's Grandfather.
7. Vṛddhapramātāmaha	—	Mother's Grandfather's father.
8. Vṛddhaprapitāmahī	—	Father's Grandfather's mother.
9. Pitāmahī	—	Father's mother.
10. Prapitāmahī	—	Grandfather's mother.
11. Mātāmahī	—	Mother's mother.

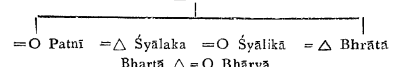
12.	Pramātāmahī	— Pramātāmaha's wife.
13.	Vṛddhapramātāmahī	— Vrddhapramātāmaha's wife.
14.	Pitṛvya	— Father's brother.
15.	Mātula	— Mother's brother.
16.	Pitṛsvasā	— Father's sister.
17.	Mātṛsvasā	— Mother's sister.
18.	Putra	— Son
19.	Vadhū	— Son's wife.
20.	Jāmātā	— Daughter's husband.
21.	Devara	— Husband's brother.
22	Nanāndṛ	— Husband's sister.
23.	Śvasura	— Husband's/Wife's father.
24.	Śvaśrū	— Husband's/wife's mother
25.	Bhāryā, Jāyā, Priyā, Kāntā, Patnī	— Wife.
26.	Bhartā, Svāmī, Priya, Kānta, Pati	— Husband.
27.	Śyālaka	— Wife's brother.
28.	Śyālikā	— Wife's sister.
29.	Bhrātā	— Brother.
30.	Bhaginī	— Sister.
31.	Bhrātā	— Wife's sister's husband.
32.	Bhrātṛja	— Brother's son.
33.	Bhāgineya, Bhaginīja	— Sister's son.
34.	Āvutta	— Sister's husband.
35.	Pautra	— Grandson
36.	Prapautra	— Grand son's son.
37.	Kulaja	— Grand son's Grandson.
38.	Dauhitra	— Daughter's son.
39.	Bāndhava	— Daughter's Grandson, Sister's son
40.	Bandhu	— Son's/daughter's father-in-law. (1.10 139-160).

The genealogy of kinship can be shown as follows :—

A man as Ego



A woman as Ego



Kinds of Sun

The ancient Indian law recognised thirteen kinds of sonship. viz. (1) Aurasa; (2) Putrikāputrā; (3) Kṣetraja; (4) Datta; (5) Krīta; (6) Kṛtrima; (7) Gūḍhotpanna; (8) Apaviddha; (9) Kāmina; (10) Sahoḍha; (11) Paunarbhava; (12) Svayaṁdatta; (13) Śaudra.[118]

The BVP mentions with the different terminology, following seven kinds of sonship (2.59.70, 3.8 49). (1) Varaja; (2) Vīryaja; (3) Kṣetraja; (4) Pālaka; (5) Vidyāja; (6) Mantraja; (7) Gṛhīta,

These may be identified as follows :—

1. Vīryaja = Aurasa.
2. Kṣetraja = Kṣetraja.
3. Gṛhita = Datta.
4. Pālaka = A son who is dependent on some other person who treats him as his own son
5. Vidyāja = A student.
6. Mantraja = A son who can be get by a mantra of any deity. (As stated at another place, a servant, a pupil and a man who comes to shelter were also treated as a son.)
7. Varaja = A son who is obtained by practising penance to please any deity. Bṛhaspati was the Varajaputra. (2.59,69).

Status and Position of the Son

The yearning for a son especially the valient ones is as old as the Ṛgveda.[119] In BVP the yearning for the son is also mentioned, for the sons are said to be saviours from *pum* hell.[120]

The birth of a son was an event of joy and wel-come in glazing contracdition to that of a daughter which was an event of sorrow and misery. A son is equated to a hundred sacrifies.

One should not go to practise penance without having a son; if he goes his penance becomes fruitless and he goes to hell (2.46.58, 4.113.6).

A son was considered as dear as hundred wives combined (1.24.28). It was considered as an event of joy for the father who desired that his son should surpass him (1.24.29).

Father

The BVP does not throw any special light on the status and position of the father but according to it the following ones; viz Janmadātā, Annadātā, Vidyādātā, Kanyādātā, Bhayatrātā; are to be looked upon as a father. And also one's elder brother is looked upon as one's father (1.10.153, 1.23.4, 3.8.47, 4.35.57).

Thus the word "pitā" has an extension in meaning from the point of view of the social conditions and the familiar one reflecting thereby the reverential position held by the elder brother in the family.

IV. Position of Women

The attitude of a community to women has a great social significance in any society. Some of the aspects of their position have already been discussed under "marriage" and "family". Some further aspects are discussed here.

Women and Higher Studies

Women were permitted for higher studies in the Vedic times, but with the lapse of time the situation changed. The cause of women's education suffered a good deal after 300 B. C. when the practice of early marriage came into vogue. Even the Upanayana ceremony was now reduced to a mere formality and then it was dropped altogether putting an end to her education.[121] Lopāmudrā, Viśvavārā, Siktānivāvarī and Ghoṣā are the renowned Vedic poetesses [122]

The names of Maitreyī and Gārgī of the Upaniṣads are too well known to need any mention. Thd ancient grammarians were also familiar with woman teacher.[123]

The BVP throws light neither on their education nor on their educational system. It does not record any instance regarding education in their case, but it notes the following instances regarding women and Yogic practice :—

Vedavatī gave up her life by Yoga when Rāvaṇa tried to molest her (2.14.19). Manoramā the wife of Kārtavīrya also gave up her life by Yoga (3.35.5) and the wives of Gandharva also gave up their lives by Yoga (1.13.4). Mahālakṣmī assumed various forms by the power of Yoga (2.35.16).

Woman as wife

The dignity of a woman as a wife which was survived in the mother, the projenitor of the Ārya and a member of unique importance in the Āryan family, was recognised as early as the Ṛgvedic Society.[124]

She symbolised to him everything i. e. to say she was the friend, philosopher and guide to her husband,[125] Manu[126] states that continuation of the family depends on her and for this she was called the Jāyā.[127] The BVP also expresses the same sentiment when it says the function of the wife is to beget sons (1.24.28).

According to ancient Indian ideals, the wife is the better half (ardhāṅganā) of man and he completed himself by taking a wife and continued the thread of the family through her.[128] The BVP expresses the similar feelings when it states the function of a wife is to procreate a child (1.24.28).

The BVP has an eulogy of the husband when it states that to a woman, her husband is her very eyes, path, life, wealth God, religious merit, penance, duties, author, creator, ruler, and protector in short, the husband is every thing to her (1.15.13-15, 1.9.63-65, 2.42.21-23, 4.57.18).

A wife should consider her husband more than a hundred sons (1.9.68, 2.46.82, 3.44.11). A wife should not insult her husband, if she does her penance, religious gifts and vows bear no reward (2.46.33), even if a woman has her husband who is blameworthy, degraded, stupid, poor, imbecile she should consider him as Viṣṇu (3 44.11-13). If the husband was satisfied with her, all the gods were satisfied. For a wife, the husband is Janārdana. The gods even wish to touch a women who eats the remnant of her husband's meal (4.57.20-21).

For a wife, 'Patisevā' is all in all (4.57.10). All the vows, gifts, penance, muttering, worshipping and offerings do not form even one sixteenth part of the 'Patisevā' (4.17.70-73, 4.24.34-36). If a husband is at fault, his wife should tolerate it, if she can not tolerate she should die (4.57.17).

Pativratā

The Mbh. and the Purāṇas contain hyperbolical descriptions of the power of the pativratā.[129]

The BVP has some references bringing out the importance of a pativratā woman. The power of pativratā is the highest among all the powers (1.13.77). To have a pativratā wife is to have the happiness of heaven (2.6.66). The pativratā woman

should not talk to him with anger. All the holy places are said to reside in the feet of the pativratā and the earth is sacred with the feet of the pativratā. Pativratā can burn the three worlds also (4.83.117.130). The pātivratya is the penance for a pativratā woman (4.59.73). Fire and not even the sun can be compared with the pativratā (2.44.14).

Woman as Mother

Motherhood has been the cherised ideal of every Hindu woman and the apotheosis of mother has reached a greater height in India than anywhere else.

The MS (2.145) says that one Ācārya excels ten upādhyāyas in glory, a father excels a hundred ācāryas in glory, but a mother excels even a thousand fathers in glory.

According to the BVP a mother excels a hundred fathers in glory (2.30.193, 4.59.144, 4.72.10). The mother is the form of earth (4.72.11).

The BVP states that the following should be looked upon as one's mother :—

(1) A food-giver's wife; (2) A sister; (3) A wife of one's teacher (4) One's own mother, (5) A step-mother; (6) A daughter; (7) A son's wife; (8) Mother's mother, (9, Fathers mother; (10) Mother-in-law; (11) Father's sister, (12) Uncle's wife, (13) Maternal uncle's wife, (14) Father's wife, (15) A pregnant woman, (16) The female counterpart of one's favourite deity (1.10.154-155, 3.15.41-43, 3.8.48, 4.35.53-56, 4.59.55-57).

Position of the Widow

The attitude towards a widow was very pitiable.[130] The BVP is silent about the remarriage of a widow. It directs that a widow should take her meal only once a day; she should avoid fragrant substances, oil and extremely beautiful clothes, vehicle, pilgrimage, dance, song, cot, tobacco and fried food. She should observe Ekādaśī and Janmāṣṭamī Vratas (4.83.93-104) and should do double the purification than that done by any other Brahmin (1.26.31).

The Custom of Suttee

The custom of suttee was widely prevalent in ancient times and the custom existed among the Āryanas in the Indo-European

period. The Vedic period, however, shows that the custom of suttee had died down long ago.

There are stray references to the custom of suttee from about 300 B. C. by about 400 A. D. the custom gradually came into general vogue and began to become popular in Kṣatriya circules and from about 700 A. D. Fiery advocates began to come forward to extol the custom of suttee in increasing numbers [131]

The BVP records an instance of Reṇukā becoming a suttee. Jamadagni died in battle, fighting with Kārtavīrya. At that time Bhṛgu advised Reṇukā to become suttee, after her husband, and further added that if a woman became a Suttee after her husband she got religious merit and if her dead husband was a vaiṣṇava, she went to the Vaikuṇṭha (3.28.15-17).

Paraśurāma, the son of Reṇukā, enkindled the fire and thereby Reṇukā went to the Vaikuṇṭha by becoming suttee after her husband (3.28.42-48). Bhṛgu said that if any one of the following i.e. girl, child, pregnant woman, pre-menstruated woman, unchaste, diseased lady, becomes a suttee, she cannot gain her husband after becoming suttee (3.28.11-62).

Prostitution

From early times prostitution has existed in all the countries [132] The RV refers to women who were common to many men and in the Mbh it is an established institution.[133] In the BVP, while defining a prostitute Kṛṣṇa said to Nanda that a woman who enjoys—goes for intercourse with four men—is a prostitute (4.75.64). Mohinī was the prostitute (4.33.17). A prostitute was considered as a good omen (3.16 23).

Attitude Towards Women in General.

"The degree of freedom given to women to move about in society and to take part in public life gives an idea of the nature of its organisation and enables us to know how far it had realised the truth that women too can make a contribution of their own to make to its development and progress.[134]

The BVP states that all the women are the parts of primordial matter (Prakṛti) (2 1.146, 4.84.24). Women have a very soft heart (2.11.44). Manu (9.3) as well as the BVP also state that a woman does not deserve freedom. In her childhood the

father should protect her, in the young age her husband should do it whereas in old age her son should do it (3.4.6, 4.17.81).

The BVP gives three-fold classification based on their moral conduct viz.—Sādhvī, Bhogyā and Kulaṭā (1.23.21). Among these a Sādhvī serves her husband because she gets fame by serving him (1.23.22, 1.24.10), while a bhogyā serves him because of clothes, ornaments, sexual pleasures and sumptuous dinner (1.23.23-24) and a Kulaṭā serves her husband with a fraud and not through genuine devotion. Moreover she destroys her husband's family and she is a burning charcoal to the family (1.23.25-27, 4.84.31-32).

At another place the BVP states that asādhvī women are of three kinds viz :—Mukhaduṣṭā, Yoniduṣṭā and Kalahapriyā (3.2.27). Ladies of these types are said not to make a happy home and the husband is advised to resort to the forest (2.6.68).

Once Kṛṣṇa told Nanda that none should trust upon women, because they destroy the path of salvation (4.75.2); Brahmā also told Nārada that women should not be trusted, because they destroy men. The girls born in an ignoble family, spoiled because of some paternal fault and immodest in nature are naturally free i. e. uncontrolled in all their actions and hence a man should not marry such a girl but he should marry a girl born in a good family (1.24.11-14).

If a man insults a woman he insults the Prakṛti. If he worships a woman who is having a husband and a son or if he worships a girl eight years old, with clothes and ornaments, he worships the Prakṛti (2.1.143-145).

If a woman approaches her householder husband for intercourse, he should not deny it (4.30.88). BVP also says elsewhere that none can know the character of a woman (4.32 83) and a woman is a basket of all the faults (4.18.109). Women's heart is like an edge of a sword,[135] her face is like a lotus and her speech like nectar. Women have eight times more sex-urge, double the hunger, four times more cruelty and six times more anger than those of men.[135] (1.23.29-33).

A man can control a woman so far as he has wealth (1.23.36). So wealth is a controlling factor for woman according to the

BVP. If a woman controls a man, i. e. if he is a henpecked one, he is trustless i. e. miserable. Manes and gods do not accept offering from such a man (2.16.85-89). If a person gives his handsome and serviceable wife with ornament to any Brahmin, he is said to go to Candraloka (2.27.27).

The BVP has some deprecatory stanzas for women, when Nārada points out the superiority of devotion over the married life. Once Śaṅkara said that woman's nature is fidel and wavering and exciter and increaser of passion, obstructive to religous devotion, a Brahmāstra of Kāmadeva, destroyer of indifference to wordly objects, a bunch of fault, a fraud incarnate (1 6 6-9) and a bolt to the gateway to liberation (3.6.54-59).

Elsewhere Gaṇeśa and Durvāsas also express a similar sentiment that marriage is hardship and misery, destroyer of penance, noose of the wordly bondage, a bunch of several faults and destroyer of knowledge and wisdom (3.46.23-26, 4.24 17-18).

SOCIO-ECONOMIC LIFE

A study of social and economic life of the people is important in the cultural history, and a picture of the same can be had by a study of food and drink, dress and ornaments, sports and pastimes, customs and conventions etc.

Food and Drinks

In the BVP. some eatables are mentioned as gifts to Brāhmins (2.4 38-44) and some times they are also mentioned in the context of religious or medicinal purposes. (2.4.39,2.39 35, 1.16.61). Eatables which are mentioned for—medicinal purpose are noted in the section on "Science of medicine".

In the BVP food is classified into four varieties i.e. coṣya, carvya, lehya and peya. The king Suyajña gave these four types of food to six crores of Brāhmins (2.50.4, 2.54.49). Rādhā had also given these four types of food to Gaṇeśa (4 123.38).

The BG. also mentions that Kṛṣṇa, becoming—Vaiśvānara digests four types of food,[137] i.e. bhojya, bhakṣya, coṣya and lehya.[138]

Fruits

Fruits were used as an article of food in good proportion. Those who practised penance used fruits as their food.[139] In religious rites also fruits were used.[140] The roots and fruits were considered as food for Yogins.[141] As mentioned in the BVP fruits were used as an article of food.

The discussion of the eatables can be done under the following heads :—

Vegetable, cereals, pulses, oil and oilseeds, spices, food-preppration, dairy products, sweets, betels and nuts, non-vegetarian, and drinks.[142]

Vegetables

Bṛhatī —(Eggplant)[143]. It is prohibited as an article of food to the Brāhmins, on the second day of a month (1.27.29).

Jīvaka —(v. l. Jīraka). It is a plant growing on the Himalayas having a bulbus root and round and long leaves[144] It is one of the spices.[145] It is mentioned as an antidote against phlegm (1.16.70).

Kalambī —(It is Kadama tree). It is prohibited to Brāhmins at night. (1.27.26).

Karkaṭī —(A variety of cucumber). A well-ripened Karkaṭī causes phlegm (1.16 66).

Kūṣmāṇḍa —(pumpkin gourd). It should not be taken on the first day of a month; if taken one loses wealth (1.27.29).

Lāṅgalī —(Cocoanut Tree). It is mentioned as an antidote against rheumatism (1.16.77).

Nimba —(Margosa Tree). Its use is prohibited on the sixth day of a month. It is further stated that if it is taken, it leads to a birth in the animal kingdom (1.27.31).

Mūlaka —(Radish). Phlegm is caused by the use of Mūlaka in rainy season (1.16.67). Its use is prohibited in the month of Māgha (1.27.26). It is one of the items in the Sarasvatīpūjā (2.4.42).

Paṭola —(A kind of snake gourd). It is prohibited to all (1.27.30).

Piṇḍāraka —(Guj. Ratālu). Phlegm is cured by the use of the unripened Piṇḍāraka (1.16.69).

Pūtikā —(A kind of herb). If taken one's son dies (1.27.34). According to the Śabdakalpadruma it is a brahmaghātikā on the twelfth day of a month.[146]

Sindhuvāras —(V. l. Sindhuramanā, Vitex negoundo).[147] Phlegma can be cured by its use (1.16.69).

Śimbī —(It is a plant). It is prohibited on the eleventh day of a month. It is further stated that if it is taken, one's son dies (1.27.34)

Vāninganṇa —(V. l. Kalingaṇa). It is prohibited to Brāhmins in the month of Kārtika and it is considered as beef (1.27 26).

Vārtākī —(An egg plant). It is prohibited to all on the thirteenth day of a month and if taken one's son dies (1.27.34).

Cereals

Akṣata —(It is unhusked and pounded rice washed with water and used as an article of worship in all religious and sacred ceremonies)[148] It is recommended as an article of gift in certain rites (2.4.39, 2.39.25, 4.123.42).

Śalī —(It is a kind of rice growing in winter which is replanted and called "Jaḍahana" and it is mentioned by Pāṇini).[149] It is mentioned as an article of gift (3.6.38, 4.13.154) and ritual (2.39.25, 3.13.25).

Tandula —(Rice). It is recommended as an article of gift in certain rites and social ceremonies (3.6.38, 4.13.154, 4.44.6).

Pulses

Caṇaka —(Guj. Caṇo). It is prescribed as an antidote against bile (1.16.61).

Māṣa —(Guj-aḍada). It is prohibited on the fourteenth day of a month. It is said that Mahāpāpa is caused by the use of Māṣa (1.27.35).

Masūra —(Guj-masūra). It is prohibited to Brāhmins (1.27.27, 4.75.61).

Mudga —(Guj-maga). Bile is cured by its soup (1.16.62).

Oil and Oil Seeds

Sarṣapa —(Brassica campesbri).[180] It is mentioned as an article of good omen. Paraśurāma saw it on his right side at the time of his pilgrimage (3.33.25).

Sarṣapataila —(Guj. Sarasiyū). Taking of sarṣapataila on the day of Saṁkrānti, Caturdaśī and Aṣṭamī is praised (1.27.37).

Tila —(Guj. Tala) It is recommended as an article of gift. One enjoys at Viṣṇumandira who gives Tila to Brāhmins (2.27.25).

Taila —(Guj. Tela). It figures as an article of gift on certain occasions (4.13.152, 4.44.6, 4.105.53). Rheumatism can be cured by its use (1.16.77).

Spices

Ārdraka —(Guj. Ādu). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.42); It is also mentioned as an antidote against bile and phelgm (1.16.62, 1.16.70) It is prohibited to take on Sunday (4.75.61).

Dhānyaka —(Guj. Haladara). It is stated as an antidote against phelgm (1.16.68).

Karpūra —(Guj. Kapūra). It is recommended as an article of ritual in the Durgā Pūjā (2.64.75); and gift on the occasion of Nāmakaraṇavidhi of Kṛṣṇa (4.13.175).

Kesara —(Guj. Kesara). It is mentioned as an article of ritual in the Sarasvatī Pūjā (2.4.42).

Lavaṇa —It is recommended as an article of gift on certain occasion (4.13.159, 4.44.7).

Marīca —(Guj. Marī). It is mentioned as an antidote against phlegm (1.16.70).

Pippala —(Guj. Pipara). It is recommended as an antidote against Phelgm (1.16.70).

Saindhava —(Rock-salt). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.40).

Vesavāra —There are two varieties of Vesavāra i.e. vegetable and non vegetable condiments.[151] The BVP mentions the vegetable condiments only. It is mentioned as an antidote against Phlegm (1.16.69).

Food Preparation

Apūpa —It is a cake made of rice or barley meal cooked in clarified butter on slow fire. Honey was mixed to sweeten it. It is probably the earliest sweet known to us.[152] It is recommended as an article of gift to Brāhmins (2.61.97, 3.6.40).

Bhṛṣṭadravya —(fired grains). Caraka mentions that parched grains as Mudga, Masūra and Kālāya were in common use.[153] It is mentioned as an antidote against phlegm (1.16.68).

Haiyaṅgavīna —It is butter churned out of the curds prepared from the previous day's milk.[154] The old age does not visit one who takes it (1.16.45). It is also recommended as an article of gift on the occasion of marriage af Pārvatī (4.44.7).

Laḍḍuka-Modaka —(Sweet ball). The BVP mentions Laḍḍuka made of Tila. It is recommened as an article of gift in certain rites or ceremonies (3.13.23, 3.24.20, 4.4.39, 2.64.74, 4.9.68, 4.13.155, 4.21.16, 4.44.8, 4.123.40).

Lāja —(Parched grain or parched rice). It is recommended as an article of gift in certain rites (2.4.38, 3.6.37, 3.13.23). It was also made by mixing Guḍa and was called Guḍalāja. It symbolized good omen (3.33.21).

Madhuparka —A mixture of certain delicious substances offered to deities in religious rites or to distinguished guests[156]. Generally it is a mixture of five ingredients viz. curd, clarified butter, water, honey and sugar.[155] According to Bṛ. Up. (6.4.46) it is a mixture of curd, honey and clarified butter. It was offered to the distinguished guests by Yaśodā and Himālaya (4.13.10,4.38.29).

Navanīta —In the time of Suśruta, it meant fresh butter churned out of milk. Later on the word was used in the sense of butter in general.[157] In the BVP it is recommended as an article of gift on certain occasions and in rites (4.9.69, 4.13153, 2.4.38).

Pāyasa —(Rice cooked with milk and mixed with Sugar).[158] It is recommended as an article of gift in certain rites (2.44.17, 2.64.74, 3.6.40, 4.123.43). It is one of the good omen (3.33.20, 4.70.13).

Piṣṭa —Probably cakes made of powdered rice. It is recommended as an article of gift (2.39.30, 4.105.58). A Piṣṭa made of Tila is mentioned as an antidote against bile (1.6.62).

Piṣṭaka —A cake made of flour of any grain.[159] The BVP describes it as made of barley and wheat flour. It is recommended as an article of gift in certain rites (2.4.38, 2.39.31, 2.44.17, 2.64.74, 3.6.40, 3.13.25, 4.18.14, 4.123.41). In the BVP piṣṭaka is recommended as a gift in the Śrāddha.[160] It is mentioned as an antidote against rheumatism (1.16.75).

Pūpa —S. V. Apūpa

Śaktu —Flour of parched barley or rice grains.[161] It is said that a giver of Śaktu to Brahmins in the month of Vaiśākha remains in the Viṣṇumandira (2.27.73).

Svastika —A kind of cake prepared with barley flour.[162] It figures as an article of gift in certain rites (2.4.39,

2.39.26, 3.13.24). It is one of the good omens (3.33.23).

Takra —It contains three parts of curds with one part of water.[163] It is recommended as an article of gift in certain rites (3.6.35, 4.8.33, 4.13 15[3]).

Dairy-Products

Dugdha —(Milk). It is recommended as an article of gift in several rites or ceremonies (2.4.38, 3.6.34, 3.24 19, 4.8.33, 4.9 67, 4.13.152, 4.18.24, 4.105.57).

Dadhi—(Curd) It is recommended as an article of gift in certain rites (2.4.38, 3.13.26, 4 8.25, 4.13.152, 4.123.43). It is one of the good omens (3.33.31). It is prohibited at night (1.16.47).

Ghṛta —(Ghee). It is mentioned as an article of gift in ceremonies (3.6.34, 3.13.27, 4.13.152, 4.44.6, 4.105.57).

Kṣīra —S. V. Dugdha.

Sarpis —S. V. Ghṛta.

Sweets

Madhu —(Honey). It is recommended as an article of gift in certain rites (2.4.38, 3.13.17, 4.9.33, 4.13.151). It is one of the good omens (3.33.23).

Guḍa —(Guj. Gola). It is mentioned as an article of gift in certain ceremonies (3.6.34, 4.13.152, 4.44.7).

Ikṣu —(Sugarcane). It is recommended as an article in the Sarasvatīpūjā (2.4.38).

Śarkarā =(Sugar). It is mentioned as an article of gift in certain rites and ceremonies (2.4.39, 3.6.36, 4.13.153, 4.44.8). It is one of the good omens (3.33.20).

Betels and Nuts

Gūvākaparṇa-cūrṇa —The negritos used Gūvāka as a betel-nut.[164] According to Rājanighaṇṭu and Bhāvaprakāśa it is Pūga or Pugiphala.[165] It is recommended as an article of gift in certain rites (2.64.76).

Tāmbūla —The leaf of piper betel, which together with the arecanut, catechu, chunam and spices is usually chewed after meals. It was taken with Karpūra (3.6.42, 3.24.21). It is recommended as an article of gift in certain rites (2.23.63, 2.64.76, 4.8.36). It is prohibited to the Yatis, widows and Brahmacārins (1.27.19, 4.83.99).

Pūga —(Guj. Sopārī—S.V. Gūvāka). It is one of the good omens (3.33.23).

Non-Vegetarian food

Meat eating is mentioned as early as the Ṛgvedic period. Many animals were slaughtered at the Sacrifice and the flesh of these sacrificial animals were eaten by the participants.[166] The MS (3.268) states that meat-eating was permitted in the Śrāddha rite. The BVP also mentions it (4.75.51, 4.85.26). The BVP states that it can be taken as an article of food except on the full moon day (1.27.35). The body becomes healthy by the eating of fresh meat (1.16.43). Flesh of deer, rabbits, tortoise, goat, etc. were used as the non-vegetarian articles of food (4.105.60-62).

According to the BVP one should not take the flesh of buffalo, bird, serpent, pig, donkey, cat, jackal, cock, tiger, lion, leech, crocodile, frog, elephant, cow, horse, man, mosquito, bee, ant, bear, deer monkey, etc. (4.85.14-20).

The MS. (5.11-19) also gives a permission to take flesh of these animals as food :

Matsya —(Fish.) Fish were also used as an article of food. Generally the eastern people used fish as their food.[167] The BVP permits every one to eat fish except Brahmins and Vaiṣṇavas (1.27.27, 4.75.52). All except Brahmins and Vaiṣṇavas, are permitted to eat fish at the time of Śrāddha (4.85.25). It is considered as a good omen, if anyone sees a live fish on his way at the time of leaving his house (3.33.20)

Drinks

Āsava —An extract of Kappittha in spirrated juice of sugar-cane and honey with some spices.[168] It is

mentioned as a drink served at the time of the marriage ceremony of Pārvatī (4.44.6).

Aikṣava —(Juice of Sugar-cane). It figures as an article of gift in certain rites (2.4.38, 2.39.29).

Ikṣurasa —S. V. Aikṣava.

Mādhvīka —(An intoxicating drink prepared from Mādhvīka flowers.[169] It is mentioned as an article of gift in certain rites (2.46 70, 3.6.35). Kṛṣṇa and Rādhā both had taken Mādhvīka together (4.35.49).

Dress and Ornaments

The study of dress and ornaments is very important in cultural evaluation of any country Position of the sex-division is familiar in society. The sex can be distinguished through dresses and ornaments [170]

The religious and social significance of dress is an index to psychological education. Along with the dress, came into being the art of spinning and weaving, dyeing, washing and purification of clothes giving rise to several classes of persons engaged in these occupations.

Nudity

In modern times there are primitive tribes who move naked e g. the Nuer of Nilotic Sudan. Even there are most civilised societies in which persons prefer to remain nude. And they also prefer to attend stripty dances which are absolutely nude. Perhaps people might have prefered to remain nude in ancient India, however such references are not found. Generally nudity is connected with Śiva. In Hindu religion, Śiva is described as 'digvāsas' i.e. having the garments in the form of quarters i.e. nude.[171] In the BVP. Śiva is also described as naked.[172] In the BVP Śiva is described as 'digambara'. i e. directions were his garments (1 3 18) Bhairavas are also described as digambaras (1.5.71).

Bark and Skin Garments

Generally bark and skin garments were used as a dress in ancient India. In the Ṛgvedic period, such dresses were in

vogue.[178] The BVP also notes the use of bark garments in the Kali age.[174] Bark garments and skin garments are referred to in the BVP. Jamadagni and his colleagues are said as Vṛkṣacarmaparidhānāḥ and Kṛṣṇacarmaparidhānāḥ (3.24.27). Iśānadigpāla wore tiger's hide (1.5.73).

Kinds of Cloth and Garments

Aṁśuka —It is a type of silk, made from cocoons.[175] Rādhā and Sarasvatī had worn the Aṁśuka (1.3.55, 1.4.28, 1.13 85, 4.3.49).

Kārpāsaja —The use of cotton clothes is as old as the period of Indus valley civilization.[176] The word Kārpāsa does not occur in the Saṁhitās and the Brāhmaṇas. The earliest reference to it is found in the Āśvalāyana śrautasūtra and in the Lāṭyāyanaśrautasūtra.[177] The Mp. (85.18) and the MKP (15.28) mention Kārpāsa and Kārpāsika respectively in the sense of cotton clothes but in the BVP, by the vocable Kārpāsaja the cotton clothes are referred to and is mentioned as a gift in certain rites (2.23.65, 2.39.36).

Kṣauma —Linen cloth. It is probably a silken cloth prepared from the fibers of bark of Atasī tree.[178] It was spread on the bed of Nalakūbara (4.14.32) Rādhā's ratha was decorated with the various coloured and painted Kṣaumavastra (2.49.17).

Nīvī —A cloth worn round a woman's waist or more probably the end of the cloth tied into a knot in front.[179] Gaṅgā and Rādhā wore the clothes along with the nīvī (2.11.14-20).

Paṭṭasūtra —The patta cloth was made from Paṭṭasūtra. According to the commentary on Ācārāṅga the definition of paṭṭa is given as—cloth made up of paṭṭasūtra.[180] The hair of Pārvatī's head were tied with the Paṭṭa-sūtra (4.44.14).

Yogapaṭṭa —It figures as an article of gift (3.13.7). It is also referred to in the MKP (32.57).

Dyeing and Washing of Clothes

The art of dyeing was known during the period of the later Saṁhitās, the Brāhmaṇas and the Gṛhyasūtras.[181] The BVP refers

to the origin of the Rajaka and Raṅgakāra (V. l. Śaṅkhakāra) permitting thereby one to surmise about the professional occupations viz. washing and dyeing (1.11.112, 2.31.59). Kṛṣṇa, Rādhā, Nārāyaṇa and Lakṣmī are said to have Pītāmbara—a yellow garment (1.2.17, 1.3.6, 1.3.66, 2 11.20). The Pītāmbara, was also considered as a good omen (3.33.26).

Durgā and Kālapuruṣa put on red clothes (1.3.72, 1.15.22). Sanyāsī should were raktavastra 2.36.117). The Gopī's had put on various coloured clothes i. e. yellow, red, white etc. (4.27 53). This suggests thereby that the clothes were dyed differently, but the BVP does not mention the process of dyeing. Various designs were printed on the clothes, Pārvatī had put on two clothes of having such designs at the time of her marriage ceremony (4.44.50). One who stole such dabbled clothes was born as peacock thrice (4.85.176). After getting such references it can be said that the art of dyeing was very well-known and well-developed in the time of the BVP. The BVP does not mention various dresses but it refers to the dress either of a male or female in duel e. g. Vasasi—two garments (1.26.49, 2.10.92, 2.18.2, 3.7.3).

Footwear

Foot-wear were in common use in ancient India both as a matter of luxury and as a necessity.[182]

Foot-wear were of two types. viz. one those made of wood called "Pādukā" and another those made of grass or leather are called "Upānaḥ". One had to wear foot-wears made of leather of a hog at the time of attending Yajña.[183]

In the BVP Pādukā is mentioned as an object of gift (3.28.52). One who gives Pādukā to a Brāhmin enjoys in Vāyuloka (2 27.11). A person should not wear the shoes worn already by others.[184]

Chatra (Umbrella)

In the Gupta period, Brāhmins used a Chatra.[185] It figures as an article of gift (3.28.52). One who gives an umbrella in gift, enjoys in Varuṇaloka (2.27.10). The Bṛhatsaṁhitā (72.922-924) and the Kṛtyakalpataru (43.62-67) also devote a chapter on dāna of the umbrella.

Ornaments

The names of various ornaments occur in the BVP without their details. These ornaments were made of gold and jewels. The following ornaments are referred to in the BVP.

Aṅgulīyaka —(A finger ring).[180] It was made of jewel (2.16.34). It is recommended as an article of gift (2.16.134) (3.13.9). Rādhā wore a ring studded with a gem.

Gajamauktika —(It is a pearl to wear in front of nose). Durgā and Gopīs wore it (2 64.16, 4.4.100).

Hāra —(Necklace). It was made of gold (1.5.37 . It is recommended as an article of gift (3.13.11)

Kankaṇa —(A bracelet). The Gopīs and Rādhā wore it made of jewel (1.5.37, 4.4.98).

Kaṇṭhabhūṣā —(It is a short necklace). It is mentioned as an article of gift (3.13 11).

Kiṅkiṇī —(A small bell or a tinking ornament). Virajā and other Gopīs wore it (4.13.14, 4.5.57)

Kirīṭa —(A crown). Kṛṣṇa wore it made of jewel, on his head. (1.2 19, 2.13.32). It figures as an article of gift (3.13.18).

Kaustubha —(It is a celebrated gem obtained with 13 other jewels at the churning of the ocean). Nārāyaṇa wore it (1.3.7, 1.28.56). Kṛṣṇa gave it to Rādhā (2.10.148).

Keyūra —(A bracelet worn on the upper arm or an armlet). Rādhā and Gopīs wore it made of jewel (1.5.37, 4.4.95). It figures as an article of gift (3.13 10).

Kuṇḍala —(An ear-ring). Kṛṣṇa wore it made of jewel, (1.28.58). It is also mentioned as an article of gift. (2.10 149, 3.13.8).

Māṇikyamālā —(A garland of Māṇikya). It is mentioned as an article of gift (3.13 8).

Mañjīra —(An anklet). Rādhā and Durgā wore it, made of jewel (1.4.38, 2.64.19). It figures as an article of gift (3.13.10).

Mukuṭa —(A crown). It is made of jewel. Gods and Goddesses wore it (1.2.19, 2 55.115, 4.4.100).

Nūpura —(An Anklet). It was made of jewel (4.4.95). A Nūpura made with Maṇi are mentioned as an article of gift. (2.10.151).

Mayūrapuccha—(A feather of peacock). It is connected with Kṛṣṇa. He always wore it on his head. (1.28.57).

Pāśaka —(A chain). Rādhā and Gopīs wore it, made of jewel. (1.5.37, 4.4.99).

Valaya —(An armlet). It is recommended as an article of gift (3.13.10).

Vanamālā —(A garland of wood flowers). Rādhā and Kṛṣṇa wore it (1.2.20, 1.5.36).

Haircoiffure

It is well known that in modern times various styles of hair-dressing are being developed and in ancient times various styles of hair dressing were developed.[187] Long hair were considered to be a sign of beauty.[188] The BVP mentions the mirror and a comb, as the means of hair coiffure. A mirror was given to Pārvatī in her marriage ceremony (4.44.12).

The flowers were used by the women in their dressing[189] Rādhā, Gopīs and Pārvatī had made hair-coiffure beautifully with the Mālatī flowers (1.5.34, 4.4.104, 4.44.14).

The Parvatastrī had made Pārvati's hair-coiffure with Mālatī flowers and tied it beautifully with the paṭṭasūtra. (4.44.14). The Mālākāra is also referred to in the BVP (1.10.90).

Śiva states that Kṣaurakarma should not be observed by Brāhmins on the day of Amāvāsyā and Kṛttikā. One should not do Tarpaṇa after Kṣaurakarma (1.27.46).

Toiletting and Cosmetics

The perfumed substances were used as article of toileting and cosmetics in ancient India[190] and it is matter of common knowledge that puff, powder and lipsticks are in common use in modern times.

A perfumed oil was used to keep body sweet-smelling. An aromatic oil was also used (4.63.25). At the time of bath the perfu-

med oil was used. Viṣṇu-taila which was made by the Svarvaidyas was in vogue (3.13.19). The women used Candana, Aguru, Kastūrī, Kumkuma and Sindūra to make a tinkling on their forehead (1.4.33.1.20.20, 2.10.100, 2.11.23, 2.16.27, 2.55.17, 4.3.12, 4.4.101, 4.9.28, 4.15.151, 4.28.96).

Śaṅkhacūḍa made a tinkling with Sindūra, having the shape of burning lamp on Tulasī's fore-head (2.16.136) possibly this tinkling may refer to a long flame shaped tinkling popular now-a-day also. Rādhā also made such a tinkling with Sindūra on her fore-head (2.11.23). Widows were prohibited to use the perfumed oil, garlands and Sindūra (4 83.94).

The mixture of collyrium and musk was used for anointing the eyes at the time of marriage (4.4.107,4.44.13). Both the checks were pointed with streaks probably with musk and other fragrant substances (2.16.32, 2.16.136, 2.64.19, 4.28.96, 4.44.13, 4.13.16).

The Sīmantalekhā was drawn with the streak on the head of women by them.[191] (2.16.27, 2.55.18). The Alaktaka was also used for painting feet and nails (1.20 20,2.16.139, 2.64.21, 4.29 22, 4.44.13, 4.53.24).

Perfumes Incense etc.

The BVP mentions Gorocana, Aguru and Dhūpa as the perfumed substances. The Gorocana and the Aguru were used to made body sweet-smelling. ((4.93.22). The gorocana was used for a tinkling on the fore-head.[192]

Weights and Measurements

In the BVP, there are references to various terms referring to different units of weights and measurements. In the absence of the description and detailed information regarding them a comparative study is not undertaken here as it can not throw any special light on the problem of its contribution by the BVP, hence the data available in the BVP is noted here.

Units of Weights

The BVP mentions two words denoting the units of weight as follows :—

1. Kulya —The BVP mentions it as a denomination of a weight of food (4.13.152, 4.105.57, 4.123.43). It is equal to eight Droṇas[193], and a Droṇa is equal to 34 seers.[194]

2. Pala —It is a weight equal to four kārṣās = $\frac{1}{100}$ Tulā[97]

It is referred in the BVP (4.85.99).

Units of Measurement of Distance

The references to yojana are very common. Several works including Purāṇas e.g. the MP. and the VYP. also refer to Yojana.[106]

The BVP mentions the words Yojana, Gavyūti and Hasta. (4.17.167, 4.4.161, 4.17.160, 4.19.9, 4.103.59). The BVP does not give any detail about these words but detail can be found from other references. The MKP (46.137-140) gives the following table of the various units of measurements of distances as follows :—

8 Paramāṇus	=	1 Trasareṇu.
8 Trasareṇus	=	1 Vālāgra.
8 Vālāgras	=	1 Likṣā
8 Likṣās	=	1 Yūkā
8 Yūkās	=	1 Aṅgula.
6 Aṅgulas	=	1 Pāda
2 Pādas	=	1 Vitasti.
2 Vitastis	=	1 Hasta.
4 Hastas	=	1 Dhanu
2000 Dhanus	=	1 Gavyūti.
4 Gavyūtis	=	1 Yojana.

Units of Measurement of Time

The BVP gives in detail the measurement of time and it is as follows :—

Aṇu —(4.96.49) It is a minute division of time.

Daṇḍa —(2.54.27-28, 4.96.52-53). It is a division of time. The BVP mentions this division of time very particularly. To get this division, one should take a pot made of gold weighing six palas and having depth of four fingers. Then one should make four holes with the help of four pegs made of gold having the length of four fingers. After that the pot should be put on water and the time

taken by it for being filled up with water, is called Daṇḍa.

Kāṣṭhā. —(4.96.51). It is a general measure of time.

Kṣaṇa. —(4.96.51). It is a certain division of time.

Laghu. —(4.96.151). It is a measure of time.

Lava. —(4.96.50). It is a minute division of time. According to the MKP (96.50). It is a 60th of nimeṣa, while the BVP states that it is one third of a nimeṣa.

Muhūrta. —(4.96.53). It is a particular division of time. It is a 30th part of a day. It is a period of 48 minutes.[197]

Nimeṣa. —(4.96.51). It is a minute division of time. The Bp. (231.4) and the BVP state that 15 nimeṣas=1 kāṣṭhā but the MS (1.64-65) and the NP. (2.5) state that 18 nimeṣas=1 kāṣṭhā.

Pala. —(2.36.168). It is a particular division of time.

Paramāṇu —(4.96.49). It is a measure of time. A twinkling of an eye is a paramāṇu

Trasareṇu. —(4.96.49). It is a minute division of time. The SS[198] states this division as a unit of weight and states that 30 paramāṇus make one trasareṇu.

Truṭi. —(4.96.50). It is a measure of time.

Vedha. —(4.96.50). It is a minute division of time.

Vipala. —(2.36.168). It is a particular division of time.

The above matter can be put in the tabular form as follows :—

2 Paramāṇus	=	1 Trasareṇu.
3 Trasareṇus	=	1 Truṭi.
100 Truṭis	=	1 Vedha.
3 Vedhas	=	1 Lava.
3 Lavas	=	1 Nimeṣa.
3 Nimeṣas	=	1 Kṣaṇa.
5 Kṣaṇas	=	1 Kāṣṭhā.
10 Kāṣṭhās	=	1 Laghu.
15 Laghus	=	1 Daṇḍa.
2 Daṇḍas	=	1 Muhūrta.

60 Daṇḍas	=	1 Tithi.
15 Tithis	=	1 Pakṣa.
2 Pakṣas	=	1 Māsa.
2 Māsas	=	1 Ṛtu.
6 Ṛtus	=	1 Vatsara (4.96.49 57).

At another place —

2 Daṇḍas	=	1 Muhūrta.
4 Muhūrtas	=	1 Yama or Prahara.
8 Yamas	=	a Vāsara or tithi. (2 54.27).

Again at another place one comes across the following table :—

60 Vipalas	=	1 Pala.
60 Palas	=	1 Daṇḍa.
2 Daṇḍas	=	1 Muhūrta.
30 Muhūrtas	=	1 Tithi (2.36.67).

The BVP states that there are seven week days, sixteen tithis, and twelve months viz. Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Mārga, Pauṣa, Māgha, Phālguna and Caitra. The Month of Caitra is the last month of the year.

There are six Ṛtus.

1. Vasanta covers Caitra and Vaiśākha.
2. Grīṣma covers Jyeṣtha and Āṣāḍha.
3. Varṣā covers Śrāvaṇa and Bhādra.
4. Śarad covers Āśvina and Kārtika.
5. Hemanta covers Mārga and Pauṣa.
6. Śiśira covers Māgha and Phālguna (4.95.59-62 .

The BVP mentions the name of Nakṣatras, Yogas and Karaṇas. The twenty seven Nakṣatras are metaphorically spoken as the wives of Candra (4.96.72).

The BVP also mentions the name of Yogas and Karaṇas. The system of Yogas is an ancient one.[109] There are 27 Yogas viz.—(1) Viṣkumbha; (2) Prīti; (3) Āyuṣmān; (4) Saubhāgya; (5) Śobhana; (6) Atigaṇḍa; (7) Sukarmā; (8) Dhṛti; (9) Śūla; (10) Gaṇḍa; (11) Vṛddhi; (12) Dhruva; (13) Vyāghāta; (14) Harṣaṇa; (15) Vajra; (16) Siddha; (17) Vyatīpāta; (18) Variyāna. (19) Parigha; (20) Śiva; (21) Siddhi; (22) Sādhya; (23) Śukla;

(24) Śubha; (25) Brahma; (26) Aindra; (27) Vaidhṛti. (4.96 77-79).

The Karaṇa is the fifth item in Pañcāṅga and half of a Tithi is Karaṇa and thus there are two Karaṇas in a Tithi and 60 Karaṇas in a lunar month.[200].

"The Karaṇas are only of astrological use and must have been named many centuries before 400 A. D.[201]

The BVP states the following Karaṇas :—

(1) Bava; (2) Bālava; (3) Kaulava; (4) Taitila; (5) Gara; (6) Vaṇij; (7) Viṣṭi; (8) Śakuni; (9) Catuṣpād; (10) Nāga; (11) Kiṁstughna. (4.46.79-80).

The BVP mentions the five kinds of year (Vatsara) Viz— (1) Sa ivatsara; (2) Pravatsara; (3) Ilāvatsara; (4) Anuvatsara; (5) Vatsara. (4.96.57-58).

In the Vedāṅga-Jyotiṣa,[202] a Yuga is considered of five Vatsaras.[203]

Yuga, Manvantara and Kalpa

The word "Yuga" has probably several meaning viz. a short period of time, a cycle of five years, a long period and a period of thousand of years. Prof. D R. Mankad assigns as many as ten meanings to the word.[204]

In the Mbh, MS and Purāṇas, the theory of Yugas, Manvantaras and Kalpas has been elaborated at great length.[205] The four Yugas are named Kṛta, Tretā, Dvāpara and Tiṣya or Kali. Pargiter[206] thinks that the division into four ages had a historical basis.

The BVP also mentions this system of chronology. It refers to the four Yugas viz.—Satya, Tretā, Dvāpara and Kali. It does not mention the length of each Yuga in form of years. It states that after the end of Kali there would be again Kṛta or Satya Yuga.

In Satyayuga each and every member of the society would observe his/her duty and Dharma would be with the four pādas (2.7.63-67).

The Tretā Yuga is the second in this chronology. In this Yuga Dharma has three pādas, in the Dvāpara it has two pādas

while in the Kaliyuga it has only one pāda and people do not observe their prescribed duties, religious rites and regulations (2.7.68, 4.90.23).

Manvantara

The BVP mentions the following measurements of Chronology.

Kṛta+Tretā+Dvāpara+Kali yugas=1 Caturyuga.
360 Yugas =1 Divyayuga.
71 Divyayugas =1 Manvantara.
14 Manvantaras = 1 day of Brahmā. (1.5.5-9).

The BVP also refers to the names of fourteen Manvantaras as follows :—

(1) Svāyambhuva; (2) Svārociṣa; (3) Tapasa; (4) Uttama; (5) Raivata; (6) Cākṣuṣa; (7) Śrāddhadeva; (8) Sāvarṇi (9) Dakṣasāvarṇi; (10) Brahmasāvarṇi; (11) Dharmasāvarṇi; (12) Rudrasāvarṇi; (13) Devasāvarṇi; (14) Indrasāvarṇi; (2.54.57-65, 4.41.104-111).

Kalpa

The word "Kalpa" is traceable to the RV, but it does not occur in the sense of time-computation.[207] In the later works e.g. Viṣṇupurāṇa (6.3.11-12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā. The BVP mentions two types of Kalpas. One Kalpa is equal to a day of Brahmā and it is called Samvarta or Kṣudra Kalpa. Mārkaṇḍeya lived for a period of seven Kṣudra Kalpas, while the duration of another Kalpa is a full span of life of Brahmā, and its measurement is as follows :—

14 Manvantaras = 1 day of Brahmā.
Brahmā's 360 days = 1 year of Brahmā.
Brahmā's 108 years = 1 Kalpa (Brahmā's life)
(1.5.7-12).

The BVP mentions three Kalpas viz. :—

1. Brāhmakalpa 2. Vārāhakalpa;
3. Pādmakalpa. (1.5.4).

In the Brāhmakalpa the creator created the world from the fat of Madhu and Kaiṭabha while in the Vārāhakalpa; Viṣṇu

uplifted the Earth from Rasātala in his Boar-incarnation. In the Pādmakalpa, Brahmā created the world from Viṣṇu's the navel-lotus (1 5.13-15).

Dr. A.S Gupta gives the following table regarding the Kalpas and Yugas and Manvantaras as mentioned in the Purāṇas.[208]

360 human years	=	1 divine year
4000 divine years	=	Kṛta (Satya) Yugā
400 divine years	=	Kṛta-Sandhyā
400 divine years	=	Kṛta-Sandhyāṁśa.
3000 divine years	=	Tretā Yuga.
300 divine years	=	Tretā-Sandhyā.
300 divine years	=	Tretā-Sandhyāṁśa.
2000 divine years	=	Dvāpara Yuga.
200 divine years	=	Dvāpara-Sandhyā.
200 divine years	=	Dvāpara-Sandhyāṁśa.
1000 divine years	=	Kali Yuga.
100 divine years	=	Kali-Sandhyā.
100 divine years	=	Kali-Sandhyāṁśa.
4 Yugas combined	=	1 Mahāyuga, or 1 Divine Yuga
1 Mahāyuga	=	12,000 divine years.
	=	43,20,000 human years.
$71+\frac{6}{14}$ Mahāyugas	=	1 Manvantara.
14 Manvantaras or 1000 Mahāyugas	=	1 Day of Brahmā OR The period of a Kalpa
	=	4,320,000,000 human years.

Music and Dancing

Music is considered as an important element in one's life. It is connected with religious and social activities since the Vedic period. The Sāmaveda is famous for music. Some Purāṇas e. g. Harivaṁśa, Mārkaṇḍeyapurāṇa, Vāyupurāṇa and Viṣṇupurāṇa also give some references about music.[209]

The various rāgas, rāgiṇīs and instruments are important in music. The origin of music is considered to be divine. Brahmā had sex relations with Sāvitrī and she bore six Rāgas, various Tālas and thirty six Rāgiṇīs (1.8.3).

They are not mentioned in the BVP but the Saṁgīta-Darpaṇa[210] states six rāgas and their thirty six wives rāgiṇīs were born from Mahādeva and Pārvatī.

Music and dancing were played on the occassions of social and religious ceremonies. Different musical instruments were played upon at the time of Kṛṣṇa's naming ceremony (4.13.167).

The Gandharvas and Apsarās are connected with music and dancing (1.29.4, 2.13.35, 2.16.171, 3.28.35, 4.4.5, 4.4.44).

Ladies knew music and dancing. Rādhā's female friends were experts in music and dancing (4.3.54). Music was also considered as a good omen (3 16.29, 3.33.12). One who dances at the feet of Śiva, goes to the Śivaloka (2 27.79).

Musical Instruments

Music—Vocal and instrumental, and dancing were quite well-known in Vedic times.[211]

The various musical instruments and their names are met with in the Vedic literature.[212]

The BVP also mentions various names of musical instruments as follows :—

Ānaka —It is a large military drum beaten at one end.[213] It was played at the time of giving farewell to Kṛṣṇa from Gokula to Mathurā (4.70.77).

Ḍamaru or —A sort of small drum shaped like an hour glass.

Ḍamaruka —Śiva played it, which was in his right hand when he came to see Menakā, the mother of Pārvatī 4.40.72).

Ḍhakkā —A large or a double drum. It was played at the time of anna-prāśana ceremony of Kṛṣṇa. (4.13.153).

Dundubhi —It is a sort of large kettle drum. It was beaten at the time of farewell of Kṛṣṇa from Gokula to Mathurā (4.70.77).

Ghaṇṭā —(A bell). The Ghaṇṭānāda is considered a sign of good omen (3.16.29).

Kāṁsya —(Guj. Kāṁsījoḍā). It was played at the time of Kṛṣṇa's naming ceremony (4.13.166).

Kāṁsyatāla —It was played upon at the time of Kārtikeya's consecration ceremony (3.17.2).

Kartāla —V. S. Apte Translates it as "cymbal" but cymbal is "musical instrument of two brass plates clashed with ruigning sound. The Kartāla is a musical instrument played upon with the help of fingers and by shaking it. Normally it is a pair.

Mardala —A kind of drum. It was also played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā, and on the occasion of Kṛṣṇa's naming ceremony (4.70.78, 4.13.166).

Mṛdaṅga —A kind of drum. It was played at the time of Kṛṣṇa's farewell from Gokula to Mathurā and on the occasion of his naming ceremony (4.70.78, 4.13.166).

Muraja —A kind of drum. It was played upon by Gopīs to please Rādhā (4.3.53), and at the time of Kṛṣṇa's farewell from Gokula to Mathurā (5.70.77).

Muralī —A flute or pipe. Kṛṣṇa is called "Muralīdhara". (3.42.42).

Paṇava —It is a small drum used to accompany singing. It was beaten at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70.77).

Paṭaha —It is a kettle drum or war drum. It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.165).

Śaṁkha —It is a conch-shell used for offering libation of water or as an ornament for arms or for the temples of elephant. A conch-shell perforated at one end is also used as a wind instrument in the battles of epic poetry, and is held very sacred.[214] Śaṁkha dhvanī was considered as an article of good omen (3.16.29).

Sannahanī —It was played upon at the time of Kṛṣṇa's fare well from Gokula to Mathurā (4.70.78).

Śarayantra —It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.156).

Śṛṅgavādya —It was in the left hand of Śaṁkara and with playing it he came to Menakā, the mother of Pārvatī (4.40.72).

Svarayantra —It was played upon in the Rāsakrīḍā by Gopīs (4.53.45).

Vaṁśī —A flute or pipe. "The reed flute, Vaṁśa of the ancient books or Bāṅsurī is one of the commonest instruments in the musical tradition of India.[215] It was played upon at the time of Kṛṣṇa's naming ceremony. (4.13.156).

Veṇu —A flute. It was played upon by Gopīs to please Rādhā (4.3.51),

Vīṇā —The Vīṇā or Indian flute is an instrument of the guiter kind and is supposed to have been invented by Nārada.[216] Nārada was expert to play Vīṇā (1.8.44). He was having a Vīṇā with three wires i. e. Tritantrīvīṇā (1.13.19).

Yantra —A band. The various types of yantra were played upon at the time of Kārtikeya's consecretion (3 17.2).

Reception of Guests

Every householder should perform five Mahāyajñas every day. Among these five daily sacrifices, the Nṛyajña or Manuṣyayajña or atithisatkāra i. e. reception of the guests is the main and important one.[217] The worship of the guests gives wealth, fame, long life and heaven.[218]

The BVP also emphasizes on the atithisatkāra. All holy places reside in an atithi, so the house-holder should well-come him (3.8.35). One who worships atithi, worships three worlds (3.8.34). If anyone does not worship atithi, he is considered a Mahāpāpī and he goes to Kālasūtra hell (3.44.54, 4.84.2).

One should give a seat to a guest when he comes and also should inquire how he does. Sauti was offered a seat by Śaunaka when the former came to latter in the Naimiṣāraṇya and requested

for the narration of the BVP. Manes, deities and fire do not go to the place of one who does not worship an atithi (2 51.7). If a guest returns without satisfaction, he takes the religious merit of the host and gives him his sins inreturn (2 51.10, 4.84.5). Reception of the guest is also praised in the Upaniṣad.[219]

One who does not worship an atithi, gets sin of goghna, Strīghna, Kṛtaghna, Brahmaghna and Gurutalpaga (2 51.9).

Art and Architecture

There are a number of independent texts on art and architecture and may be of a later period.[220] The BVP supplies the information on art and architecture mainy while describing the Goloka, Kailāsa, Vrajamaṇḍala including the Rāsa maṇḍala, Vṛndāvana and elsewhere also. The information that is obtained here indicates its developed form and consequently its late date.

The BVP gives some technical terms about architecture describing the Goloka, Kailāsa, Dvārakā and Rāsamaṇḍala Elsewhere. These references are as follows :—

Aṭṭālikā (4.17.8).	"A house of two or more storyes, a lofty house, palace.[221]
Āśrama (4.10.150).	"A temple, a hermitage, a dwelling. A religious establishment comprising the main temple, its attached tank, kitchen, alms house, guest-house, store-house, cow sheds, halls, dressing house for the deity, bed rooms, and other houses and flower gardens, orchards and the surrounding walls.
Udyāna (4.17.9)	"A pleasure garden".
Kakṣā (4.73.30)	"The arm-pit".
Kapāṭa (4.4.134)	"A door, the panel of a door.
Krīḍāsarovara (4.4.109)	"A pleasure-lake."
Kuṭīra (4.91.48)	"A hall, a cottage."
Caturasra (1.28 41-47)	"A type of building which is quadrangular in plan and has one storey and five cuploas".
Taḍāga (4.17.10).	"A tank, a pool".

Parikhā (4.4.157, 4.13.16,30. 4.92.41). (1.28.46-48, 4.4.94)	"A ditch, a moat, a trench round a fort or town".
Prākāra (4.4.157, 4.73.16, 30, 4.92.41. 1.28 46, 48, 4.4.94.)	"A well, an enclosure, a fence, a rempart, a surrounding well elevated on a mound of earth".
Bhoga (4.4 112).	"A class of the single-storyed buildings".
Vajra (4.17.185)	"A damantine forked, zigzag, a diamond, the thunderbolt of Indra, a type of building, a type of column, a paste, plaster of cement.
Vīthi (2.17.6)	"A road, a way, a street, a market-place, a stall, a shop, a terrace".
Vedī (4.4.151).	"Originally a hall for reading the Vedas in, an altar, a stand, a basis, a pedestal, a bench, a kind of covered varandah or balcony in a courtyard, a moulding.
Śibira(2.54.18)	"A Camp, a royal residence, a fortified city.
Sarvatobhadra (4.103.27)	"A type of building pavilion, hall, entablature, window, phallus, a joinery a fourfold image one on each side of a four-faced column, a village, a town, having a surrounding road and entrances on four sides; a house furnished with surrounding terraces.
Siṁha (4.92.46—3.29.18)	"A type of pavilion, a class of oval buildings, a riding animal (lion) of gods."

Painting

The BVP refers to the art of painting. The pictures of war between Rāma and Rāvaṇa and daśāvatāra war drawn on the wall of Rādhā's āśrama (4.92.58). There were drawn many pictures on Rādhā's chariot. viz. Kailāsa, Vṛndāvana, Rāsamaṇḍala. (4.2.39, 56.4.45.48-50).

Pictures were also drawn on certain religious occasions and the BVP refers to the drawing of a picture of a doll on the occasion of Ṣaṣṭhīpūjā (2.43.49).

Puttalikās and Pratimās

The BVP refers to puttalikās and pratimās in the Chapters on the Vāstukalā. The Gopīs stood with puttalikās in their hands when Kṛṣṇa went to Vṛndāvana (4.16.166). Akrūra also saw pratimās of Kṛṣṇa and Pārvatī in his dream (4.70.18).

Science of Medicine

The Āyurveda is considered as the fifth Veda. It was an important part of life of ancient India

Some doctrines of Āyurveda are found in some Purāṇas, and some legends connected with the Āyurveda are also found in some Purāṇas. The PP mentions that the different Purāṇas are the different parts of body and according to it, the BVP is the left knee of Viṣṇu.[322]

Origin and Doctrines of the Āyurveda

The BVP mentions the origin and some doctrines of the Āyurveda. Prajāpati created first four Vedas and then he created the fifth Veda—The Āyurveda (1.16.9). After creating the Āyurveda, Prajāpati taught it to his pupil Bhāskara who composed then his own Āyurvedasaṁhita (1.16.10).

Bhāskara taught the Āyurveda to his sixteen pupils and these pupils composed separately sixteen Āyurveda tantras as follows—

1.	Dhanvantari	composed	Cikitsātattvavijñāna.
2.	Divodāsa	,,	Cikitsādarpaṇa.
3.	Kāśīrāja	,,	Cikitsākaumudī.
4.	Aśvin	,,	Cikitsāsāra &
5.		,,	Bhramaghnatantra.
6.	Nakula	,,	Vaidyakasarvasva.
7.	Sahadeva	,,	Vyādhisiṁdhuvimardana.
8.	Arki	,,	Jñānārṇava.
9.	Cyavana	,,	Jīvadāna.
10	Janaka	,,	Vaidyasaṁdehabhañjana.
11.	Budha	,,	Sarvasāra.
12.	Jābāla	,,	Tantrasāraka.
13.	Jājali	,,	Vedāṅgasāra.
14.	Paila	,,	Nidāna.
15.	Kratha	,,	Sarvadhara.
16.	Agastya	,,	Dvaidhanirṇaya.

(1.16.11-21).

As Dr. S. N. Das Gupta observes that "nothing is known of these works, and it is difficult to say if they actually existed. According to the BVP the Bhāskara Saṁhitā is the best (1.16.24). But, now-a-days, the Carakasaṁhitā, the Suśruta saṁhitā and the Aṣṭāṅga hṛdaya are considered as the Vṛddhatrayī and hold an important place among the Indian people.

Name of Diseases

According to the BVP the fever is the main cause for other diseases. The fever is of four varieties :—i.e. Vāyuja, Pittaja, Śleṣmaja and Tridoṣaja and from these four types of fever other twenty-two diseases are produced viz. :—

Name of Disease		*Modern name*[233]
1. Bhramarī	—	—
2. Dāruṇī	—	
3. Galagaṇḍaka	—	Tumour on the side of the neck.
4. Goda	—	
5. Grahaṇī	—	Diarrhoea.
6. Gulma	—	Hardening and swelling of the spleen.
7. Halimaka	—	Jaundice due to anaemia.
8. Jvarātisāra	—	Dysentery with fever.
9. Kāmala	—	Jaundice due to intestinal-disorders.
10. Kāsa	—	Chronic cough.
11. Kubja	—	Hunch-back-condition.
12. Kuṣṭha	—	Chronic skin disease.
13. Mūtrakṛcchra	—	Dysuria.
14. Pāṇḍu	—	Jaundice.
15. Plīhā	—	Splenic disease.
16. Raktadoṣa	—	
17. Śotha	—	Oedema
18. Śūlaka	—	
19. Sannipāta	—	Typhoid.
20. Viṣameha	—	
21. Viṣūcī	—	Choleraic diarrhoea.
22. Vraṇa (1.16.27.33).	—	Wounds, Sores.

The tridoṣavāda is very well known in the Āyurveda and this is the basis of the Āyurveda.[224] Any disease is caused because of Vikāra of these three humours.[225]

According to the BVP any disease is rooted in these three humours (1.16.29). Mandāgni is the cause of fever and from the fever various diseases are produced. The Suśrutasaṁhitā (39.3) also states that all diseases are to be called by Jvara and this Jvara is the king of all diseases.

This Jvara is considered as Śivabhakta, Yogī, Niṣṭhura, Vikṛtākṛti, Bhīma, having three legs, three heads, six hands, nine eyes, raudra, bhasmapraharaṇa and Kālāntakayamopama (1.16.27-28).

The Bhp (10.63.22-23) also states that there are two types of Jvara. One is Māheśvara Jvara and another is Vaiṣṇava Jvara. The Māheśvarajvara is having three legs and three heads. The Māheśvara Jvara of the Bhp corresponds to the Śivabhakta Jvara of the BVP.

If anyone commits a sin he becomes victim of disease, so no one should do any sin and keep control over his senses.[226] Sins and diseases are friends of each other and sins are pogenitors of old age and diseases. (1.16.51-55).

Definition of a Vaidya

The BVP defines the Vaidya thus—A person who knows the Āyurveda and diagnosis of the disease, who is religious minded, kind, and gives relief from a disease is the best of Vaidyas. (1.16.25-26).

In this definition the BVP follows the Carakasaṁhitā (1.136) which defines the Vaidya as follows :—

"A person who gives relief to his patient from a disease, is called the best of the Vaidyas".

The BVP mentions three humours i.e. Vāta (rheumatism), Pitta (bile) and Kapha (Phlegm), and also states their remedy and residence in the body as follows :—

(1) Antidotes for Vāta (rheumatism) which takes his birth from Ājñācakra, Pakvarambhāphala, Sauvīra, water with Śarkarā, Mahiṣadadhi, Nārikelodaka, Pakvataila, Takra, Supiṣṭaka, Tilataila, Laṅgalī, Tāla, Kharjūra, Candana, (1.16.74-78).

(2) Antidotes for Pitta (bile) which takes his birth from Maṇipūracakra, Śarkarā, Dhānyaka, Piṣṭa, Caṇaka, Pakvabilvatālaphala, Aikṣava, Ārdraka, Mudgasūpa, Tilapiṣṭa (1.16.58-63).

(3) Antidotes for Kapha (Phlegm) which takes his birth from Brahmarandhracakra, Bāṣṭabhaṅga, Parvataila, Rocanācūrṇa, Śuṣkapākaharītakī, Apakvapiṇḍāraka. Apakvarambhāphala, Vesavāra, Sindhuvāra, Śarkarā, Marīca, Pippala, Śuṣkārdraka, Jīvaka, Madhu, (1.16.67-71).

Custom and Conventions

Custom and conventions have their own importance in social life, because one can know from the study of the custom and conventions about the social states, a mode of socio-economic life and some other peculiarities.

One should offer a seat to a guest and embrace him and also offer him Madhuparka (1.29.7, 1.25.5, 2.61.8, 4.13.10, 4.41.16, 4.87.43). The reception of a guest with an embrace is still prevalent in some parts of India e.g. in Saurashtra.

A father worried about his daughter for her marriage and he tried to get a better bridegroom for his dughter.

Uṣas, the daughter of Bāṇa said to Aniruddha that she could not marry with him without her father's prior permission (4.114.36). The father was pelped in the problems connected with marriage by his priest (4.44 6, 4.17.140, 4.105 18). Śūrabhānu married his son Vṛṣabhānu with the daughter of Bhanandana with the help of his priest Gargācārya. (4.17.140) Himālaya and Bhiṣmaka also had taken the advice from their priests for the marriage Pārvatī and Rukmiṇī respectively (4.44 6, 4.105.18). The guests were informed by invitation cards to remain present on occasions like the naming ceremony, and the marriage ceremony (4.13 151,4.64.35, 4.99.9, 4.105.59).

The music was played at the time of marriage ceremony and the occasion of the birth of a son (4.15.132) Beggars were given gifts and dinners on such occasions (1.13.1, 1.20.47, 4.9.64).

The offering was given to village deity at the time of marriage ceremony. Such an offering was given on the occasion of marriage ceremony of Rukmiṇī (4.105.61).

The bride and the bridegroom wore variegated coloured rich garments (4.107.38-42). Before marriage a bridegroom was permitted to see and to talk with his fiance. Śaṁkara was permitted to talk with Pārvatī before their marriage (4.38-34), but the final right in the selection of a husband for a daughter rested with the bride's mother (4.39.19).

Ṣaṣṭhīdevī was worshipped at the time of a birth of a child for its welfare (2 43.45-50).

A bride was given a mirror after she was decorated at the time of the marriage ceremony. On the occasion of her marriage ceremony, Pārvatī was nicely dressed and decorated by the other ladies and was offered a mirror (4.44.12).

The house was decorated with the trunks of banana tree on the occasion of the marriage ceremony. (4.44.17).

After the marriage ceremony the bride and the bridegroom passed their first night at the house of the bride's parent. Śiva and Pārvatī passed their first night at Himālaya's house (4.45.5).

If a husband does coiffore of his wife, it was considered good for his wife (4.45.16).

Brāhmaṇas were given religious gifts at the time of the cremation of the dead person. Kārtavīṇya and Bhṛgu gave such gifts after the death of Manoramā and Jamadagni respectively (3.28 50, 3.35.20) The custom of Suttee was familiar. Reṇukā became a suttee after her husband Jamadagni's death (3.28.1-4).

Beliefs and Superstitions

"As long as a society has a particular texture of custom and conventions woven around it and inherent in it, it would be idle to dream of a society inmune from superstitions which in turn try to enforce the former's operations.[227]

This may be illustrated by a custom mentioned in the earlier section, viz. the mode of the reception of a guest etc. (4.13.10, 4.38.29).

The belief in the efficacy of mantra traceable to the Brāhmaṇa literature finds references in the BVP (1.3.15, 1.11.24, 2.43.67, 2.45.16).

The friendship with a good man was considered more than Vaikuṇṭha (1.13.33). Some of the rivers are believed to possess purifying powers,[328] e.g. the Ganges is believed to purify a person by its very sight and to destroy the sins (1.10.83). The fame was considered much important than the life (1.23.12), and an ill fame was considered as death (2.60.85). If a husband abandoned his wife without any reason he was to go to hell (2.6.73).

The BVP holds that a woman is not guilty if she is raped by the adulterer against her wishes. But she is guilty, if she enjoyed by her paramour with her permission and desire. This is observed by the sage Gautama when Ahalyā was raped by Indra (4.61.53).

It is permissible to surmise that according to the BVP a lady would get her beloved husband in the next birth, if she committed suicide by entering into fire. Mālāvatī committed suicide by falling into the Vahnikuṇḍa at Puṣkara for getting her beloved husband (1.20..8-12).

The number "three" was considered inauspicious (2.6.56). The violation of an oath leads one to the Kumbhīpāka hell (4.62.25).

Disturbance at the time of co-habitation, casting down of the semen and condition of childlessness are considered wretched (3.2.22).

Happiness and misery come in rotation like a wheel[329] so unenlightened persons repent while the wise do not (2.17.70).

It was believed that one should speak first the name of a woman and then that of a man, because Prakṛti is the mother and Puruṣa is the father of the world (4.52.34-40).

One was believed to suffer from the disease of eyes and ears if one co-habits by day.[330] (4.75.22).

One had to face diseases, if one were to see a sky when only one star is visible there, sunset, moon-rising, reflections of solar and the lunar in water (4.75.23-25)

On Sundays one should not eat fish, non-vegetarian food and lentil in the brazen vessel (4.75.71).

One should not see the moon on the fourth day of the bright half of the month of Bhādrapada, if one sees her, one has to face an allegation. Kṛṣṇa had seen the moon on the said

day and he was alleged for the theft of the Syamantaka gem[231] (4-78.60, 4.122.9). This belief is still prevalent and people throw stones and pieces of brickbats to avoid this evil, hence it is known as dagaḍācotha in Gujarat and Maharastra.

If any one were to put muktā, sukti, Śivalinga, Śaṅkha, and ratna on the earth, he was to go to the Kālasūtra hell (4.4.33-39).

A menstruating woman was considered impure for the purpose of worship of a deity for five days and for any other purposes. After four days she was considered to be pure (3.28.1-4).

Kṛṣṇa says to Nanda that if anyone sees a holy place, a Vaiṣṇava etc. he gets religious merit and if he sees an iconoclast, a patricide, etc. he incurs sins or has to face misery (4.78.45-51).

The belief in good omens and bad omens wes highly in vogue. Whenever anyone set out from his/her house for any work, he/she thought first about an omen good/bad. The following were considered as good omens :—

Pūrṇakumbha; Candana; Dvija, Śṛgāla; Veśyā; Nakula, Darpaṇa, Śava, Madhu, Rājahaṁsa, Dūrvā, Mayūra, Akṣa, Khañjana, Vṛṣa, Śuka, Gaja, Pika, Turaga, Pārāvata, Agni, Cakravākas, Suvarṇa, Surabhi, Pradīpa, Camarī, Maṇi, Dhenu, Muktā, Pāṭaka, Mālā, Vādya, Māṁsa and Saṁgīta. (3.16.23,29, 3.33.18-29).

The following were considered as bad omens — Muktakeśī, Viṣa, Chinnanāsā, Piṇḍa, Digambara, Moṭaka, Kṛṣṇavastraparidhāna, Śūdra, Vyādhiyukta, Śūnyakumbha, Kuṭṭinī, Kacchapa, Dakinī, Kukkṭua, Punścalī, Vilāḍa, Kumbhakāra, Mahiṣa, Tailakāra, Gardabha, Vyādha, Vṛka, Nagna, Śūkara, Śyena, Sarpa, Bhallūka, Godhā, Vāyasa and Śaśaka. (3.35.25.45).

The BVP notes some matter about dreams also. If anyone sees herself/himself riding on a cow, elephant, horse or seated on a place, tree and mountain in one's dream, he/she is believed to get land. If he/she sees an elephant, gold in a dream he/she is believed to achieve fame (4.77.14-20). If one sees Pāyasa in a dream he/she is believed to become a king (4.77.2).

If anyone sees a widow, Śūdrapatnī, Nagna, Gardabha, Mahiṣa, Vṛṣa, Bhallūka, Śūkara, Kāka, Vānara etc. in a dream he/she is believed to die. Kaṁsa had seen such things in a dream so died. (4.77.70.80).

If anyone sees such a bad dream he should perform a homa with red sandal wood and should do a Japa of the name of Madhusūdana for hundred times (4.82.42-45).

A dream may take an effect within a period of an year, eight months, three months, half a month, ten days and immediately, if he dreams in the first Prahara, or second Prahara, or third Prahara or fourth Prahara or at the time of the morning break or in the early morning respectively. (4.77.5-7).

The dream bears no reward if it is with reference to a person who is ill, afraid of, naked and having dishevelled hair (4.77.8-9).

Daily and Periodical Duties

The daily and periodical duties and ceremonies form an important topic of the Dharmaśāstra. The BVP contains some information on the same topics The date of the BVP as regards the daily duties of a house-holder, a forest hermit and an ascetic are discussed. The data not covered under the said section are discussed here.

Getting up from the Bed

From very early times, getting up before the sun rise is prescribed specially to a student and in general to one and all.[333] The BVP following this general dictum, states that one should get up from the bed in brāhmamuhūrta and after getting up, one should pray to one's deity (1.26.6-8).

Śauca

There are several laws laid down in the ancient Sūtra and Smṛti literature on the topic of śauca [334]

The BVP states them in detail. One should not defecate urine in water, near the hole in the ground, near animals, temples, at the root of any tree, on a road, on the plough field, in a garden and on the fire. One should defecate urine or stool in the north side by day, on the west side at night, and on the south side in the evening. One should first make a hold in the ground than he may defecate and it should be covered with clay (1.26.18-36). Some of the Purāṇas, Smṛtis and Dharmaśāstras contain similar rules.[334]

After defecating one should purify hands and feet with clay and that with water. At the time of purification one should apply once the clay to clean his penis, four times to his left hand, twice on both the hands. If he wants to purify after intercourse, he should do all these twice. If one wants to purify after nature's call, he should apply the clay once on penis, thrice on anus, ten times on the left hand, seven times on both the hands and six times on the feet (1.26.27-33)

One without an Yajñopavīta, a Śūdra and a woman should purify their above mentioned limbs till the bad smell is removed (1.26.33).

Widows should carry out these rules of purification twice and Yati, Vaiṣṇava, Brahmacārin and Brahmarṣi should carry out four time more than others (1.26.31-32).

Kṣatriya and Vaiśya should carry out these rules as they apply to a Brahmin (1.26 34-35).

One should not use clay for purification from an anthill, a hole of mouse, from the earth which is under the water and field (1.26.37-41).

Dantadhāvana

Dantadhāvana comes after śauca and ācamana and before snāna.[235] The BVP states that one should do dantadhāvana after śauca. For dantadhāvana one has to take the twig of the following trees, crush the end of the twig with his teeth so as to make a brush of it and then to clean one's teeth with the brush so formed end. One has to take a twig of the following trees :—Apāmārga, Sindhuvāra, Āmra, Karavīra, Khadira, Śirīṣa, Jāti, Śāla, Punnāga, Aśoka, Arjuna, Kadamba, Kṣīravṛkṣa, Jambūka, Bakula, Tokma and Palāśa (1.26.41-46).

The BVP states also that one has not to take a twig of the following trees :—Badarī, Pāribhadra, Mandāra, Śālmalī, a tree having thorns on it trunk, latā, Pippala, Priyāla, Tāla, Tintiḍika, Kharjūra and Nārikela (1.26.46-48).

One who does not brush one's teeth, does not do any Śauca (1 26 48). It may be noted that some Dharma Sūtra texts[236] state that one should not take a twig of the Palāśa tree for dantadhāvana whereas the BVP praises the Palāśa for dantadhāvana.

Snāna

After dantadhāvana comes snāna. The BVP mentions that one should remember the holy-rivers like Gaṅgā, Yamunā, Godāvarī, Kāverī, Narmadā Sindhu etc. at the time of the bath. One should first clean one's body with clay and then water (1.26.60-66). If one takes one's bath in a step-well, river (male or female), cave or holy place, he should first take up five balls of the clay from that place and then he should take a bath (1.26.57-58).

Saṁdhyā

Generally the Saṁdhyā comes after a bath [237] The word Saṁdhyā literally mens "a twilight" but it also denotes the action of prayer performed in the morning and in the evening. This act is generally styled "Saṁdhyopāsanā" or "Sāṁdhyāvandana" or simply "Saṁdhyā".[238]

The BVP mentions three twilight devotions. One in the morning (pūrva), second in the noon (Madhyāhna) and third in the evening (Paścima).

The performance of three twilight-devotions in a day is considered as a bath taken in every holy-place and one who does not perform it, is considered as impure and is not eligible to do anything and has to remain the Kālasūtra hell for a period of one Kalpa (1.26.51-55).

Tilaka

The BVP states that after taking a bath one has to make a tilaka on the root of his arms, on the fore-head, on the neck and on the chest. One's Snāna, dāna, Tapa, homa, devakarman and Pitṛkarman become fruitless if one does not make tilaka (1.26.71-73).

Homa, Tarpaṇa, Yajña

The BVP suggests that one should perform Yajña, Śrāddha and dāna after devakarman (1.26,101).

Bhojana

Bhojana is one of the most important subjects treated of in the Dharmaśāstra works and the greatest important is attached to the numerous injunctions and taboos about food. Every one

should take meal twice a day. One should not take a meal at night. One should not take pāyasa, ghṛta, lavaṇa, svastika, guḍa, kṣīra, takra and madhu from another person directly from hand to hand (4.85.9-12).

At the time of taking the meal, if one touches the Pariveṣaṇakāra, one should not then take the food (4.85.13).

Food

The most elaborate rules are laid down in the Dharmaśāstra texts about what food and flesh should and should not be taken and from whom food may and may not be taken.[239]

Brāhmins should take haviṣyānnas (1.27.5). They should not take their meal on Haridina i.e. Ekādaśī, Śivarātri (1.27.8).

Brāhmin should not take ucchiṣṭabhojana, milk in a copper vessel, milk with salt, Nārikelodaka in Kāṁsyapātra, honey and sugar cane-juice in a copper vessel (1.27.27-33, 4.85.1-8).

Brāhmins should not take fish in their food for sake of pleasure. If taken they should observe a fast for three days. (1.27.28, 4.85.25).

Brāhmin should not take milk, curd, ghee, butter and Svastika made of buffalo-milk (4.85.20).

Sleep

Numerous rules are laid down in the Smṛtis and digests about sleeping.[240] The BVP, states that one should not sleep by day and at both the twilights. He should not have sexual relation with his wife by day as well as with a woman in her menstruation because it will lead one to hell (1.27.39-40). One should not have sexual relations on the day of Rohiṇī, Viśākhā and Uttarā Nakṣatras (1.27.45). It also lays down that a woman during menstruation should be avoided for all purposes, for she is considered impure for four days and after four days she can do Devakarman and Pitṛkarman (3.28.3-4). In menstruation, woman is treated as Caṇḍālī, Mlechā and Rajakī, for the first, second and third day of menstruation respectively (4.59.12-13).[241-43]

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89. Ibid. P. 950.
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99. Dr. Ludwik sternbach opines that there are eleven forms of marriage In addition to the above eight forms there are two special forms named Svayamvara (1) in which there was the absolute freedom of the bride to choose her husband. e.g. Sāvitrī and Damayantī.

(ii) The bride is won by a feat of provess as in the case of Sītā and Draupadī (Vīryaśulkā). The Gāndharva-vivāha is to be divided into two forms. i.e. Gāndharvavivāha combined with the Rākṣasavavivāha. From the legal point of view he categorises the first four as orthodox forms of marriage, while the last four as unorthodox ones. He brings also out the sociolgical implications of the different forms of marriage from the customs prevalent amongst the primitive tribes and communities. Vide his article "Forme of Marriage in ancient India and their development". Bharatīyavidyā Vol. XII 1951 pp. 62-138.

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127. Cf. AB 33.1.
128. SB 5.1.6.10.
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Abbreviations

AB	:	Aitareya Brāhmaṇa.
ABORI	:	Annals of Bhandarkar Oriental Research Institute.
A.I.O.C.	:	All-India Oriental Conference.
Ap.	:	Agnipurāṇa.
ASS	:	Ānandāshram Edition Poona.
Bg.	:	Bhagavadgītā.
Bru	:	Bṛhadāraṇyaka Upaniṣad.
Bhp	:	Bhāgavatapurāṇa.
BP	:	Brahmapurāṇa.
Brp	:	Brahmāṇḍapurāṇa.
Bsp	:	Bhaviṣyapurāṇa.
BVP	:	Brahmavaivartapurāṇa.
CSS	:	Chowkhamba Sanskrit Series Office.

Chu	:	Chāndogya Upaniṣad.
Dbhp	:	Devībhāgavatapurāṇa.
EA	:	Encyclopaedia Americana.
EB	:	Encyclopaedia Britanica.
ERE	:	Encyclopaedia of Religion and Ethics.
GOS	:	Gaekewad Oriental series.
GP	:	Garuḍapurāṇa.
GDS	:	Gautamadharmasūtra.
GGP	:	Gītā Press, Gorakhapur.
HDS	:	History of Dharmaśāstra.
HOS	:	Harvard Oriental Series.
HVP	:	Harivaṁśapurāṇa.
IA	:	Indian Antiquary.
JBORS	:	Journal of Bihar and Orissa Research Society.
KP	:	Kūrmapurāṇa.
LP	:	Liṅgapurāṇa.
MB	:	Motilal Banarsidas Delhi.
Mbh	:	Mahābhārata.
MKP	:	Mārkaṇḍeyapurāṇa.
MP	:	Matsyapurāṇa.
MS	:	Maitrāyaṇīyasaṁhitā.
NC	:	Naiṣadhacaritam.
NP	:	Nāradapurāṇa.
NSP	:	Nirṇaya Sāgar Press, Bombay.
PP	:	Padmapurāṇa.
RV	:	Ṛgveda.
SB	:	Śatapatha Brāhmaṇa.
SBVPA	:	Saṁkṣipta Brahmavaivarta Purāṇa Aṁka.
SE	:	Śaka Era.
SKP	:	Skandapurāṇa.
SP	:	Śivapurāṇa.
SP	:	Saurapurāṇa.
SS	:	Śārṅgadhara Saṁhitā.
SSV	:	Sastu Sāhitya Vardhaka Kāryālay.
VMP	:	Vāmanapurāṇa.
VP	:	Viṣṇupurāṇa.
VRP	:	Vārāhapurāṇa.
VS	:	Vikrama Saṁvat.
YS	:	Yājñavalkyasmṛti.
YVVS	:	Yajurveda vājasaneyīsaṁhitā.

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THE HOLY PLACES OF NORTH INDIA AS MENTIONED IN THE SKANDA-PURĀṆA*

By

UMAKANT THAKUR

[अस्मिन् निबन्धे विदुषा लेखकेन भारतदेशस्योत्तरभागे स्थितानां स्कन्दपुराणोक्तानां तीर्थानां संकलनं विधाय तेषां सांप्रतिकावस्थितिविषये सांप्रतिकविदुषां मतान्यालोड्य च विमर्शः प्रस्तुतः। अनेनैव लेखकेन 'पुराणम्' पत्रिकायाः १४.१ (जनवरी १९७२) अङ्के स्कन्दपुराणाधारेण भारतस्य पूर्वप्रदेशेष्वस्थितानां तीर्थानां विवरणम् प्रस्तुतम्। तीर्थानां विवरणमकाराद्यक्षरक्रमेणास्ति।]

This article deals with the holy places situated in the Northern Parts of India which comprise the present states of Uttarpradesh, Delhi, Himachal Pradesh Most of the tīrthas are located in Kāśī, Ayodhyā, Prayāga, Mathurā, Badarikāśrama, Haridvāra. The Kāśikhaṇḍa of the SK. P. deals with the tīrthas scattered in and around the holy land of Kāśī.

In this article the places of pilgrimage have been briefly dealt with and their identification and location have also been ascertained. They are arranged in alphabetical order.

Abhaya Vināyaka :—According to the Skanda Purāṇa[1] the temple of Abhaya-Vināyaka is situated to the north of Vakratuṇḍa-tīrtha in Vārāṇasī.

Acchodasara :—This sacred reservoir is located in Vārāṇasī.[2] Dr. P. V. Kane[3] refers to a lake Known as Acchodaka, which has been located by him at the fort of the mount Candraprabha.

Ādityakeśava :—The image of Ādityakeaśva[4] is placed to the east of Ādikeśava in Vārāṇasī. A mere visit to this God releases the visitors from different varieties of sins.

* An article 'The Holy places of east India in Skanda Purāṇa, by the same auther has been published in Purāṇa XIV. 1 (Jan. 1972) pp. 40-57. ed.

1. SK. Kā. 57.89-90 20
2. Ibid 12.64
3. History of Dharma Śāstra, vol. IV. p. 730.
4. Sk. Ka. 5-850.

Agastitīrtha :—The Sk. P.[1] mentions that Agastīśvara stands on the bank of this sacred place.

Ambarīṣatīrtha :—It is a reservoir situated in the vicinity of Prahlādatīrtha in Vārāṇasī.[2]

Ambikāgaurī :—This image of the Goddess Gaurī exists with the images of lord Śiva known as Ambikeśvara,[3] and her son Ṣaḍānana in the middle of the two. A mere visit to them in Kāśī brings about cessation of rebirth.

Ambikeśvara :—This holy place[4] is situated in the vicinity of Ambikāgaurī in V. rāṇasī.

Amṛteśvara :—The Phallus of lord Śiva known as Amṛteśvara[5] stands on the bank of Amṛtakūpa. To the west of this image is situated the temple of Siddhalakṣmī.

Anantavāmana :—This is the name of Lord Śiva.[6] The temple of Ananteśvara is situated adjacent to it.

Ananteśvara :—The temple of the phallus known as Ananteśvara[7] is situated near the temple of Ananta Vāmana in Vārāṇasī.

Angiraseśvara :—According to the Sk P.[8] the temple of Angiraseśvara is located in Harikeśava vana. A visit to this phallus has been highly eulogised. Dr. P. V. Kane also refers to it and places it in Vārāṇasī.

Antarvedīkṣetra :—The place[9] lying between the river Gangā and Yamunā is regarded as a holy place. When Vṛtra was slain the sin engendered due to the killing of a Brāhmaṇa descended on the land between Gangā and Yamunā, and the place came to be known as Antarvedī. Dr. P. V. Kane[10] refers to the SK. P. in this connection and agrees with the above statement. N. L. Dey[11] holds that Antarvedī is the Doab between the Gangā and the Yamunā. He alludes to the Bhaviṣya Purāṇa and the Hemakośa in this concern. Dr. B. C. Law[12] is inclined to mention two places

1. ibid 61.177.
2. ibid 58.49.
3. ibid 68.219-220,
4. ibid
5. ibid 70.53-56.
6. Sk. Ka. 61.191.
7. ibid
8. ibid 18.20.
9. Sk., Mū., Ke. 17.273-275,
10. Hist. of Dhs. IV. 733.
11. Geog. Dict. 8.
12. Hist. Geog. 66.141.

of this name. One of them is located in Northern India while the other is in the Southern India, which according to him is situated on Godāvarī. However, it finds mention in the Indore Copper-plate[1] Inscription of Skanda Gupta (466 A. D.) which evidences that it is the country lying between the Gangā and the Yamunā, and between Prayāga and Haridvāra.

Āryāvarta :—The name occurs two times in the Sk.P.[2] but as to the location of this country it remains silent. It is only referred as the holiest land in India. Again it is stated that Āryāvarta contained 5 Lakhs Villages[3] during that period.

However, according to Manu[4], Āryāvarta is bounded on the east by the East sea, On the West by the West sea, on the north by the Himalayas.

N. L. Dey[5] agrees with this statement. Dr. Kane[6] also refers to this holy land and is inclined to support the statement mentioned above.

Ayodhyā :—The Vaiṣṇavakhaṇḍa of the Skanda contains a chapter known as Ayodhyā māhātmya. It deals with the glorification of sanctity of Ayodhyā in ten chapters. Accordingly[7] it is situated on the bank of the holy river Sarayū. The three letters viz. 'A', ya, and 'dha' of Ayodhyā symbolises Brahmā, Viṣṇu and Rudra respectively.[8] It extends miles to the east and west of Sahasradhāra kṣetra[9]. It is called the antargrha of Viṣṇu and has the shape of a fish. It is known as one of the seven main holy places of the Hindus. It is referred to by several modern scholars. N. L Dey[10] identifies it with the ancient Audh.

Agnitīrtha :—This holy place stands in between the five stones (Śilā Pañcaka) near the temple of God Hari in Badarikāśrama. It is also known as Vahnitīrtha or Pāvakatīrtha. It has been highly extolled in the SK.P.[11] Dr. Kane[12] refers to Agnitīrtha locating it at several places, but he has not taken notice of the Sk.P. about its location in Badarikāśrama

1. Ibid.
2. Sk. Vai Ka. Ma 4.29.
3. Sk. Ma. Kau 39.157.
4. Manu Smṛti 2.22.
5. Geog. Dict. 12.
6. Hist. Dhs. IV. 734.
7. Sk. Vai. Ayo 1.31,
8. ibid 1.60.
9. ibid 1 64-65.
10. Geog. Dict. 14.
11. Sk., Vai. B.M. 3.14,18.
12. Hist-Dhs. IV. 731.

Analeśvara :—The Phallus of Śiva known as Analeśvara stands before the temple of Naleśvara[1] in Vārāṇasī.

Anuyoginī tīrtha :—This is a place of pilgrimage[2] situated near Agnitīrtha in Vārāṇasī. A bath in it has been highly eulogised.

Arkavināyaka :—The temple of Arkavināyak[3] stands at the confluence of the river Gangā and Asi in Vārāṇasī. A visit to this God on Sunday removes all the wordly troubles.

Arundhatītīrtha :—The sacred place known as Arundhatītīrtha[4] is situated near Vasiṣṭhatīrtha in Kāśī. It is auspicious mainly for chaste women.

Aruṇāditya :—The name occurs in association with the subtīrthas in Vārāṇasī and worshippers of this diety never face any trouble, sin or poverty.[5]

Āṣāḍhīśvara :—According to the Sk. P.[6] it is situated to the north of Bhārabhūtīśatīrtha in Kāśī. It is said to have been worshipped by Āṣāḍhī.

Aṣṭavināyaka :—According to the Sk.[7] P. there are eight temples of the diety Gaṇeśa in Kāśī, which are known as Aṣṭavināyakas. They are Ḍhuṇḍhirāja or Arkavināyaka, Durgavināyaka, Bhīmacaṇḍa Vināyaka, Dehalī Vināyaka, Uddaṇḍa Vināyaka, Pāśapāṇi Vināyaka, Kharva Vināyaka and Siddhi Vināyaka. N. L. Dey[8] also refers to Aṣṭavināyaka, which has been located in the Poona district by him. Hence it is evidently different from that of Skanda Purāṇa.

Atrīśvara :—The phallus known as Atrīśvara[9] is situated on the north bank of Gokarṇeśa tīrtha (reservoir) in Vārāṇasī. A mere visit to this holy place has been greatly ewogised.

Dr. Kane[10] also refers to this tīrtha in Vārāṇasī.

Atyugra Narasiṃha :—The Sk. P. avers that the temple of Atyugra Narasiṃha stands to the west of Kalaśeśvara in Vārāṇasī. One who worships this God is released from great sins.[11]

1. Sk. ka. 69.165.
2. ibid 61.176.
3. ibid 57.50.
4. ibid 61.16.
5. ibid 51.22.
6. ibid 55.28.
7. ibid 57.43, 59-67.
8. Geog. Dic. 12.
9. Sk. Ka. 18. 14-16.
10. Hist. Dhs. IV. 735.
11. Sk. Ka 16.192.

Avimukta :—The name Avimukta is the synonym of Vārāṇasī. The extent of this sacred place is ten miles[1] The temple of God Viśveśvara stands therein. As the God Viśvanātha never leaves this place it is called Avimukta.[2] N. L. Dey[3] and Dr. Kane[4] also refer to it and identify it with Vārāṇasī.

Ayogandhīśvara :—The phallus of Ayogandhīśvara is situated to the north of Matsyodarī in Vārāṇasī. There is a reservoir named Ayogandhakuṇḍa in the vicinity of this temple.

Badarikāśrama :—The Sk.P. deals with this holy place in a special chapter in Vaiṣṇava Khaṇḍa, known as Badarīmāhātmya, which contains eight chapters. It is known as *Muktiprada*[5] in Kṛtayuga, *Yogasiddhida* in Tretā, *Viśāla* in Dvāpara and *Badarikāśrama* in Kaliyuga. A thought of pilgrimage to Badarī even in mind is equated with a severe penance in other holy places. According to Sk. P.[7] there is no other holy place like Badarī in the three worlds. As it distroys the material body of soul by knowledge this place is called Viśālā.[8] Regarding the origin of the name Badarī it is narrated that because nectar drops from the Badarī tree here this place is known as Badarī, where there is gathering of the sages. This is the place of God Viṣṇu, who never abandons this place, where as the other places are abandoned from time to time and from one Yuga to another Yuga.[9] The mountain known as Gandhamādana stands to the south of Badarī. Garuḍa, according to the Sk. P. performed asceticism here on the Gandhamādana mountains to the south of Badarī.[10] The hermitage of Nārāyaṇa (Nārāyaṇāśrama) and the river Gangā are situated on mount Gandhamādana[11]. N. L. Dey[12] explains that the temple of Badarīnātha is situated in Garhwal (U. P.). It is a peak of the main Himalayan range, about a months journey to the north of Hardwar and 55 miles north-east of Srinagar. Dr. B. C. Law[13]. and Dr. Kane[14] also agree with Prof. Dey.

1. Ibid 22.81-83.
2. Sk. Vai, P. M. 12.41-42.
3. Geog. Dic. P. 9.
4. Hist. Dhs. IV. 736.
5. Sk. Ka. 69.20-22.
6. Sk. Vai. B. M. 1.56.57.
7. Ibid 1.54-55.
8. Ibid 1.58.
9. Ibid 1.59-60.
10. Sk. Vai. B. M. 4.3
11. Ibid 2.31-32.
12. Geog. Dic. 15.
13. Hist. Geog. p. 69
14. Hist. Dhs. IV pp. 736-737.

Badarītīrtha:—Same as Badarikāśrama.

Badarīvana:—The name occurs in the Veṅkaṭācalamāhātmya[1] but the location is not clear. However, it may be identical with Badarikāśrama as mentioned above. Dr. Kane[2] also refers to it but as its location he is silent.

Bālhīkadeśa:—According to Sk. P.[3] the country of Bālhīka comprised four lacs of villages. Besides this no further information about this country is available in the Sk. P. However, as the name is associated with Lankādeśa it may be located in the south. Prof. N. L. Dey[4] mentions Bālhika as a country and locates it between the Beas and the Sutlej, north of Kekaya. Further he identifies it with Madras whose capital was Śākala. This latter statement of Prof. N. L. Dey seems to be identical with that of the Sk. P. According to Kāvyamīmāṁsā[5] it is located in northern India.

Balivāmana:—The temple of Balivāmana is situated to the west of Balibhadreśvara in Vārāṇasī. It was worshipped by Bali.[6]

Bandikuṇḍa :—According to Sk. P. it is a pit in Vārāṇasī. North to this shrine stands the temple of Mahākāla known as Bandīśvaras.[7]

Bandīmahādevī :—The name of the Goddess known as Bandīmahādevī[8] occurs in association with the names of the sub-tīrthas under Vārāṇasī.

Bandīśvaraliṅga :—Same as Bandikuṇḍa (Q. V.) See above.

Bāṇeśvaraliṅga :—The temple of Bāṇeśvara[9] is situated to the west of Māyūreśa which stands to the west of Kuṇḍodareśvaraliṅga on the bank of the river Asi in Vārāṇasī. A mere visit to it removes all the sins. It was worshipped by Bāṇa[10], who could attain thousand arms by the grace of this God. Dr. Kane[11] has rightly referred to Sk. P. in connection with this holy place.

1. Sk. Vai. Ven. 10 62
2. Hist. Dhs. IV p. 737.
3. Sk. Ma. Kau. 39.1 5.
4. Geog. Dic. p. 19.
5. Kāvyamīmāṁsā (Rājaśekhara) 8 (298, 308).
6. Sk. Ka. 61.201.
7. SK. Ka. 97.136.
8. SK. Ka. P. 33.177.
9. SK. Ka. 53.79-80.
10. ibid 33.139
11. Hist. Dhs. IV p. 737

Bhadrakarṇeśalinga :—This is the temple of lord Śiva known as Bhadrakarṇeśa. The reservoir called Bhadrakarṇa[1] stands near this temple. The location of this tīrtha is to the east of the temple of Uddaṇḍa Gaṇapati in Vārāṇasī. Dr. Kane[2] has also referred to it and has located it on mount Arbuda, and hence it is not identical.

Bhagīratha Vināyaka :—According to the Sk. P.[3] the temple of Bhagīratha Vināyaka stands near Hariścandra Vināyaka in Vārāṇasī.

Bhagīratha tīrtha :—This is a reservoir situated to the south of Brahmanāla in Vārāṇasī. A bath in this shrine releases one from the sin of slaying of a Brāhmaṇa.[4]

Bhārabhūtīśvara Linga :—The phallus of Lord Śiva named Bhārabhūtīśvara[5] was worshipped by one of the Gaṇas known as Bhārabhūta in Vārāṇasī. Dr. Kane[6] also mentions this tīrtha under Vārāṇasī.

Bhāradvājāśrama :—This is the hermitage of the sage Bharadvāja. It has been dealt with by several modern scholars like Dr. Kane[7], Dr. Law[8], and N. L. Dey.[9] All of them have located this place in northern India, but according to the Sk. P. it seems to be situated in south India. The Kauravas are said to have visited this hermitage. Plantain, coconut, mango and sandal trees are said to have been existing there.[10]

Bharatakuṇḍa :—This is a reservoir said to be situated in Nandigrāma.[11] The king Bharata of Raghu dynasty ruled over the kingdom residing at this place during the exile of Rāma and having established the image of Rāma made a reservoir there in. Hence it is named after his name. It is situated to the north of Bhairava Kuṇḍa. Nandigrāma has been identified with modern 'Nandagaon' in Oudh about eight miles to the south of Fyzabad.[12]

1. SK. Ka. 69.104-105.
2. Hist. Dhs. IV. p. 730.
3. SK. Ka. 57,124.
4. ibid 61.157.
5. Sk. Ka 55.13.
6. Hist. Dhs. IV p. 738.
7. Ibid.
8. Hist. Geog. p. 71.
9. Geog. Dic. 31.
10. Sk. Vai. Ven. 30.23-24.
11. Sk. Vai. Ayo. 9.46-50.
12. Hist. Dhs. IV p. 784.

Bhairavatīrtha :—This is the temple of the diety known as Bhairava. It is said to be situated to the south of Sītākuṇḍa[1] in Ayodhyā. A mere visit to this God is said to release one from all sins. Dr. Kane[2] refers to Bhairava but as to its location he is silent.

Bhārgavatīrtha :—It is a reservoir situated to the east of Bhṛgukeśava in Kāśī. A bath in it has been highly eulogised.[3]

Bhāskarādri :—According to the Sk. P.[4] it seems to be the eastern part of Śoṇa mountain.

Bhavalinga :—This is one of the Phalli of Lord Śiva in Kāśī. It is said that the God Bhava of Vastrāpatha kṣetra came down near Bhīmacaṇḍī[5] in Kāśī. It is also known as Bhaveśvara[6] here in Kāśī.

Bhaveśvara Linga :—Same as Bhavalinga.

Bhīmacaṇḍa Vināyaka :—The temple of Bhīmacaṇḍa Vināyaka[7] is situated to the south-west of Bhīmacaṇḍī in Kāśī. A mere visit to this diety is said to be the remover of great troubles.

Bhīmakuṇḍa :—It is a reservoir[8] situated in the vicinity of Bhīmacaṇḍī in Vārāṇasī.

Bhīmeśvara :—This is a phallus of Lord Śiva known as Bhīmeśvara[9]. It is situated in front of the temple of the God known as Nakulīśa. A holy place[10] of the same name, sacred to Pitṛs, is said to be situated under Narmadā also, which is not identical with this tīrtha.

Bhūrbhuvaḥ Linga:—The name of this phallus known as Bhūrbhuvaḥlinga[11] finds mention in the Sk. P. in association with the phalli found in Vārāṇasī The temple of this phallus is said to be situated to the west of Gaṇādhipa. The contents aver that this phallus has come down from the mountain of Gandhamādana to Kāśī.

Bhūtanātha :—This is the temple of God Śiva near Dharmavāpī in Dharmāraṇya[12]. This Dharmāraṇya[13] is situated in Gayā.

1. Sk. Vai. Ayo. 9.41.
2. Hist. Dhs. IV. p. 738.
3. Sk. Ka. 58.52.
4. Sk. Ma. Ach. V. 4.27.
5. Sk. Ka. 69.99.
6. Sk. Ka. 69.99.
7. Sk. Ka. 57.61.
8. Sk. Ka. 70-73.
9. ibid 69.120.
10. Hist. Dhs IV. 739
11. SK. Ka. 69.147.
12. SK. Bra. Dh. Kh. 4.78
13. Hist Dhs. IV. 749

Bindusara :—N. L. Dey[1] observes that Bindusara is a sacred pool situated (a) on the Rudra Himālaya, two miles south of Gangotrī (b) at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Mainākaparvata in the Mahābhārata (Sabhā. ch. 3), and (c) in Sitpur[2] (Siddhapura in Gujarat) north west of Ahmadabad. Dr. Kane[3] observes that it is located (a) on mount Maināka, near Badarī (b) in Vārāṇasī, here Śiva is said to have bathed in it and the Kapāla of Brahmā that had stuck to his hand dropped and thus it became Kapālamocana tīrtha, (c) under Ekāmraka :- it is so called because Rudra collected drops of water from all holy places and filled these with (d) in Kashmir[4] it is Dikpāla in the east of the country.

However, according to the Sk. P.[5] Bindusara tīrtha is a sacred and popular pool (lake) situated to the north east of mount Meru, which has already been located near the Himalayan region.

Binduvināyaka :—This is one of the important temples of the deity Gaṇeśa known as Vināyaka in Kāśī. A visit to this sacred place removes all sorts of troubles.[6]

Brahmakuṇḍa :—The name of this sacred pit finds mention in association with the sub-tīrthas under Badarītīrtha (q. v.). A visit to this sacred place has been highly eulogised in the Sk. P. The Sk. P. reveals the fact that even a great sinner gets rid of all the sins[7] by a visit to it and attains the blessed region of Brahmā (Brahmaloka) too.

Brahmakuṇḍa :—This is another reservoir known as Brahmakuṇḍa[8] which is situated in Ayodhyā. God Viṣṇu is said to reside here always

Brahmakuṇḍa :—This is one of the three sacred pits[9] (Kuṇḍas) known as Brahmakuṇḍa, Vaiṣṇavakuṇḍa, and Rudrakuṇḍa situated in Madhupurī i.e. Mathurā.[10] Among these three reservoirs Brahmakuṇḍa is regarded as the great one. A bath in it,

1. Geog. Dic. 38. 2. ibid
3. Hist. Dhs. IV. p. 749 4. NM.-1116-1117-Q. by Hist Dhs.IV. p.740.
5. Sk. Ava A. Kse.M.70.5-8. 6. Sk. Ka. 57.123-125.
7. Sk. Vai. B. M. 6.22-3. 8. Sk. Vai. Ayo. M. 2.15-16.
9. Sk. Vai. Mā M. 17.53-54. 10. Sk. Vai. Mai. M. 17.

gift and Śrāddha here are said to be of great importance. The month of Mārgaśīrṣa is pointed out as more auspicious for all the religious activities to be performed here.

Brahmanālatīrtha :—This is one of the subtīrthas in Vārāṇasī. It is said to be situated to the north of Bhagīrathatīrtha[1] i.e. *Bhāgīrathīśvara linga*. A bath in this holy reservoir has been extremely praised in the Sk. P. N. L. Dey[2] identifies it with Maṇikarṇikā in Vārāṇasī.

Brahmapura Kṣetra :—This is a place of Pilgrimage where Indrajit is said to have established the phallus of Lord Śiva on the bank of Puṣkariṇī.[3]

Dr. Kane[4] Locates Puṣkariṇī at Narmadā and again in Gayā. It finds mention in Bṛhatsaṃhitā[5] also according to which it is identical with Garwal and Kumaon. Dr. B. C Law[6] refers to it as the ancient capital of the Chamba State in the Punjab. Dr. Cunningham identifies it with Vairāṭa Pattana. According to Hiuen Tsang[7] the kingdom of Brahmapura was 667 miles in circuit. Dr. Cunningham[8] observes that Brahmapura existed in the districts of Garhwal and Kumaon. However, according to Sk. P. as it finds mention in A Ch. M. it should be located in south India.

Brahmāśramapada:—According to the Sk. P.[9] the place known as Brahmāśrama pada is situated in the vicinity of the Himalayas. It contains several types of trees and animals like deer and elephants.

Brahmāvarta:—This is a well (Kūpa) situated in front of the Devadevaliṅga existing to the north of Dhuṇḍhirāja in Vārāṇasī. One, who having taken bath from the water of this well worships the Lord Śiva, attains the fruit even crore times more than that of Naimiṣāraṇya.[10] Again according to Badarikāmāhātmya of the Sk. P. this holy place is located in Badarikāśrama. A mere visit to this sacred place removes all the sins.[11] N. L. Dey[12] also refers

1. Sk. Ka. 61.155 and 157.
2. Geog. Dic. p. 40.
3. Sk. Ma. A. Ch. M. U. 2.53.
4. Hist. Dhs. IV. P. 794.
5. Bṛhatsaṃhitā Ch. 14.
6. Hist. Geog. p. 72.
7. Ibid.
8. Refused by B. C. Law vide History of Geog. p. 72.
9. Sk. Vai. Ven. Ma 19.22-24.
10. Sk. Ka. 69.11-13.
11. Sk. Vai. B. M. 8.49.
12. Geog. Dic. p. 40.

to one Brahmāvartta as a landing ghat on the Ganges at Biṭhur in the district of Kanpur. But it is not identical with that of Sk. P.

Brahmyatīrtha :—This is a reservoir in the vicinity of Aruṇādrīśa. It is said that the creator (Brahmā) himself comes here in the month of Mārga and having taken bath in this reservoir worships Aruṇācala. Again in the month of Pauṣa, Indra is said to come here and take bath in this shrine.[1]

Bṛhaspati Kuṇḍa:—According to the Sk.P. this is a pit situated to the south west of Kṣīrodakasthāna in Ayodhyā.[2] Bṛhaspati is said to have resided here and performed sacrifice. A Pilgrimage to this place on the fifth day of the second half of Bhādra or on any thirsday has been highly eulogised.

Buddhatīrtha :—The name occurs in association with the sub-tīrthas of Vārāṇasī. According to the Sk. P.[3] there are one thousand Buddhas in Vārāṇasī.

Cakra Kṣetra:—In order to reveal the importance of Mathurā, the names of the other Tīrtha Kṣetras have been associated with it. In this connection the name of Cakra kṣetra also finds mention. But as to its location there is no clear indication in the Sk. P.[4]

Cakra Hari :—This is the temple of Lord Viṣṇu situated on the western bank of the Sarayū It accomplishes all the desires.[5]

Cakratīrtha (1):—According to the Sk. P.[6] Cakratīrtha is a reservoir situated in Ayodhyā. It is said to have been founded by the Cakra (wheel) of the Lord Viṣṇu Himself and hence it is known as Cakratīrtha. A man who bathes and awards gifts here goes to the abode of Viṣṇu.

Cakratīrtha (2):—This is another reservoir known as Cakra-tīrtha which is located in Vārāṇasī. A śrāddha to the ancestors here has been highly praised.[7] Dr. P. V. Kane[8] also mentions Cakratīrtha. He has assigned its location to eight different places.

1. Sk. Ma. A. Ch. M. P. 6 107-109.
2. Sk. Vai. Ayo. 7.9.
3. Sk. Ka. 61.208.
4. Sk. Vai. Ka. M. 4 28-31.
5. Sk. Vai. Ayo. 6.10.
6. Sk. Vai. Ayo. M. 1.95-97
7. Sk. Ka. 58.36.
8. Hist. Dhs. IV p. 742.

But as regards its situation at Ayodhyā he has preferred silence. Hence it is not identical. N. L. Dey[1] has also skipped over this point.

Caṇḍīśvara Liṅga:—The Phallus of Lord Śiva known as Caṇḍīśvara[2] Liṅga is situated near the temple of Pāśapāṇi Vināyaka in Vārāṇasī. A visit to this great phallus has been greatly eulogised.

Candroda Kuṇḍa :—The pit known as Candroda Kuṇḍa is said to be situated in Vārāṇasī. It is a sacred place fit for performing Śrāddha[3] ceremony for ancestors. A person gets rid of all the ancestral debts if he offers piṇḍas here on the bank of Candroda Kuṇḍa.

Carmamuṇḍā :—The temple of the Goddess called Carmamuṇḍā is located near Dārukeśa in the eastern part of Vārāṇasī.[4]

Caturdanta Vināyaka :—The Sk. P.[5] reveals that the temple of Caturdanda Vināyaka is situated to the north east of Kapiladṛa tīrtha in Vārāṇasī. A mere visit to this temple removes all troubles.

Caturmukheśvaraliṅga :—The phallus of Lord Śiva known as Caturmukheśvara was installed by a Gaṇa named Caturmukha in Vārāṇasī. It stands in the vicinity of the temple of Vṛddhakāleśa[6] to the south of Kedāra tīrtha in Kāśī.

Caturvedīśvara Liṅga :—The phallus of Caturvedīśvara[7] stands near the temple of Ihaśarva in Vārāṇasī. Dr. P. V. Kane[8] also refers to it in Vārāṇasī but his reference to the Sk. P. seems to be wrong.

Chāgeśvarī Devī :—It is also known as Chāgavakreśvarī devī[9]. The temple of this Goddess stands to the south of Vṛṣabhadhvaja in Vārāṇasī. The wordhip of this Goddess has been specially prescribed on the auspicious day of Mahā aṣṭamī.

Cintāmaṇi Vināyaka :—The temple of the God Cintāmaṇi Vināyaka is situated to the south east of Heramba[10] in Vārāṇasī.

1. Geog. Dic., p. 43.
2. Sk. Ka., 14.54-55.
3. Sk. Ka. 69.58
4. SK. Ka. 70.80-82.
5. ibid 57.110
6. ibid 55.8-9
7. ibid 69.81
8. Hist. Dhs IV. p. 743
9. SK. Ka 70.74.
10. SK. Ka. 57.93.

This God has been compared with Cintāmaṇi[1], a kind of gem with magic powers of conquering wealth.

Citraghaṇṭā :—It is situated near Citragupteśvara in Vārāṇasī.[2]

Citragupteśvara :—The temple of Citragupteśvara[3] stands in the vicinity of Citrakūpa tīrtha in Kāśī. An immersion in and visit to this sacred place leads to material and spiritual gain.

Citrāngadeśvara :—According to the Sk. P.[4] this is a phallus of Lord Śiva which exists in Vārāṇasī. It finds mention in other Purāṇas[5] also. It also bears the designation of Citrāngadatīrtha.

Cuḍakītīrtha :—The Sk. P.[6] mentions that Cuḍakī is a sacred place in Ayodhyā. One who remembers this Goddess at the time of adversity or fear receives speedy relief and remedy. The devotee has been directed to make noise with his thumbs and to offer lamps at this shrine.

Dadhivāmana :—The name of this shrine occurs in connection with the description of the sub-tīrthas of Vārāṇasī. The Sk. P.[7] explains that a man who recollects the name of this deity is released from poverty.

Dakṣāyaṇīśvara Linga :—This is the phallus of Lord Śiva known as Dakṣāyaṇīśvara[8] which is said to be situated to the east of the temple of Ratneśvara in Vārāṇasī.

Daṇḍa Puṣkariṇī :—This is a reservoir in Viśālā[9], i. e. Badarīnātha. An immertion in this pit is said to have superior spiritual efficacy in comparison with other identical holy reservoirs. The offering of Piṇḍas at this place confers spiritual benefit that surpasses what is to be gained by performing identical acts at Gayā by eight times. It is also known at Daṇḍodakatīrtha.

1. It is worthy to remark that the conception of Cintāmaṇi concurs with that of Cintārāja that finds mention in the sacred texts of Buddhism.
2. SK. Ka. 70.38-39.
3. ibid
4. ibid 70.43.
5. K. I. 35.11 / Vam. 48.39 } ref. by Hist. Dhs. IV. p. 744.
6. Sk. Vai. Ayo. 8.29-31.
7. Sk. Ka. 61.199.
8. ibid 68.216, 218.
9. Sk. Vai. B.M. 8.33-40.

Daṇḍīśvara :—The phallus of Lord Śiva known at Daṇḍīśvara[1] is situated to the east of Sadehalī Vināyaka in Vārāṇasī. The Sk. P. explains that Daṇḍi, who chastises the sinners, comes from Devadāruvana to Vārāṇasī. He stays there in the form of a phallus. One who worships this phallus has not to undergo rebirth. Dr. P. V. Kane[2] also refers to it and agrees with the above location though he does not give any reference to the Sk.P.

Dantahasta Vināyaka :—This is the temple dedicated to lord Gaṇeśa[3] standing in the south of Vighnarāja. According to the Sk. P. all the sins committed by the individuals in Vārāṇasī are noted down by Him.

Dāruvana :—The name of this forest finds mention in the Sk. P.[4] It is also known as Devadāruvana. According to this Purāṇa Lord Śiva is said to have wandered in this forest for begging alms. But its location cannot be ascertained from the account given in this Purāṇa. According to N. L. Dey[5] also Dāruvana and Devadāruvana are identical. It is said to have been situated on the Ganges near Kedāra in Garwal. It is further observed that Badarikāśrama was situated in this forest. Dr. P. V. Kane[6] says that it is the Himalayas near Badarīnātha. An other section of scholars[7] has located it near Vijayeśvara in Kasmir.

Dārukeśvaratīrtha :—This is a reservoir near the temple of the phallus known as Dārukeśa in Kāśī.

Daśahareśvara :—This is the temple of Lord Śiva known as Daśahareśvara situated to the west of Svardhuni[8] tīrtha in Kāśī. A mere salutation to this God has been greatly eulogised.

Daśāśvamedha :—It is also known as Daśāśvamedhika. This is a renowned place of pilgrimage in Vārāṇasī. Previously it was known as Rudrasara and later on it came to be known as Svardhuni, after the arrival of Bhagīratha. A phallus of Lord Śiva was installed there by the creator Himself, which was named as Daśāśvamedheśa Linga. A holy dip in this tīrtha specially on

1. Sk. Ka. 69.102.
2. Hist. Dhs. IV. p. 745.
3. Sk. Ka. 57.94.
4. Sk. Ma. Ka. 6.284.
5. Geo. Dic. P. 54.
6. Hist. Dhs. IV. P. 745.
7. H. C 10.3 ref. by Hist. Dhs. p. 745.
8. Sk. Ka. 70-8.
9. ibid 52.95.

the first day of the second half of the month of Jyeṣṭha liberates one from all the sins.[1] Dr. Kane[2] also refers to this tīrtha and locates it at eight different places including Vārāṇasī. But he has not cited the authority of Sk. P. in order to confirm his finding.

Dattātrayeśvara :—The temple of the Phallus known as Dattātrayeśvara[3] is situated in the vicinity of Ādityakeśava in Vārāṇasī. It is a place of pilgrimage fit for performing śrāddha. It stands on equal footing with Gayā as a sacred place for offering piṇḍas to the departed ancestors. It may be identified with Dattātreya Linga as referred to by Dr. P. V. Kane.[4]

Dehalī Vināyaka :—According to the Sk. P. this is the temple of Gaṇeśa know as Dehalī Vināyaka in Vārāṇasī. It removes all the troubles of its devaut worshipper.[5]

Dhanayakṣakuṇḍa :—This is a reservoir standing to the south west of Rukmiṇīkuṇḍa in Ayodhyā.[6] This is the place where the great wealth of the renownded king Hariścandra was preserved.

Dharaṇī Varāha :—This is a place of pilgrimage situated near Prayāgeśvara in Vārāṇasī[7].

Dharmakṣetra :—(a) This is a place of Pilgrimage[8] situated to the north of Vārāṇasī. It is usually believed that Lord Viṣṇu resides in this place (b) It has been further stated in the Sk. P. that the place south to the confluence of Gangā in Mānasa is called Dharmakṣetra. According to the Sk. P. this holy place is thought to be situated in the Himalayan region in the vicinity of Badarīnātha[9].

Dharmakūpa :—This is a sacred well standing near Āśāvināyaka in Vārāṇasī.[10] The offering of Piṇḍas to the ancestors here has been extolled owing to its great spiritual efficacy.

Dharmāraṇya :—The Sk. P. in its Brahmakhaṇḍa contains a separate chaper on Dharmāraṇya. It gives an account of the sub-tīrthas included within the jurisdiction of it (Dharmāraṇya). But as regards the problem of the location of Dharmāraṇya, the Sk. P.[11] does not contain any allusion to it. According to the

1. ibid 52.68.87.
2. Hist. Dhs. IV. p. 745
3. Sk. Ka. 58.51.
4. Hist. Dhs. IV. p. 745.
5. Sk. Ka. 57.62
6. S. K. Vai. Ayo.
7. Sk. Ka. 61.203.
8. Sk. Ka. 58.7.
9. S.K. Vai Vai. B.M. 8.42-44.
10. Sk. Ka. 33.176.
11. Sk. Bra. Dh. chapter 2.

Sk. P.[1] it is a holy place known as Ūṣara tīrtha. The trinity viz. Brahmā, Viṣṇu and Maheśvara resides in this place. N. L. Dey[2] refers to it and locates it at different places. First he says that it is a holy place situated at the distance of four miles from Buddha Gayā in the district of Gayā. A group of scholars including N.L. Dey[3] considers that this kṣetra comprised the portions of the districts of Ballia and Ghazipur. Secondly it has been identified with Moharapura or ancient Moherakapura, 14 miles to the north of Vindhyācala (town), in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Ṛṣi, the husband of Ahalyā. Thirdly it has been asserted to be situated on the Himalaya[4], on the southern bank of the river Mandākinī. According to the Mahābhārata[5], it is identifiable with the hermitage of sage Kaṇva near Kota in Rajasthan. Dr. Kane[6] locates it in Gayā and again near Mahākāla at Ujjayinī.

Dhautopāpeśvara :—This is a phallus of God Śiva near Kiraṇeśvara in Vārāṇasī[7]. Dr. Kane[8] also refers to this tīrtha and has quoted the relevant verses from the Sk. P.

Dhuṇḍhirāja :—According to the Sk. P.[9] it is one of the temples of Gaṇeśa in Vārāṇasī. It is situated to the south of the lord Viśvanātha. This deity permits the devotees to stay at Vārāṇasī only after a thorough investigation. They ultimately attain the fulfilment of their cherished desires by means of his divine grace. Dr. Kane refers to the same deity by the name of Dhuṇḍhi Vināyaka. Both of them are identical.

Dīptamahāśakti :—This is the temple of Goddess Mahāśakti known as Dīpta situated near the temple of Sāmbāditya[10]. The worship of this Goddess bestows wealth on the worshippers.

Draupadāditya :—According to the Sk. P. this is one of the sacred temples of the sun as one of the supreme deities in Vārāṇāsī.[11]

1. Sk. Bra. Dh. Kh. 2.2.
2. Geog. Dic. p. 56.
3. Ibid.
4. Kūrma P. ch. 14-ref by N. L. Dey, p 56
5. Mbh. Vana. ch. 82. ref. by. N L Dey p. 56.
6. Hist Dhs. IV. p 747
7. Sk. Ha. 33.156.
8. Hist. Dhs IV. p. 747.
9. Sk. Ka. 57. 43.
10. Sk. Ka. 70.62.
11. Sk. Ka. 49.25.

Dṛmicaṇḍeśvara :—In the text of the description of the subtīrthas of Vārāṇasī[1] the name of this phallus occurs in the Sk. P.

Dugdheśvara :—According to the Sk. P. this is one of the subtīrthas situated in Ayodhyā. This sacred place is the temple of Lord Śiva which stands near the famous reservoir known as Sītākuṇḍa [2] The other pit known as Kṣīrakuṇḍa also exists in the vicinity of this holy place.[3] Dr. Kane[4] also refers to one Dugdheśvara which he locates in Sābhramatī. And again he has assigned its site to the south of Khaḍgadhāra So it is evident that his statement is at variance with that of the Sk. P.

Durbharākhyasara :—This is a sacred reservoir in Ayodhyā.[5] It stands to the south west of the Mahāratna tīrtha. An immersion and offering of gift at this sacred pit have been highly panegyrised.

Durgā Bhagavatī :—This is one of the Subtīrthas of Vārāṇasī.[6] It is the temple of the Goddess Durgā and as such is held in deep reverence by her devotees. To it has also been accorded the holy name of Citraghaṇṭeśī.

Durga Vināyaka :—While describing the different names of Gaṇeśa[7] the name of this sacred place has also been referred to by the Sk. P. The name that it bears is a significant one. Its adoration brings about the cessation of all sins and sufferings.[8]

Dvādaśāditya :—According to the Sk P.[9] there are twelve temples of the Sun, dedicated to his twelve divine forms. Their collective designation is Dvādaśāditya Their names may be set down in the following order : Lolārka, Uttarārka, Sāmbāditya, Drupadāditya, Mayūkhāditya, Khakholkāditya, Aruṇāditya, Vṛddhāditya, Keśavāditya, Vimalāditya, Gangāditya, Yamāditya. All of them are situated in Vārāṇasī, and each of them has received separate treatment. Dr. Kane[10] refers to another Dvādaśāditya Kuṇḍa in Badarī which is distinct from the one referred to above.

1. Sk. Ka. 49.25.
2. Sk. Vai. Ayo 9.39.
3. Sk. Vai. Ayo. 8.68.
4. Hist. Dhs. IV p. 748.
5. Sk. Vai. Ayo. 9.38-39.
6. Sk. Ka. 33.174-175.
7. Sk. Ka. 57-60.
8. The temple of Durgavināyaka is situated in Vārāṇasī near the temple of Goddess Durgā in Durgākuṇḍa Mohalla.
9. SK. Ka. 46.45-47.
10. Hist. Dhs. IV p. 748.

Dvicatuṣka Vināyaka :—The Sk. P.[1] has laid down that there are five distinct types of deities that go under the name of Dvicatuṣka Vināyaka. All of them are the guardian deities of the sacred land of Vārāṇasī. Upon them has been conferred the following names, viz. Sthūladanta, Kalipriya Vināyaka, Caturdanta Vināyaka, Dvituṇḍigaṇanāyaka, and Jyeṣṭha Vināyaka. According to the Sk. P. the temple of Sthūladanta is situated to the north of Abhayaprada, on the bank of the Ganges. The temple of Kalipriya Vināyaka stands to the north of Simhatuṇḍa, which is the celebrated shrine of Gaṇeśa. The temple of Caturdanta Vināyaka is located to the north east of the Kuṇitākṣatīrtha. A repair to this temple removes all the hindrences that stand in the way of realisation of desired ends of human life. The temple of the God known as Jyeṣṭha Vināyaka exists to the south east of Cintāmaṇi Vināyaka in Vārāṇasī.

Dvituṇḍa Vināyaka :– This is one of the five temples of God Gaṇeśa known as Dvicatuṣka in Vārāṇasī[2].

Gabhastīśa :—This is a great phallus of Lord Śiva in Vārāṇasī.[3] The Sk. P. has narrated that the renowned sage Mārkaṇḍeya, the son of Mṛkaṇḍu, had performed severe penance at this place.

Dr Kane[4] has mentioned the name of this phallus and has given chapter and verse quotation from the Sk P. in support of his observation. But the reference appears to be wrong. His allusion to chapter IV should be amended to chapter VI of the same Purāṇa. I think it is a case of misprint.

Gabhastīśvara :—According to the Sk. P.[5] it seems to be identical with Gabhastīśa. The text about it reveals that chanting of "Śatarudrī" in the month of Kārtika, at this place brings about siddhi of Mantra.

Gaṅgātīrtha :—This is a place of pilgrimage[6] situated near the Cakratīrtha in Vārāṇasī. According to the Sk. P. it is also fit for performing Śrāddha and other allied obsequial rites.

1. SK. Ka. 57.97-103.
2. ibid.
3. ibid 33.154.
4. Hist. Dhs. IV p. 757.
5. Sk. Vai. Ka. 6.44-45.
6. Sk. Ka. 58.37.

Gandhamādana :—The Sk. P.[1] holds that Badarīnātha is situated on the mountain of Gandhamādana. The celestial bird Garuḍa practised penance on the peak of this mountain in order to become the carrier of God Viṣṇu. It is mentioned as one of the important mountains of north India[2]. It is on this mountain[3] that the demon Vṛttra observed austere penance in order to receive grace of Lord Śiva. The forest known as Citrarathavana which is named after the king Citraratha stood before this mountain. As to its location the Sk. P.[4] has observed that it is situated to the south of mount Meru,[5] the site of which has been assigned to the middle of the Jambudvīpa. According to the text of the Sk.P. this mountain is regarded as one of the few mountains which are the representatives of the Phallus of Lord Śiva. Consequently these mountains are worshipped even by the supreme divinity, Viṣṇu and others. They are themselves the removers of the sins. Among these sacred mountains of India the names of the following[6] mountains are mentioned, namely Śrīśaila, Mahendra, Sahyācala, Malyavat, Malaya, Vindhyācala, Gandhamādana, Śveta Kūṭa, Trikūṭa and Dardura parvata. N. L. Dey[7] observes that it is a part of the Rudra Himālayas. He has really thought that Badarikāśrama is located on this mountain. Further more he has stated that the portion of the mountains of Garwal through which Alakanandā flows is called Gandhamādana. Dr. Kane's[8] view coincides with the account recorded in the Sk P. Obviously he has not referred to the Sk. P. by name. It has also been endorsed by Dr. B. C. Law.[9] It is remarkable that the Brahmakhaṇḍa[10] of the Sk. P. has advented to another mountain bearing identical name. It is situated in southern India and is associated with Rāmeśvaraliṅga at Setubandha N. L Dey[11] also says that a portion of this mountain (Gandhamādana) was brought by Hanumān. It is pointed out near Rāmeśvara in south India.

Gandhamādanavana :—While describing the boundary[12] of the great mount Meru, it has been mentioned in the Sk. P. that to

1. Sk. Vai. B. M. 4.3.
2. Sk. Vai. Ven. M. 1.40-42.
3. Sk. Ma. Ke. 17.93-94.
4. Sk. Ma. Kau. 37.34.
5. Sk. Ma. Kua. 37.29.
6. Sk. Ma. Ke. 31.92-94.
7. Geog. Dic. p. 60.
8. Hist. Dha IV. p. 7.2.
9. Hist. Geog. p. 76.
10. Sk. Bra. Se. M. 1.37.
11. Geog. Dic. p. 60.
12. Sk. Ma. Kau. 37.34-37.

the east of this mountain lies mt. Mandara and to the south of it stands mt. Gandhamādana. The mountain known as Vipula stands to the West of it whereas mt. Supārśva exists to the north. The flowers called Kadamba are found on Mandarācala and the fruits Jambu grow on Gandhamādana in abundant quantity. The Aśvattha tree is found on the Vipula mountain and the sacred tree known by the name of Vaṭa is to be found on mt. Supārśva. Besides it has been stated that there are four forests on the peak of these mountains. The name of those forests are-Caitraratha, Gandhamādana, Vaibhrāja and Citraratha.

Gandhamādana Kṣetra :—The name occurs in connection with the description[1] of the holy lands of India. This land was consecrated by Hanumān (Āñjaneya). In this place Lord Śiva is adored by the name of Mṛtyuñjaya. Later on, this land came to be designated as Goparvata, where the renowned grammarian, Pāṇini attained supernatural power through mercy of Lord Śiva.

Gangāditya :—This is one of the twelve temples of Sun-god. According to the Sk. P.[2] it is situated to the south of Lord Viśvanātha in Vārāṇasī. A mere visit to this holy place of pilgrimage brings about the purification of the visitor.

Gangādvāra :—It finds mention in connection with the description of the glory of Mathurā. The Sk. P. has observed that Gangādvāra is superior to Ayodhyā[3] in point of sanctity. Its identification is not clear in the Sk Purāṇa. However, N. L. Dey[4] has rightly identified it with Haridvāra. Dr. B. C. Law[5] has remarked that the united stream of the Bhāgīrathī and Alakanandā from Deva Prayāga is called the Ganges. It is from Dehra Dun that it has descended downwards It has finally reached Haridvāra that passes under, the name of gate of the Ganges. So it is evident that Gangādvāra is identical with Haridvāra. Dr. Cunningham[6] also holds identical views.

1. SK. Ma. A. Ch. M. U. 2.67-68.
2. SK. Ka. 51.101.
3. SK. Vai. Ka. M. 4.30.
4. Geog. Dic. p. 62.
5. Hist. Geog. p. 81.
6. Cunningham, p. 405.

Gangākeśavatīrtha :—This is one of the subtīrthas of Vārāṇasī[1]. It stands to the south of Agastya tīrtha. This sacred shrine is the destroyer of all the sins.

Gangeśvara :—The phallus of God Śiva that has been inducted and established by the Goddess Gangā[2] herself in Vārāṇasī bears the designation of Gangeśvara. It is also called Gangeśa It stands to the east of the supermost Lord Viśvanātha. The worship[3] of this phallus leads spiritual edification particularly on the auspicious day of Daśaharā, i e. the 10th day of the second half of Jyeṣṭha. Dr. Kane[4] locates it under Vārāṇasī and on the bank of the Narmadā as well.

Gangeśa :—Same as Gangeśvara (V. 90).

Gaurīvana :—Its name occurs in connection with the glorification of Śoṇādri. According to the Sk. P. once the renowned king Nala entered into the forest known as Gaurīvana, which was inaccessible to all beings. Consequently he was converted into a women. Thereafter he consulted his priest, Vasiṣṭha, who instructed him to worship the mountain called Soṇādri. It is by observing an austere[5] penance in that place that he succeeded to regain his former male form.

Gaurī Śikhara :—It has been related in the Sk. P.[6] that it is on this mountain peak that Gaurī attained white complexion and pleased her consort by her hard penance. Dr. Kane holds that it is a tīrtha near Kasmir. Further more he agrees with the version of the Sk. P. He has not however, alluded to the authority of the Sk. P.

Gayākūpa :—This is a reservoir (well) situated to the South East of Jaṭākuṇḍa in Ayodhyā[8]. According to the Sk P. this is a subtīrtha of Ayodhyā. It is particularly a sacred place for the purpose of taking bath, offering gifts and performing Śrāddha also. The performance of Śrāddha in this place specially on

1. Sk. Ka. 61.180.
2. ibid 91. 4-5.
3. ibid 91. 4-5.
4. Hist. Dhs. IV p. 751.
5. Sk. Ma. Ach. M. P. 6. 71-75.
6. Sk Ma. Ac M.U. 17 22.
7. Hist. Dhs IV. p. 752.
8. Sk. Vai. Ayo. 9. 1-10.

Monday and on the 15th day of the first half of a lunar month, has been highly panegyrised.

Gharghara-Sarayū-Saṅgama :—This is the confluence of the holy rivers Gharghara[1] and Sarayū in Ayodhyā. The holy conjunction of these two rivers is very near to Gupta Hari. It is situated at a distance of twentyfour miles to the south of Gopratāra tīrtha. N. L. Dey[2] identifies the river Gharghara with the modern river Ghāgrā or Gogra, which flows from Kumaun and has entered into the river Sarayū. Dr. Kane[3] opines that the accumulated water that flows due to the merger of Gogra and other rivers including Sarayū are called Gogra or Sarju from Bahrampur.

Ghoṣārka Kuṇḍa :—The sacred reservoir named Ghoṣārka is situated to the south of Urvaśī-kuṇḍa in Ayodhyā.[4] A bath in and gift at this place assist one to attain the solar region which has the Sun-god as its presiding diety. This pit was named after Ghoṣa, who was a king of solar dynasty.[6]

Giri Nṛsiṁha:—The temple of the God known as Girinṛsiṁha[6] is situated to the east of the temple of Dehalī Vināyaka in Vārāṇasī.

Gokarṇeśahrada :—This is a reservoir in Vārāṇasī. The phallus of Lord Śiva called Atriśvara[7] is situated on the western bank of this shrine. Dr. Kane[8] refers to one Gokarṇahrada but as regards the question of its location he remains silent.

Gokarṇeśalinga :—The great phallus of Gokarṇeśa[9] is located to the west of Antargeha in Vārāṇasī.

Gopāla tīrtha :—In the course of furnishing the description of the temples dedicated to the different forms of Viṣṇu the Skanda Purāṇa[10] has stated that there are five hundred temples of Nārāyaṇa, one hundred temples of Jalaśāyī, thirty temples of tortoise (Kamaṭharūpa), twenty temples of fish, one hundred and eight temples of Gopāla, one thousand temples of Buddha, thirty temples of Paraśurāma and one hundred and one temples of Rāma in Vārāṇasī.

1. Ibid 6.67-69.
2. Geog. Dic. P. 65.
3. Hist. Dhs. IV. P. 753.
4. Sk. Vai. Ayo. 7.108-109.
5. Ibid 7.113 and 138.
6. Sk. Ka. 61.191.
7. Ibid 18.15.
8. Hist Dhs. IV. p. 754.
9. Sk. Ka. 58 81.
10. Ibid 61.207-208.

Gopratāra tīrtha :—This is a place of pilgrimage situated at the confluence of Sarayū and Gharghara in Ayodhyā. The temple of the God known as Gupta Hari stands there.[1] N. L. Dey[2] identifies it with Guptāra a place of pilgrimage on the bank of the Sarayū at Fyzabad in Audh, where Rāmcandra is said to have cast aside his mortal body and left for celestial regions. Dr. Kane[3] also refers to it in the same way as alluded to above.

Guptahari :—According to the Sk. P. this is holy land in Ayodhyā[4] Its importance from religious point of view has been repeatedly emphasised. The performance of sacrifice and other religious rites and ceremonies in this particular place yeild immense spiritual merit. N. L.[5] Dey identifies it with Gopratara as referred to above.

Hamsatīrtha :—It is a reservoir in Vārāṇasī[6]. It is situated near the Kṛttivāsa tīrtha This tīrtha remains surrounded by innumerable[7] lingas Dr. Kane[8] also refers to one Haṁsa tīrtha. About as to its location he differs from the account given in the Skanda Purāṇa.

Hanumat Kuṇḍa :—This is a shrine situated to the west of Sugrīva Kuṇḍa and to the east of Vibhīṣaṇa[9] Kuṇḍa in Ayodhyā. An immersion in and offering of gifts at this holy place bring about the fulfilment of all the cherished desires of life.

Harasiddhi :—The temple of Harasiddhi[10] is located to the east of the temple of Siddhi Vināyaka in Vārāṇasī. The adoration of this diety is productive of both material gain and spiritual elevation.

Hareśvara :—This is one of the sub tīrthas of Vārāṇasī. It is situated in front of the temple of Hariścandreśvara.[11]

Harikesa Vana :—This is a place of pilgrimage[12] within the jurisdiction of Vārāṇasī. The tample of the phallus known as Angiraseśvara stands therein as an expression of divine majesty.

1. Sk. Vai. Ayo. 6 72.
2. Geog. Dic. p 71.
3. Hist. Dhs. IV p. 754.
4. Sk. Vai. Ayo 6 56-57.
5. Sk. Ka. 68.65.
6. SK Ka. 68 57.
7. ibid 6.865.
8. Hist. Dha. IV p 735.
9. SK. Vai. Ayo. 8.77-78.
10. SK. Ka. 70.45.
11. SK. Ka. 69.80.
12. SK. Ka. 18.30.

Hari Kṣetra :—Immediately after the mention of the holy place, Kurukṣetra[1], the name of Harikṣetra has been referred in the Vaiṣṇava khaṇḍa of the Sk. P. According to this Purāṇa it is said that devotee who gets a glimpse of the image of Hari, and takes a holy dip in the water emmanating from His feet (ie. the Ganges) becomes purged of all sins. This is the residence of the sages and birds. Fruits and roots are found here. A controlled wind blows over the jurisdiction of this Kṣetra. Though the location of this place is not obvious in the Sk. P. I propose to identify it with Badarikāśrama[2]. Because the temple of Nara-Nārāyaṇa, in Badarikāśrama, was built on the west bank of Alakanandā near the source of the Viṣṇu Gangā (Alakanandā). This Harikṣetra is equistant from the two holy mountains called Nara and Nārāyaṇa. It is corroborated by the testimony of the Sk. P. N. L. Dey[3] refers to one Harikṣetra which he identifies with Harikantam sellar on the river Pennar. This place of pilgrimage was visited by Caitanya.

Hariścandra Vināyaka :—According to the Sk. P.[4] this is one of the sub tīrtha of Vārāṇasī. This image of Lord Gaṇeśa known as Hariścandra Vināyaka was installed by the celebrated Paurāṇic king Hariścandra himself

Hastināpura :—It is same as Hastināpur. The Sk. P.[5] has narrated that the king Parīkṣita, the son of Abhimanyu ruled over the earth residing in Hastināpura In other words Hastināpura was the capital of the king Parīkṣita one of the descendants of the Pāṇḍavas. It was completely engulfed by the deluge of the Ganges. However, it was located twenty two miles north east of Merrut district of United Provices,and south west of Bijnaur on the right bank of the Ganges[6]. It is said to have been founded by the king Hastī on the bank of the Bhāgīrathī[7]. Even according to the Mahābhārata[8] it bears the designation Hastināpura.

Hastipāleśvara :—This is the temple of the Phallus of Lord Śiva known as Hastipāleśvara. It is situated to the south of Ugra

1. SK. Vai. B. M. 1.38.41.
2. Geog. Dic. p. 15.
3. ibid p. 74.
4. SK. Ka. 57.124-125.
5. SK. Vai. Ven. 11.6.
6. Geog. Dic. p. 74.
7. B. C. Law., p. 81.
8. Hist. Dhs. IV.

kuṇḍa of Vārāṇasī.[1] The worship of this god bestows the fruit which is normally obtained by making a gift of an elephant. Dr. Kane[2] has referred to this tīrtha and has located it at Vārāṇasī. But he has not adduced any ground to support his finding.

Hāṭakeśaliṅga :—This is one of the phalli of Lord Śiva in Vārāṇasī. The phallus is associated with the Goddess known as Bhogavatī[3].

Hayagrīva tīrtha :—This is a reservoir (pit) located opposite to the Śaṅkhamādhava[4] tīrtha in Vārāṇasī. There stands the image of the God known as Hayagrīva Keśava on the bank of this reservoir. This is a very auspicious place fit for offering Piṇḍas to the departed ancestors.

Hayagrīveśvara :—This is a place of pilgrimage in Vārāṇasī.[5] It is situated to the north of Lolārka tīrtha.

Hemakūṭa :—According to the Sk. P. the three mountain namely Niṣadha, Hemkūṭa and Himavān are situated to the south of Meru. These three mountains[6] serve as the demarcation line of the earth. Hemakūṭa has been identified with Kailāsa mountain by the modern researchers like Dr. Kane[8], Dey and others.

Hemakūṭa Sthāna :—While describing the several Kṣetras found in India, the Sk P.[9] has made specific mention of it. But its location is wrapt in mystery. The Sk. P. appears to have identified it with the Hemakūṭa mountain. One who practises penance here becomes immune from the fear of re-birth.[10]

Heramba Vināyaka :—This is one of the temples of Gaṇeśa in Vārāṇasī.[11] It is situated to the south east of Muṇḍa Vināyaka. It fulfills all the desires of the inhabitants of Vārāṇasī.

Himālaya :—According to the Sk.P.[12] the host of Gods headed by Bṛhaspati went to the Himālayas in order to devise ways and

1. SK. Ka. 97-114 & 133.
2. Hist. Dhs. IV. p. 756.
3. Sk. Ka. 69. 149.
4. ibid 59. 60-62.
5. ibid 70 80.
6. Sk. Ma. Kan. 37.41-42.
7. Hist. Dhs. IV. p. 756.
8. Geog. Dic. p. 75.
9. Sk. Ma. A.C.M.U. 2.61.
10. ibid.
11. Sk. Ka. V. 57.84.
12. Sk. Ma. Ke. 20.45-47.

means for destroying the demon Tāraka. They sought the cooperation of the Lord of the mountains in the matter of achieving their objects. Besides, they requested him to offer shelter to the ascetics. In this way the importance of the Himālayas has been high-lighted by the Sk. P. This Purāṇa[1] holds that there are several rivers that have issued from the Himālayas : their names have been enumerated in the following order : (a) Gangā, (b) Yamunā, (c) Sarasvatī, (d) Dṛṣadvatī, (e) Gomatī, (f) Tāpī, (g) Kāveriṇī, (h) Narmadā, (i) Śarmadā, (j) Godāvarī, (k) Satadru, (l) Vindhyā, (m) Payoṣṇī, (n) Varadā, (o) Carmaṇvatī, (p) Śarayū, (q) Gaṇḍakī, (r) Caṇḍapāpahā, (s) Candrabhāgā, (t) Vipāśā and (u) Śoṇa. One who takes bath in these rivers becomes liberated from sins and finds access to the heaven. In the Sk. P.[2] the Himālayas have been exalted to the rank of divinity. Even the members of the trinity approach them for succour during the period of emergency. It finds mention in the Vedic literature also. The Himālayan range extends from Assam to the Punjab, that is to say, it stretches from east to west, guarding the northern border of India. N. L. Dey[3] has given a very brief description of it.

Himavān :—Same as Himālaya (q. v.).

Iśānatīrtha: —This is one of the reservoir situated in Vārāṇasī.[4] A pilgrim has been exhorted to take bath in it and offer *tarpaṇa* to Gods, sages, and ancestors It has been stated that Monday is singularly auspicious for the purpose alluded to above. On the bank of this reservoir stands the temple of the Phallus that bears the name of Śrīlinga.[5] According to the Sk. P. it is reputed at the neighbourhood of Bhavānī tīrtha. There is a Phallus of Lord Śiva[6] carrying identical name (i.e. Iśāna). Dr. Kane[7] refers to a phallus called Iśāna linga at Vārāṇasī. He has not, however, referred to the Sk. Purāṇa.

Iśāneśvara :—The divinity called Iśāneśvara is said to have come Kedāra. The temple of the God is situated to the west of Prahlāda Keśava.[8]

1. Sk. Pra. V, Ksc. M 1.36-39.
2. Sk. Ma. Kedāra Khaṇḍka.
3. Geog Dic p. 75.
4. Sk. Ka. 33.42-43.
5 Ibid.
6 Ibid 61 139
7. Hist. Dha. IV p. 758
8. Sk. Ka. 69.93-94.

Jaigīṣavyeśvara :—This is one of the Subtīrthas in Vārāṇasī.[1] It has been authoritatively laid down that its majesty should not be revealed to a heretic who fosters ill-will in his mind. An individual who has fallen a victim to the incubons of the Kali-age should be treated as unworthey of getting an access to its shrine. The Liṅga Purāṇa[2] also has lent countenance to this prohibitory utterance.

Janmasthāna:—This is the place of pilgrimage[3] situated at Ayodhyā. It is the birth place of Rāma and as such is held in deep reverence by his devotees. The Skanda Purāṇa states that this holy place is situated to the east of Vighneśvara, to the north of Vasiṣṭha-tīrtha and to the west of Laumaśa tīrtha. A mere visit to this place brings about cessation of rebirth. It dispenses with the necessity of bestowal of any gift, performance of any sacrifice, and observance of austerities for the achievement of the objectives of human life

Jalaliṅga :—This is the phallus standing in the middle of the Ganges[4]. It is more auspicious than the others existing on the surface of the earth. It is made of different varieties of metals.

Jaṭākuṇḍa :—This is a reservoir situated to the west of Bharata Kuṇḍa[5] in Nandigrāma in Ayodhyā. It was in this sacred place that Rāma and others removed their matted hair. The images of Rāma with Sītā and Lakṣamaṇa are worshipped here. A pilgrimage to this place is to be undertaken on the 14th day of the first half of the month of Caitra. Dr. Kane[6] refers to one Jaṭākuṇḍa and has located it in Sānandūra. He has again assigned its site to the south of mount Malaya and to the north of the Sea. Evidently this account is at variance with that of the Skanda Purāṇa.

Jayanteśvara :—This is one of the Phalli of Lord Śiva in Vārāṇasī.[7] It is situated on the bank of the Ganges.

Jaṭīdeva :—The deity called Jaṭīdeva[8] is said to have come from Rāmeśvara. It is situated to the north of Ekadanta tīrtha in Vārāṇasī.

1. Ibid 63 85.
2. Hist Dhs. IV p. 758.
3. SK. Vai. Ayo 18-20
4. SK. Ka. 69 161-193.
5. SK. Vai. Ayo 9.55-57.
6. Hist. Dhs. IV. p. 759.
7. SK. Ka. 69.72.
8. Sk. Ka. 69.78

Jñānoda tīrtha or Jñāna Vāpī :—This is a sacred well situated in Vārāṇasī.[1] It is one of the most important tīrthas[2] of that place. According to the Skanda Purāṇa it is said that when Śiva saw the phallus of Viśveśvara he wished to take bath with its cool water. Consequently he dug a pit (Kuṇḍa) with his trident to the south of the temple of Viśveśvara. He ultimately poured down its water on the Viśveśvara Liṅga. The diety granted him two distinct boons. By virtue of one of them this particular tīrtha became superior to all the tīrthas to be found on the surface of the earth. And by virtue of another this holy place came to be known as Jñānoda or Jñānavāpī. Obviously it has association with the idea of Śiva as knowledge incarnate.

Jyeṣṭha Vināyaka :—The temple of Gaṇeśa known as Jyeṣṭa-vināyaka is situated to the south east of Cintāmaṇi Vināyaka in Vārāṇasī. It is to be worshipped on the 14th day of the second half of Jyestha. (To be continued)

1. ibid 33.1.
2. ibid chapter 33.

पाञ्चरात्रात्मकं सांख्यम्

गणेश थिटे

[In the Bhāgavata-Purāṇa III. 26. 19ff, we get a exposition of the Sāṅkhya-Philosophy mixed with the concept of *Caturvyūha*, well-known in the Pāñcarātra-system. In the Sāṅkhya-Philosophy, there it hardly any scope for *bhakti* (devotion). But this passage from the Bhāgavatapurāṇa introduces *bhakti* in the Sāṅkhya-System with the help of Pāñcarātra. This mixture might have been done with the view of popularising the Sāṅkhya-System with the help of Pāñcarātra which is very popular particularly in South India.]

पाञ्चरात्रागमे चतुर्व्यूहकल्पना दृश्यते। तत्र वासुदेवः श्रेष्ठतत्त्वम्। स च परमात्मा। तस्मात् संकर्षणो नाम जीवः उत्पद्यते। संकर्षणात् प्रद्युम्न-रूपि मनः जायते। तस्मान् मनसः अनिरुद्धः इति अहंकारः प्रादुर्भवति। स एव ईश्वरः। एवं एते चत्वारो व्यूहाः नाम पाञ्चरात्रतत्त्वज्ञानपद्धतेः मूलाधारः। (दृश्यताम्—महाभारते १२.३२६.३८-३९)। सांख्यतत्त्व-ज्ञानपद्धतौ प्रकृतेः महत् नाम तत्त्वं, महतः एकादश इन्द्रियाणि पञ्च तन्मात्राणि च जायन्ते। तेभ्यः च पञ्च महाभूतानि जायन्ते एवं सृष्टिक्रमः।

परं भागवतपुराणे (३.२६.१९ तः आरभ्य) द्वयोरपि अनयोः तत्त्वज्ञानपद्धत्योः संमिश्रणं दृश्यते। सः विभागः अधुना विचारार्थम् उपस्थाप्यते। स्वप्रकटनस्थानरूपायां प्रकृतौ परमात्मा स्वकीयां चैतन्य-शक्तिं स्थापयति। ततः महद् इति तेजोरूपं तत्त्वं जायते। इदं महन्नामकं तत्त्वं जगदुत्पत्तेः कूटस्थः अङ्कुर इव। तस्माच्च जगतो निर्मितिः। इदं विनाशरहितम्। तस्मिन् सर्वमपि विश्वं सूक्ष्मरूपेण वर्तते। अनेन महता तत्त्वेन प्रलयकालीनः अन्धकारः स्वकीयेन तेजसा पीतः (१९-२०)। इदं सर्ववेदप्रसिद्धं शुद्धं, सत्त्वात्मकं, निर्मलं, वासुदेवनामकं स्थानं परमात्मनः। तदेव च महत्तत्त्वात्मकं चित्तम् (यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम्। यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥२१॥)। चित्तस्यैव अधिभूतरूपेण महत्तत्त्वम्, अध्यात्मरूपेण चित्तम्, उपास्यरूपेण च वासुदेवः इत्यादयः संज्ञाः भवन्ति। यथा पृथिव्याः स्पर्शात् प्राक् जलस्य

रूपं स्वच्छं शान्तं च वर्तते तथैव चित्तमपि मूलतः स्वच्छं, विकारहीनं, गभीरं च वर्तते। परं कालशक्त्या तस्मिन् विकारः संभवति। ततश्च त्रिविधः अहंकारः जायते १) सात्त्विकः (=वैकारिकः) २) राजसः (=तैजसः) ३) तामसश्च (एतस्माच्च त्रिविधादहंकारान्मनः इन्द्रियाणि, महाभूतानि च एतेषां निर्मितिः (२४)। अयम् अहंकारः एव सहस्रमुखः अनन्तः। भूतानि, इन्द्रियाणि, मनश्च तस्य स्वरूपभूतानि। स एव संकर्षणः (२५)। अयमेव अधिभूतरूपेण भूतानाम् इन्द्रियाणां मनसश्च समुदायः इति उच्यते। अध्यात्मरूपेण अहंकार इति कथ्यते। अधिदैवतरूपेण, उपासनार्थं स एव **संकर्षणः** इति उच्यते। तस्मिन् कर्तृत्वं, ज्ञानसाधनत्वं, गुणापेक्षया च शान्तत्वं, भयंकरत्वं मूढत्वं वा वर्तते (२६)।

एवं वासुदेवसंकर्षणरूपं व्यूहद्वयं कथितम्। संकर्षणः अहंकारात्मकः। तस्य वैकारिकः, तैजसः, तामसश्च इति त्रयः प्रकाराः। यदा सात्त्विके अहंकारे विकारः जायते तदा तस्माद् अहंकारात् मनः संभवति। संकल्प-विकल्परूपिणी इच्छा च प्रादुर्भवति (२७)। इदं मनः सर्वेषु अपि इन्द्रियेषु प्रधानम्। तस्यैव अनिरुद्ध इति संज्ञा। तस्य वर्णः शारदीयस्य कमलस्य वर्ण इव। योगिजनैश्च तस्यैव आराधना कर्तव्या (२७)। अस्य व्यूहस्य अधिभूतरूपेण, अध्यात्मरूपेण च मन इति संज्ञा, अधिदैवतरूपेण च **अनिरुद्ध** इति।

राजसाद् अहंकाराद् विक्रियमाणाद् बुद्धितत्त्वं जायते। द्रव्यस्वरूप-ज्ञानशक्तिः, इन्द्रियेभ्यः विषयाणां प्रदानं, संशयः, निश्चयः, स्मरणं, निद्रा इत्येतानि अस्य तत्त्वस्य लक्षणानि (२९-३०)। कर्मेन्द्रियाणि ज्ञानेन्द्रियाणि च राजसस्य अहंकारस्यैव कार्याणि (३१) अयं व्यूहोऽधिभूतरूपेण अध्यात्मरूपेण च बुद्धिरिति उच्यते। यद्यप्यत्र **प्रद्युम्न** इति शब्दः नोच्चारितस्तथापि अधिदैवतरूपेण प्रद्युम्न इति संज्ञया उपासना कर्तव्या इत्यत्राध्याहृतम्।

उपरि वर्णिते पाञ्चरात्रात्मके सांख्यतत्त्वज्ञाने यानि वैशिष्ट्यानि तानि कथ्यन्ते अधुना। अहंकाररूपस्य प्रकारत्रयं वर्तते। तत्र सात्त्विकाद-हंकाराद् अनिरुद्धः, राजसादहंकाराच्च प्रद्युम्नो जायते। पाञ्चरात्र-मतानुसारं संकर्षणादेव प्रद्युम्नः, प्रद्युम्नाच्चैव अनिरुद्धः परम् अत्र भागवत-पुराणोक्ते पाञ्चरात्रात्मके सांख्ये सात्त्विकः राजसः तामसः इति अहंकारस्य प्रकारक्रमः। **तस्मात् प्रथमम्** सात्त्विकादहंकाराद् **अनिरुद्धस्योत्पत्तिः** कथिता। ततः तैजसाच्च नाम राजसादहंकारात् **प्रद्युम्नस्य उत्पत्तिः** केवलं सूचिता। तैजसः अहंकारः, प्रद्युम्नश्च इति द्वयोः शब्दयोः अर्थे "प्रकाश-

रूपस्य" तत्त्वस्य प्राधान्यम्। तस्मात् तैजसादहंकारात् प्रद्युम्नस्य उत्पत्तिः स्वाभाविकी एव। परं क्रमभेदः अत्र लक्षणीयः। तथैव पाञ्चरात्रागमे प्रद्युम्नाद् अनिरुद्धः भवतीति कथितम्। अत्र च संकर्षणस्य प्रकारद्वयम्। एकस्मात् प्रकारात् (=सात्त्विकाद् अहंकारात्) अनिरुद्धस्य उत्पत्तिः। द्वितीयात् प्रकारात् (=तैजसाद् = राजसाद् अहंकारात्) प्रद्युम्नोत्पत्तिः।

भागवतपुराणे यद् इदं पाञ्चरात्रात्मकं सांख्यतत्त्वज्ञानं कथितं तस्य महत्त्वम् अधुना कथयामि। सांख्यतत्त्वज्ञानस्य, भक्तेश्च संबंधः प्रायः न दृश्यते। सांख्यतत्त्वज्ञानस्य च एकः प्रकारः "निरीश्वरं सांख्यम्" इत्येवं रूपः अपि दृश्यते। यद्यपि सांख्यानां प्रकृतिः पुरुषः च इति कल्पनाद्वयं सामान्यजनानां विचारमण्डले प्रादुर्भूतं स्यात् तथापि सांख्यतत्त्वज्ञानस्य अभिजातकाले तस्य सामान्येषु जनेषु प्रसारः नैव आसीत्। अस्य एकं कारणमिदं यद् अस्मिन् तत्त्वज्ञाने उपासनायाः भक्तेः, पूजापद्धतेः वा अभावः। ये सामान्याः अल्पमतयः अशिक्षिताः जनाः तेषां रुचिः तावत् सूक्ष्मतत्त्वज्ञाने नास्ति, किं तु पूजापद्धतौ, कर्मकाण्डे, आचाररूपधर्मे, उपासनायां वर्तते। तत्र च तेषां क्षमतापि वर्तते। पाञ्चरात्रागमे या व्यूहकल्पना, वासुदेवादीनां व्यूहानाम् उपासनापद्धतिः च सा अतीव लोकप्रिया। तस्याः व्यूहकल्पनायाः, उपासनापद्धतेः सांख्यतत्त्वज्ञाने समावेशः, उपयोगो वा कार्यः इति धिया कदाचिद् इदं पाञ्चरात्रात्मकं सांख्यं निर्मितं स्याद् इति मे मतिः। अनया दृष्टया पाञ्चरात्रात्मकं सांख्यम् अवलोक्यते चेत् तस्य महत्त्वं ज्ञातुं शक्यं भवेत्।

TWO LEGENDS FROM THE SKANDA PURĀṆA— A STUDY*

BY

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[अस्मिन् निबन्धे लेखकद्वयेदाभ्यां स्कन्दपुराणस्थमाहेश्वर-खण्डस्य कौमारिकाखण्डे वर्त्तमानस्य भरतपुत्रस्य शतशृङ्गस्य अजा-मुखायाः पुत्र्याः उपाख्यानेन सह स्कन्दपुराणस्य प्रभासखण्डान्तर्गत-वस्त्रापथमाहात्म्ये वर्त्तमानस्य एकस्या हरिणमुखायाः स्त्रियाः आख्या-नस्य तुलनां कृत्वा उभयोराख्यानयोर्निर्माणे विकासे च साहित्य-सम्बन्धिनां स्थानसम्बन्धिनां च केषांचित् तत्त्वानाम् आलोचनात्मकं विवरणं प्रस्तुतम् ।]

Introduction

The doctrine of transmigration is "one of the most fundamental doctrines of Indian system of religion and philosophy."[1] Its acceptance leads to a corrolary in the transmutation of the external morphs of the transmigrating souls. To illustrate and emphasize the magnitude of this doctrine numerous legends are recorded in Indian literature. This motif of metempsychosis is common enough in folk-tales. This motif is also utilised in classical Sanskrit works, *e.g.* Bāṇa's Kādambarī, wherein the heroes and not the heroines undergo three rebirths each.[2] This doctrine has an interesting development into the depiction of a being with both the anthropomorphic and theriomorphic characteristics. The outstanding instances of such a composite character are Gaṇapati, Nṛsiṃha, Nara-Varāha, Dakṣa *etc.* An inquiry into the origin of such forms and their appraisal e.g. of Gaṇeśa, Dakṣa *etc.* lead one to infer that the idea of transplantation of organs of

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1. Kane P. V., *History of Dharmaśāstra*, Vol. V, Part II, p. 1530.
2. *Vide* Dasgupta S. N. and De S. K., *A History of Sanskrit Literature*, Classical Period, Vol. I, p. 232. fn. 1. For a study of these motifs as literary devices *vide* Gray L. H. *WZKM* XVIII, (1904), pp. 53-54.

two different beings was accepted as a common phenomenon in Indian mythology. But with reference to the form of Nara-varāha it may be said that it seems to develop as a consequence of the acceptance of the idea that forms of different beings can co-exist in one place; but the study under consideration seems to suggest that a different set of principles was operative also in the development of composite characters. The SP "is the most extensive of Purāṇas and poses perplexing problems"[1]. It is found in two forms :—(1) *Khaṇḍa* and (2) *Saṁhitā*. Its seven *khaṇḍas* are : (1) Māheśvara, (2) Vaiṣṇava, (3) Brāhma, (4) Kāśī, (5) Āvantya, (6) Nāgara and (7) Prabhāsa. The Saṃhitās are six :—(1) Sanatkumāra, (2) Sūta, (3) Śāṅkarī, (4) Vaiṣṇavī, (5) Brāhmī and (6) Saura.[2]

In the present paper it is proposed to study two legends in which the main characters have therio-anthropomorphic features. One of them occurs in the KK, a part of the MK of the SP and the other one occurs in the VM of the PK of the SP[3].

Summary of the legends

The legends from the KK and the VM are summarised as follows :—

KK : Chapter XXXIX

Bharata had a son, Śataśṛṅga by name, who had a goat-faced daughter. The Purāṇa tries to explain why she came to have a goat's face.

In the region near the meeting of the Mahī river with the Gulf of Cambay there came once a herd of goats. One of them strayed away and got entangled into a thicket and it could not disentangle from it and ultimately it died of hunger and thirst. With the passage of time the carcass disintegrated and parts of its trunk were washed away, but its head remained dangling in the thicket.

1. Kane P. V., *op. cit*, p. 911.
2. *Vide* Kane P. V., *op. cit*, p. 911; Upadhyaya Baladeva, *Purāṇa-Vimarśa* (in Hindi), p. 155. He notes the Tāpīkhaṇḍa and observes that it is the Nāgarakhaṇḍa. *(Op. Cit.*, p. 157).
3. *List of Abbreviations* :
 SP=Skanda-Purāṇa,
 KK=Kaumārika-khaṇḍa, Venkateshvara Press edition.
 MK=Māheśvarakhaṇḍa, Venkateshvara Press edition.
 VM=Vastrāpathamāhātmya, Venkateshvara Press edition.
 PK=Prabhāsaknaṇḍa, Venkateshvara Press edition.

On account of the supernatural power of the holy place she was born as a beautiful daughter of the king Śataśṛṅga, the king of Siṃhala with the human body and the face of a she-goat. All were struck with wonder and sorrow at the unusual physical appearance of the royal daughter. With the passing of time she attained her youth and once she happened to look into a mirror and thereupon she remembered her previous birth. She consoled her grieved parents and narrated her birth. She requested them to go where her body in her former birth had perished. After making liberal gifts she embarked on a voyage to Stambhatīrtha (modern Cambay). On coming there, after search, she found her own head there. She collected the bones, skin, *etc.* and burnt them there and then she threw the bones into the confluence of the river Mahī and the Gulf of Cambay. On account of the supernatural power of the holy place her face became moon-like and she came to have an excellent beautiful form. She practised severe penance there and at the end of one year Lord Śiva was pleased to grant her a boon. She begged Lord Śiva to reside there and Lord Śiva, Barkareśvara by name, was consecrated where the head of the she-goat was burnt.

VM : Chapters VI & VII

Near the Raivataka mountain is situated a holy place known as Mṛgīkuṇḍa which is to the west of the temple of Bhavanātha. The following legend is given to explain the name of this *tīrthas* :—

There was a righteous king Bhoja by name, in Kānyakubja (6-20). Once he went to a forest, where a forest-ranger happened to tell him that in the forest there lived a woman with the deer's face and moved in the herd of deer.[1] The king instituted a search for her and at last he happened to trace her and brought her to Kānyakubja. She was received very warmly in the royal palace. The king asked her, once, in privacy what her name was and why she was reduced to such a strange form, but she replied nothing. Then he called for the ministers, astrologers and the best of the Brahmins and asked them how she could utter the human speech with a human face There-upon the Brahmins told him that in Kurukṣetra there lived the best of Brahmins, Sārasvata, by name, who practised penance on the bank of the Sarasvatī and also that

1. Note that she is called a *nārī* in 6.23 and a *bālā* in 6.24.

being ordered by him she would tell everything. Accordingly the king approached Sārasvata who told him that she would tell him everything. That Brahmin came there and she bowed down to him and swooned. With due ritual she was brought back to consciousness and she narrated the past history of her seven births. The seven births are as follows :—(i) The king Bhoja is said to be the son of the king of Kaliṅga in his previous seventh birth and the *Mṛgī* (the doe) was the daughter of the king of Vaṅga. Both were married and she became the crown queen. (ii) Then both were born as Brahmins and she became his housewife. (iii) He was born as a *śvetasarpa* and she was born as the daughter of a Brahmin and was married at the age of eight. The very *śvetasarpa* bit her husband who, thereupon, died. The *śvetasarpa* was also killed then. (iv) He was born as a *makara* in the river Godāvarī at Bhimeśvara and the above-mentioned widow was killed by the above-mentioned *makara*. She was consigned to fire and then immersed in water. (v) Later on he was born as a *lubdhaka* and she was born as a *krauñcī*. The impassioned *krauñca* was killed by the *lubdhaka* during their dalliance. He was, therefore, cursed by a ṛṣi. (vi) Later on, the *lubdhaka* was born as a *siṃha* and she was born as a *mṛgī* who was killed by the very lion. (vii) Later on he was born as the king Bhoja and she was born as a woman with the deer's face as the young one of a deer.

The chapter VII tells us that once a doe happened to drink up the semen of the sage Uddālaka and this led to her such a birth. *En passant* she also said that she had burnt herself with the king, *i. e.* she had become a suttee. She, further, informed the king that if anyone let loose a head in the river Suvarṇarekhā in Vastrāpatha, she would assume a human form. When done accordingly, she was transformed into an exquisite beauty and the king Bhoja married her and she came to be renowned as *mṛgamukhī* (7.32).

Analysis

The following points emerge from a comparative study of the above two legends :—

1. Both the legends accept the doctrine of metempsychosis as a basic point in their narration.

2. Both the legends point out that the falling of the bones of the corpse of the character concerned results into a birth with a human body.

3. In this cycle of rebirth the persistence of a theriomorphic head is a result of the non-falling of the head of the character concerned in the holy waters of a *tīrtha*.

4. The complete human from is gained by visiting the same *tīrtha* again and by immersing the remnants of the head of the character concerned in the *tīrtha*.

These points of similarities indicate that the major framework of the two legends is similar in spite of the fact that the narrative in the VM is longer than the one in the KM. Hence it seems that they develop from a common ideological background. But there are also points of dissimilarity which are significant to note :—

1. The KK mentions a group of goats, whereas the VM talks about a herd of doe.

2. In the KK a grove of *jāḷī* (*Guj-pīlaḍī*) and other creepers are responsible for the death of the goat, whereas in the VM the bamboo—thicket is the cause of the death of the doe.

3. The KK brings the princess from Siṃhala via sea to Stambhatīrtha, whereas the sea does not figure in the VM.

4. The KK talks of only one birth, whereas the VM talks of seven births.

5. In both the legends the motif which leads to the kindling of the memory of the past birth is different. The KK utilises the theme of reflection in a mirror, whereas the VM relies on the tāntric powers of Sārasvata.

6. In the KK the *kumārī* does not marry, whereas the doe-faced woman marries the king after getting the human head.

7. The *tīrthas* in both the legends are naturally different. The KK talks of the Mahīsāgarasaṅgama, whereas the VM talks of the Suvarṇarekhā river.

Legend in the Jaina Work

Legends with similar motifs are also found in the non-Brahminical literature also. It would be interesting to compare a similar legend from the *Laghuprabondha sangraha* which is a Jain work[1]

1. Thaker J. P. (Ed), *Laghuprabandhasaṅgraha*, p. 91.

A goddess Śrīmātā by name was the daughter of the king Śrīpuñja. She was a monkey-faced woman. Once the children were singing the songs of Arbuda and thereupon she remembered her previons birth and told that on Arbuda there was a place called Kāyakuṇḍa where she was a she-monkey. Once on seeing a viper there, she jumped and got entangled in a bamboo-grove and died. Her body fell in the *kuṇḍa* and consequently it got the human form. But on the other side, her head was hanging in the bamboo grove. The king saw it and threw it in the *kuṇḍa*. And thereupon she came to gain a human head. She did not marry and performed penance on the mountain After her death she became the presiding goddess of the mountain near Rasivo-Vālam.

Discussion and Interpretation

From the above analysis of the two legends the most obvious and the important point that emerges is the belief in metempsychosis which is the corner-stone of the growth of extremely fascinating legends. They are used principally to eulogize the power and sanctity of a local *tīrtha*; while doing this, many diverse elements seem to enter into the make-up of the details of the legends and they develop further significant local features during the course of the development of the legend.

The legend in the KK relies on the local flora, migrating fauna and the local geographical features Around Stambhatīrtha migrating herds of cattle, sheep and goat are almost an annual phenomenon. After the rains the people from Saurashtra and Kutch begin to migrate towards Gujarat and Malwa in search of pasture lands for their cattle and animals. They return to their home-villages after the summer. In these annual migrations the track around this place is used. The straying animals are also the well-known features in this region of Stambhatīrtha. Hence the motif of the goat is an outcome of the local peculiarities of this site.

Cambay is a well-known medieval port. It seems to be flourishing from at least 7th-8th century A. D., but the maritime activity of this region can be traced back to about the middle of the first millenium B.C. With such a long standing maritime activity and the continuous contact with Malbar and Simhala

in the south the author of the KK probably residing in this region would look naturally towards the Gulf of Cambay for some immigration in this region and therefore the goat-faced girl is brought to Cambay from Siṃhala by the sea-route. The legend sings the praise of the Mahīsāgarasaṅgama and Lord Śiva. The latter trait indicates the Śaivite leaning of the author who glorifies also the confluence of the Mahī with the Gulf of Cambay, because the confluent site is believed to be very holy. He notes further that the goat-faced girl got rennovated many old temples. This significantly points to the fact that the wealth necessary for rennovation poured from immigrants through the sea-route and this has a direct indication to the flourishing sea-borne trade of Cambay.

In contrast to the KK the VM gives an elaborate legend of seven births woven together. This motif of the relationship of two individuals through a series of births is a well-known one in Indian literature and the author of the VM draws inspiration from this well-known motif for the legend in the VM. The event of the death of the deer by the attack of the lion indicates a well-known usual phenomenon in the Gir forests. The Gir is the lions' sanctury even today. Lions were and are found around Girnar and their natural food includes the deer also. A few varieties of deer were seen in this region and hence one will not be far wrong in concluding that the author of the VM utilises and weaves the local experience and happening in the narration of the legend. In this region bamboo-groves were well-known It may be mentioned that some of the strong solid bamboo is also collected from the Gir forests. The dangling of the head of the deer on a bamboo as given in the VM has again a background of a common local phenomenon. The scene is laid near the Mṛgīkuṇḍa and the Suvarṇarekhā river. Both of them are near the Raivataka *i. e.* Girnar. The Mṛgīkuṇḍa is possibly the small *kuṇḍa* near the temple of Bhavanātha and it is amply supported by the text. The river Suvarṇarekhā is a small rivulet on which the famous Sudarśana lake built by Candragupta Maurya (324 BC- 300BC) and renvovated by the Mahākṣatrapa Rudradāman in c. 150/151 A. D. as well as by Parṇadatta, Governor of Saurāṣṭra in 455/556 A. D. during the period of Skandagupta (455 AD-467 A. D.) stands. In the

epigraphic record by Rudradāman the river is noted as Suvarṇasikatā. The second member of the vocable *"Suvarṇasikatā* in the epigraphic record is replaced by-*rekhā* in the Purāṇa. This Suvarṇarekhā is identified with Śonrekh by Bhagavanlal Indraji.[1]

Locally the rivulet is known as Sonrekh even today. The vocable *sonarekha* is derivable from the vocable *suvarṇarekhā* and this indicates a local tradition of some longivity. If epigraphic reference preserves correctly one tradition, one can surmise that the other tradition was either consequent to or subsequent to the ephigraphical record. The Girnar and the location of the whole story are away from the sea and therefore naturally the sea is conspicuous by its absence in the legend in the VM.

The *mṛgī* discloses the knowledge of the previous births due to the intervention of a Sārasvata. This term i.e. *sārasvata* might refer to a *tāntrika* or it might refer to a Brahmin from the Sārasvata caste. Irrespective of the possible two interpretations of the word *sārasvata* as mentioned above, one fact that emerges from the situation of the incident in the legend is a belief in the *tāntrika* powers which would make an animal speak in human tongue, even though the human speech by animate and inanimate objects is a wide-spread motif in Indian literature. Here the motif is used to emphasise the power of a Sārasvata. Thus the legend from the VM betrays local colour which is distinct from that of the KK. Moreover, the semi-historical points in this legend are not bereft of interest.

From the Indian view-point the first birth story which narrates the marriage of a prince from Vaṅga and the princess from Kaliṅga seems to fall on the ancient traditions which were accepted by the Mahāvaṃśa and the Dīpavaṃśa in Ceylon.[2] But the other legends will require further work. But in this work the girl is killed all the time by her husband, when both were born in different species. Probably this motif is introduced here to signify the ideals of chastity and fidelity of a woman.

1. Historical Inscriptions of Gujarat, Part I, edited by Acharya Giri. jashanker, p. 21.
2. Mehta R. N., *Vijayanī kathānā keṭalāka Praśno* (in Gujarati),

At least the memory of Bhoja of Kanauj (836 AD –892AD) seems to reflect the reign of Bhoja, the 7th ruler in the Pratihāra dynasty ruling from Kanauj. He was the most powerful ruler having the titles of *ādivaraha, mihira,* and *prabhāsa*. The last title '*prabhāsa*' associates very well with the name of the *khaṇḍa, viz.* Prabhāsakhaṇḍa. This raises an interesting problem whether he was alive for such a long period in folk-memory or it is sheer accident. Gujarat and Saurashtra were the border zones between the Pratihāras of Kanauj and Rāṣṭrakūṭas of Mānyakheṭa (8th to 10th century AD). Possibly the tradition of Bhoja of Dhar with his patronage to learning might have been mixed up also in the texture of this legend. The practice of protecting forests by the forest rangers is also a fairly old practice. Thus the whole legend is a mixture of local as well as pan-Indic elements.

The study of both the legends indicates that certain pan-Indic legends were taken up by writers of different places to explain some local phenomena. While doing so, much local colour was given to the broad uniform outlines and thus it generated the pattern of unity in diversity in the cultural patterns of India.

The legend of Śrīmālā from the *Lokaprabhandha* as noted earlier is also interesting in this connection. It indicates that the Jains also seem to follow the same practice as the Purāṇakāras and impart the local and sectarian colour to certain widespread motifs and legends. These efforts by various sections of the Indian society appear to have been undertaken for establishing their pan-Indic interests as well as their correlation, however superficial they may be, to local conditions.

A perusal of the works like Mallapurāṇa, Śrīmahāpurāṇa, Nāgarakhaṇḍa of the Skandapurāṇa, Dharmāraṇyapurāṇa and others also seem to point to the similar treatment of the pan-Indic elements which were given local colours. These efforts seem to forge an element of Unity in diversity in Indian culture.

1. Majumdar R. C., Pusalker A. D. and Majumdar A. K. (ed. by), *Age of Imperial Unity*, p. 520.

VEDIC ŚĀKHĀS

By

GANGA SAGAR RAI

[अस्मिन् निबन्धे वैदिकशाखाशब्दस्य कोऽर्थः शाखाशब्दस्य के पर्यायास्तेषां के मौलिका अर्थाः शाखानां कथमुत्पत्तिः के वाङ्मयाः शाखानामङ्गीभूताः शाखाभेदो कथं जातः, नाना-शाखानां लोपश्च कथं जातः इत्यादि प्रश्नानां संक्षेपेण सोदाहरणं विवेचनं कृतम् । शाखानामुत्पत्तिविषये पुराणानां किं मतं उत्पत्तिहेतुविषये च किं मतं इत्यपि संक्षेपेण दर्शितम् । अत्र टीकाकर्तृणा माचार्याणामाधुनिकविदुषां च मतान्यपि प्रदर्शितानि ।]

According to the Purāṇas and other literary records originally there was only one Veda[1] and later on it developed into many branches which were called as Śākhās. For the sake of convenience in learning and performance of sacrifices this one original Veda[2] was arranged into four Vedas. Though the Vedic Śākhās originated first from the original Vedic Saṁhitās, but later on other Vedic literature (such as Brāhmaṇas, Sūtras, etc.) also caused the beginning of a new Śākhā. For the word Śākhā other equivalents are Caraṇa and Bheda.

The word Śākhā stands for various sacred traditions preserved in different families of the priests. Śākhās originated from the original Vedas. Primarily the word Śākhā denoted a certain group of literary documents which formed the subject of study. That is why we frequently meet with the term *śākhā-madhīte*, (he reads the Śākhā). In this light it may be said that

1. cf. एक आसीद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत । चातुर्होत्रसमूहस्तस्तेन यज्ञ मथाकरोत् ॥ Viṣṇu P. III. 4.11; आद्यो वेदश्चतुष्पादः बह्वृचाह्व-संज्ञितः Vāyu I. 61.7 ab; एको वेदश्चतुष्पादः संहत्य तु पुनः पुनः ॥ Matsya 143.10 ab etc; Mahīdhara in the beginning of Yajurveda bhāṣya; Bhaṭṭa Bhāṣkara in the introduction of TS. Bhāṣya.
2. This traditional view is dissented by Max Müller. cf. History of Ancient Sanskrit Literature, p. 96. He thinks the three Vedas as independent.

within the Śākhā the Saṁhitā and allied literature was admitted[1]. Mahādeva, a commentator of Hiraṇyakeśin's Gṛhya Sūtra, says that Śākhā means a part of *Svādhyāya* comprising of *Mantras* and *Brāhmaṇas*[2].

Besides the Saṁhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads, the Śākhā also includes within itself the Kalpasūtras, which were regarded as *Vedāngas*. In this connection the commentator Mahādeva says that as Veda means *Svādhyāya* along with the *Aṅgas*, a Śākha may include *Aṅgas* and as such becomes different from another Śākhā owing to the difference in *Aṅgas*[3].

Here Mahādeva pleads that *Aṅgas* are to be included in the fold of Vedas as well as of the Śākhās. But contrary to his view Angas are not included in the Vedas. Whatever may be the argument it is certain that the Sūtras were included in the Śākhās.

From the evidence of Purāṇas it is clear that the Śākhās are the result of gradual development in the Vedic tradition. The Saṁhitās are the original literature and the Brāhmaṇas, Āryaṇyakas and Upaniṣads are the later production Earlier the school of the Vedas contained the Vedic Saṁhitās, but with the lapse of time the priests in Vedic schools also developed various treatises on the performance of sacrifices (the Brāhmaṇas and Sūtras) and the speculative thought on the ultimate reality (Upaniṣads).

Besides the words Śākhā, Caraṇa and Bheda, Purāṇas also refer to the name Anuśākhā[4]. This shows that some Śākhās are developed from other Śākhās. These subsequent Śākhās are termed as Anu'akhās or Upaśakhās. This is the view of commentator Śrīdhara on the passage of Viṣṇu Purāṇa.[5]

1. Max Müller, op. cit. p. 64.
2. स्वाध्यायैकदेशो मन्त्रब्राह्मणात्मको शाखेत्युच्यते । Mahādeva on Hiraṇyakeśī sūtra.....
3. यथा साङ्गः स्वाध्यायो वेदशब्दवाच्य एवं शाखाऽपि साङ्गैव वेदैकत्वेन शाखान्तरत्वं लभते । Kumārila does not accept Kalpasūtras among the Vedas and clearly remarks वेदत्वं कल्पसूत्राणां नो वक्तव्यं मनागपि ।
4. इत्येताः प्रतिशाखाभ्यो ह्यनुशाखा द्विजोत्तम । Viṣṇu P. III. 4.25 ab
5. ह्यनुशाखा अवान्तरशाखाः । Śridhara.

In short the word Śakhā denotes the sacred Vedic traditions which were learnt and taught among the followers of a certain tradition. In this connection Max Müller observes : Literary works, such as the Śākhās were, have assumed with us a much more tangible shape. They exist as a book and not merely as a body of thought handed down in schools or in families. To read a Śākhā means not only to go over it but to take possession of it, to gaurd it into memory and to enable others to read it by repeating it to others".[1] Here, it is to be noted that there were no written texts at that time, so the sacred traditions were kept alive among the followers through oral transmission. And in this way the followers and the tradition or literary works were inseparable. This is the reason why the various names such as Śākhā, Caraṇa, Bheda and Anuśākhā were confused together.

Caraṇa : This word is popularly used for Śākhā But it is to be noted that originally this word was used in a different sense. Jagaddhara, the commentator of the Mālatīmādhava drama of Bhavabhūti says that 'Caraṇa means a group of persons who have pledged to the reading of a certain Śākhā and have in this manner become one body.[2] This definition of 'Caraṇa' forwarded by Jagaddhara is ancient one and Jagaddhara has only adhered to it. Kāśikā also mentions that Caraṇa means those persons who are related due to their adherence to one Śākhā[3]. Vārtika also says that Caraṇa means the students of Śākhā (Vārtika on Pāṇini IV. 1.63 . It is to be noted that the Caraṇas were named after their first founders.[4] In this way the name of the Śākhā (sacred literary work), Caraṇa and the first founder used to be one[4]. The other word Bheda used in the sense of Śākhā has the simple meaning as division or part. This word is variously used in the Caraṇavyūhas.

1. History of Ancient Skt Lit., p 94.
2. चरणशब्दः शाखाविशेषाध्ययनारैकतापन्नजनसंघवाची
 Jagaddhara on Mālatīmādhava.
3. चरणशब्दः शाखानिमित्तकः पुरुषेषु प्रवर्तते
 Kāśikā II. 4.3
4. For details see V. S. Agrawala, India As known to Pāṇini, p. 216; B. N. Puri India in the Time of Patañjali, p. 197; Max Müller, History of Ancient Sanskrit Literature, p. 64.

Kinds of Śākhās

It is clear that the Śākhās consist of Vedic literature. Hence, the difference in the literature will necessarily lead to the difference in Śākhās. Mahādeva, the commentator of Hiraṇyakeśī Sūtra observes that any portion of the *Svādhyāya*, consisting of *Mantra* and *Brāhmaṇa* is called Śākhā and any difference in either the *Mantras* or the *Brāhmaṇas* will lead in the Veda to a difference in subordinate Śākhās[1]. He also informs us about another class of the Śākhās which was founded on the Sūtras[2]. In this way the Śakhās may be of three kinds: (1) the Saṁhitā-Śākhās (2) the Brāhmaṇa Śākhās and (3) the Sūtra Śākhās :

(1) The Saṁhitā Śākhās are those which are founded on the Saṁhitās. These arose from the differences in Saṁhitās. The Śākala, the Bāṣkala, the Kaṭha etc. are the Saṁhitā-Śākhās. We do not hear about the different Brāhmaṇas of the Śākala and Bāṣkala Saṁhitās. However, it may be noted that peculiarities in Brāhmaṇas and Sūtras do not affect the origin of Śākhās from the Saṁhitās. (2) The difference in Brāhmaṇas also leads to the establishment of a new Śākhā or Caraṇa. For instance, the Kauṣītaki and the Aitareya Śākhās which have no Saṁhitās of their own are separate Śākhās on the basis of their independent Brāhmaṇas. Prof. Max Müller says that when a new Śākhā was founded on the basis of its Brāhmaṇas the Saṁhitā too was slightly modified[3]. But this argument is hardly convincing primarily because it is not possible to accept that Saṁhitās originated later than the Brāhmaṇas. Moreover, various Brāhmaṇas are available which do not have their own Saṁhitās (3) There also exist various Śākhās which trace their origin to the Kalpasūtras. Many branches of the Taittirīyas have neither their own Saṁhitās nor Brāhmaṇas but only the Sūtras. Such Śākhās derive their origin from Sūtras and are calld Sūtra-Śākhās. The Bharadvāja, the Āpastamba and the Hiraṇyakeśin are the Sūtra-Śākhās.

1. स्वाध्यायैकदेशो मन्त्रब्राह्मणात्मको शाखेत्युच्यते । तयोर्मन्त्रब्राह्मणयोरन्यतरभेदेन वेदेऽवान्तरशाखाभेदः स्यादिति चेत् ॥ Mahādeva on Hiraṇyakeśī Sūtra.
2. शाखाभेदोऽध्ययनभेदाद्वा सूत्रभेदाद्वा । आश्वलायनीयं कात्यायनीयं च सूत्रं हि भिन्नाध्ययनयोर्द्वयोः शाखयोरेकैकमेव ॥ ibid.
3. Max Müller, History of Ancient Sanskrit Literature, p. 98.

The establishment of the Śākhās was for utilitarian purposes, No sacrifice can be performed merely with the help of Saṁhitās, so the Brāhmaṇas and the Sūtras were introduced to meet the practical needs. Kumārila observes that sacrifices can be performed even without the help of Saṁhitās but contrary to it the Mantras and the Brāhmaṇas alone cannot serve the ritual purposes.[1] However, Kumārila never gives that sanctity and authority to the Sūtras which hangs round the Vedas[2]. He says that schools like Maśaka and Āpastamba are founded by human-beings and cannot be said as *anādi* (eternal) however long they may have been established.[3] Contrary to it, Mahādeva is ready to accept the eternity of the Sūtra śakhās[4]. The number of the Sūtra Śākhās is fairly large.

Causes for the origin of different Śākhās

The origin of the different Śākhās was necessiated due to many reasons which may be summed up as follows :

(i) The Veda belongs to the most remote age when people were unaware of writing or if they were aware they did not write for keeping their knowledge sacred and secret from others. But when this knowledge was turned into black and white some discrepancies were inevitable, for a work memorised by many people is bound to assume differences. (ii) Basically the Veda was used for utilitarian purposes, because Mantras were recited at the time of performance of sacrifices. The sacrificial rites differed slightly or widely from family to family and thus Veda

1. वेदाऽप्येवमिषं कुर्वन्ति कल्पैः कर्माणि याज्ञिकाः।
न तु कल्पैर्विना केचिन्मन्त्रब्राह्मणमात्रकात् ॥ Kumārila

2. वेदस्यं कल्पसूत्राणां नो वक्तव्यं मनागपि । Kumārila

3. यथा च कठादिचरणैरनादिभिः प्रोच्यमानानामनादिवेदव्याख्यानमनादि-समाख्यालं भवो नैवं नित्यावस्थितमशकादिगोत्रचरणप्रवचननिमित्तसमाख्योपपत्तिः । मशकवौधायनापस्तम्बादिशब्दा ह्यादिमदेहद्रव्योदेशिन इति न तेभ्यः प्रकृतिभूतेभ्योऽनादिग्रन्थविषयसमाख्युत्पाद्यलक्षणकः । Kumārila

4. यथाऽध्ययनभेदाच्छाखाभेदोऽनादि एवं सूत्रभेदादपि । न हि सूत्राणां कर्तृसंज्ञात्वतनी किं तु नानाकल्पगतासु तत्तन्नामकर्षिष्वादिषु नित्या तत्प्रणीतसूत्रेषु च नित्यां जातिमवलम्ब्य तिष्ठति यथा पुरुषनामाङ्कितशाखासु संज्ञा ॥ Mahādeva on Hiranyakeśisūtra

accordingly changed. (iii) Owing to individual peculiarities in vocal organs phonetic variations are unaviodable. Due to phonetic variations various Śākhās arose. In oral tradition no body can claim as to which was the most ancient and correct reading. (iv) Accentual differences constitute another ground for the establishment of new Śākhās. Though in later period even the accents were counted but origihally in hoary past no such consideration can be claimed. (v) The origin of Kalpasūtras also caused the establishment of new Śākhās.[1]

According to the Purāṇas the establishment of different Śākhās was due to the confusion or error in knowledge.

ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः ।। Matsya p. 143.11.

In Purāṇas it is stated that Brahmā seeing the people (of Kali-age) short in age, power and mental strength directed Manu Svāyambhuva to divide single Veda into many :

द्वापरे तु परावृत्ते मनोः स्वायम्भुवेऽन्तरे ।
ब्रह्मा मनुमुवाचेदं तद्वदिष्ये महामते ।।[2]
एवमुक्तस्तथेत्युक्त्वा मनुर्लोकहिते रतः ।
वेदमेकं चतुष्पादं चतुर्धा व्यभजत्प्रभुः ।।[3]
Vāyu I. 61. 2, 3

The reason given for this classification is the decay in the physical and mental power of human beings :

क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः
वेदान्ब्रह्मर्षयो व्यस्यन् हृदिस्थानच्युतोदिताः ।।
Bhāg. p. XII. 6 47[2]

and

वीर्यं तेजो बलं वाक्यं सर्वं चैव प्रणश्यति ।। Vāyu p. I.61.5ab

Extinction of Vedic Śākhā's

At present many Śākhās which are mentioned in the Purāṇas and other treatises dealing with the Vedic Śākhās are

1. For elaborate discussion on these points see Suryakanta, Ṛktantram, Introduction, p 7-9; Bloomfield : Religion of Veda, p. 21; Satyavrata Samaśrami, Trayī Paricaysa.
2. Śridhara while commenting on this verse says : तत्र हेतुः । क्षीणायुषो जनान् । तर्हि पुरुषबुद्धिप्रभवत्वादनादरणीयं स्यादित्याशङ्क्याह । हृदिस्थेति ।

not extant. Then what happened to those Śākhās ? Are those lists not correct ? The lists referred to in those treatises cannot be regarded as wrong. Many of the Śākhās mentioned in the Purāṇas disappeared in the course of time. Some Śākhās however, mentioned in those treatises were extant at the time of the composition of the Purāṇas and other texts and some were preserved in tradition only even at that time. Gradually many of the Śākhās prevalent at that time also were lost. The reasons behind the extinction of those Śākhās may be summed up as follows :

The original passages were lost due to negligence of the students of those Śākhās,[1] In this connection Kumārila observes that it cannot be said that their destruction is impossible for it takes place every day either by negligence or by idleness or death of the followers of that school.[2] He further says that even today books are lost and subjects are forgotten[3]. If we consider how long the oral tradition which was the only means for preserving the Śākhās, continued in India, it is less surprising that many of these Śākhās should have been lost than that so many should still have survived. Probably due to these reasons a large number of the Vedic Śākhās were lost and even those available are in incomplete form.

Injunctions for adherence to one's own Śākhā

Though the general rules for sacrifices and domestic rites were mostly common yet there were certain differences in different families and at the different places. In these domestic rites and especially in marriage rites every one was expected to observe his family and village customs. In the commentary of Parāśara's Gṛhya Sūtra various authorities are cited who strongly recommend that it is wrong to give up the customs of one's own

1. Haradatta, commenting upon ब्राह्मणोक्ता विधयस्तेषामुत्सन्नाः पाठाः प्रयोगादनुमीयते (Āpastanta sūtra Sec. 12) says उत्सन्नाः पाठा अध्येतृ दौर्बल्यात्

2. न च प्रलयो न संभाव्यते । दृश्यते हि प्रमादालस्यादिभिः पुरुषक्षयाच्च
Kumārila

3. दृश्यते ह्याचार्यत्वेऽप्यर्थविस्मरणं ग्रन्थनाशश्च ॥
Kumārila

Śākhā and adopt those of others.[1] Vasiṣṭha says that a wise man should never perform the duties prescribed in other's Śākhā; if he does, he is traitor to his own Śākhā (*Śākhārāṇḍa*). In another law-book also it is said that who abandons his own Śākhā and adheres to other's whether out of ignorance or greed falls and perishes. This is the opinion of the Chāndoga Pariśiṣṭa also. But where there is no specific prescriptions for certain rites in one's own family it is proper to adopt those of other's Śākhās.[2] Āśvalāyana Gṛhya sūtra while narrating the general rules says that rules of countries (*janapadas*) and villages (*grāmas*) are manyfold and one must know them as far as marriage is concerned.[3] Here commentator of this Sūtra says that if there is contradiction between the rules prevalent in countries and those prescribed in the Gṛhya sūtras one should follow the rules of the Gṛhya Sūtra.[4]

1. शाखान्तरीयकर्मकरणे दोषमाह वसिष्ठः-

न जातु परशाखोक्तं कर्म बुधः समाचरेत् ।
आचरन् परशाखोक्तं शाखारण्डः स उच्यते ॥
यः स्वशाखोक्तमुत्सृज्य परशाखोक्तमाचरेत् ।
अप्रमाणमृषिं कृत्वा शाखारण्ड स उच्यते ॥

स्मृत्यन्तरेऽपि—स्वकर्म पर्युदसृज्य तु यदन्यत् कुरुते नरः ।
अज्ञानादथवा लोभात् स हतः पतितो भवेत् ॥

छन्दोग परिशिष्टेऽपि—स्वशाखाश्रयमुत्सृज्य परशाखाश्रयं तु यः ।
कर्तुमिच्छति दुर्मेधा मोघं तस्य च यत्कृतम् ॥

2. स्वशाखानुक्तमप्यविरुद्धं परशाखोक्तं ग्राह्यम् । तथा च कात्यायनः—
यन्नाम्नातं स्वशाखायां परोक्तमविरोधि च ।
विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्मवत् ॥
सूत्रान्तरानुक्तमपि स्मृत्युक्तं ग्राह्यम्

3. अथ खलूच्चावचा जनपदधर्मा ग्रामधर्माश्च तान्विवाहे प्रतीयाद् यत्तु समानं तद्वक्ष्यामः ॥ Āśva. Sutra I. 7

4. जनपदादिधर्माणां वक्ष्यमाणानां च धर्माणां विरोधे सति वक्ष्यमाणं धर्ममेव कुर्यान्न जनपदादिधर्ममिति । Com. on above

"DID THE BHĀGAVATA KNOW KĀLIDĀSA?"

BY

V. RAGHAVAN

[गतजुलाईमासस्य 'पुराणम्' पत्रिकाया अङ्के श्रीशिवशंकर-प्रसादमहोदयेन प्रतिपादितं यत्—भागवतपुराणकारेण केषुचित्स्थलेषु कालिदासस्यानुकरणं कृतं, परन्तु शकुन्तोपाख्याने भागवतपुराण-कारेण कालिदासस्य अभिज्ञानशाकुन्तलनाटकविषये स्वस्य परिचयो न कुत्रापि प्रकटीकृतः। परन्तु अत्र डा० राघवन्महोदयेन भागवतीये शकुन्तलोपाख्यानेऽपि अभिज्ञानशाकुन्तलस्य एकस्य श्लोकस्यानुकरणं कृतमिति दर्शितम्।]

In *Puraṇa*[1] XIV. 2. pp. 137-40, Sri Sheo Shankar Prasad asks 'Did the Author of the Bhāgavata know Kālidāsa ?' and proceeds to show a few passages from the *Purāṇa* which echo expressions from the poet. He cites two verses from the *Bhāgavata* bearing the impress of two verses of the *Meghadūta* and adds that the sending of messages through the birds and the clouds to Kṛṣṇa in X. 90 is also due to the influence of the same poem of Kālidāsa.

Scholars, including myself, have pointed out the influence of Kālidāsa on the Purāṇas. The *Bhāgavata* being one of the late Purāṇas, there is no question of showing its posteriority to Kālidāsa or its borrowing from or imitation of Kālidāsa. A poet and exponent of Indian thought and culture of such paramount importance as Kālidāsa should have naturally formed part of the mental background of the author of the *Bhāgavata*.

The writer of the above-mentioned article says that the episode of Śakuntalā as dealt with in the *Bhāgavata* may however go against the assumption that the *Purāṇa* knew Kālidāsa; for on the story of Śakuntalā, the Purāṇa follows the older traditional account and not the version in Kālidāsa's play. The *Purāṇa* naturally feels obliged to follow the traditional version for the main story. But is it completely innocent of any knowledge of the immortal play of Kālidāsa ?

1. All-India Kasiraj Trust, Fort, Ramnagar, Varanasi.

In the Mahābhārata text, as critically edited, Duṣyanta asks Śakuntalā whose daughter she was and Śakuntalā narrates the story of how she was born to Menakā and Viśvāmitra. Upon this, Duṣyanta says she is fortunately a Kṣatriya woman. The *Bhāgavata* however goes a little further and makes Duṣyanta say that it is clear that she is a Kṣatriya's daughter, for the heart of a Paurava will not be set on an unrighteous object. IX. 20.12:

व्यक्तं राजन्यतनयां वेद्म्यहं त्वां सुमध्यमे ।
न हि चेतः पौरवाणामधर्मे रमते क्वचित् ।।

The additional words of Duṣyanta in the *Bhāgavata* will not fail to recall the lines in Kālidāsa's *Abhijñānaśākuntala* :

असंशयं क्षत्रपरिग्रहक्षमा
यदार्यमस्यामभिलाषि मे मनः ।[1]

There is perhaps another place also in the *Bhāgavata* where too there is an echo of Kālidāsa. In I. 19.8, the *Bhāgavata* speaks of the great souls who sanctify places by their visit and stay, and thereby contributing to the holiness of *Tirthas*:

प्रायेण तीर्थाभिगमापदेशैः
स्वयं हि तीर्थानि पुनन्ति सन्तः ।

This may be after Kālidāsa's definition of *Tirtha* in *Kumārasambhava* VI. 56 as the place where worthy souls had stayed :

यदध्यासितमर्हद्भिः तद्धि तीर्थं प्रचक्षते ।

1. The *Mahābhārata* text in the additional passages of the Southern recension, rejected by the Critical Edition, has patent echoes from the corresponding context in Kālidāsa's play.

THE DATE OF THE NARASIṂHA PURĀṆA

By

V. RAGHAVAN

[डा० हाजरामहोदयेन नरसिंहपुराणस्य निर्माणकालः खीस्तीया पञ्चमी शताब्दीत्यवधारितः। डा० राघवन्महोदयेन अस्यां टिप्पण्यां नरसिंहपुराणवर्त्तिनां केषांचिद् श्लोकानां कालिदासकृत-रघुवंशस्य सुभटकृतदूताङ्गदनाटकस्य च तत्समानांशानामनुकृति-मात्रत्वं दर्शयित्वा नरसिंहपुराणनिर्माणकालो नैतावान् प्राचीन इति दर्शितम्]

In his *Studies in the Upapurāṇas,* Vol. I., (Calcutta Sanskrit College Research Series No. II), Dr. R. C. Hazra analyses the *Narasiṃha Purāṇa* and discusses its date. In addition to the published text (Gopal Narayan and Co., Bombay, 2nd edn. 1911), he uses a number of manuscripts of the Purāṇa The Bombay edition is based only on three manuscripts and there is a clear case for a critical edition of the Purāṇa.

For arriving at a date for this Purāṇa, Hazra takes into account the contents of the Purāṇa, its indebtedness to some texts, its citation in Smṛti-nibandhas and its mention by Alberuni. He holds it to be one of the oldest and most important of the extant Vaiṣṇava Purāṇas (pp. 219, 235). It[1] has been cited by a number of Nibandha writers which shows that it must have been well known by the first half of the 11th cent. A. D. (pp. 235-7). The absence from it of Tantric orientation makes him take its date up to 700 A. D. and the absence of a regular account of the Buddha among the ten incarnations of Viṣṇu to a date not later than about 500 A. D (pp. 238-9). He considers the Purāṇa also to be earlier than the Bhāgavata which he dates as early as the 6th cent. A D.[2] (pp. 239-40) and later than the Viṣṇu and Vāyu (pp. 241-2), and

1. Hazra mentions that the Purāṇa was translated into Telugu in *c.* 1300 A. D. but it has been pointed out that this Telugu translation has nothing to do with our Purāṇa as such or its text in its Bombay edn. See Purāṇa IV. 2. (1962 July) pp. 388-9.
2. See his *Studies in the Purāṇic Records,* Dacca, 1940, pp. 52-55.

concludes that the Narasiṃha was written in the latter part of the 5th cent. A. D. (p. 242)

Hazra, however, points out (p. 243) that this date does not apply to all parts of the Purāṇa and that there are later interpolations in its text; and he proceeds to set forth a series of passages or sections of the Purāṇa not found in all the manuscripts of the Purāṇa.

I may draw attention here to some passages in the Purāṇa as presented in its Bombay edition mentioned above, which have a bearing on the date of the *Purāṇa in that edition*, which would go down very much from the date Hazra has shown. I will take the chapter narrating the manifestation of Viṣṇu as Rāma *(Rāma-Prādurbhāva)*, beginning with ch. 47.

Ch. 47, v. 82 in a longer metre : *'Udyataika-bhuja-yaṣṭim āyatīm'* etc. is taken from Kālidāsa's Raghuvaṃśa, IX. 17. One of the three manuscripts used by the Bombay edition does not have this verse.

Ch. 49, v. 40 Rāma's words to Śūrpaṇakhā, *Kalatravān aham bāle Kanīyāṃsam bhajasva me'* is also from the Raghuvaṃśa, canto XII. v. 34.

Hazra notes that the *Narasiṃha* has some portions in prose. It has also a portion which is in the drama-style. This is in ch. 52 where Rāma sends Aṅgada as a last minute messenger to Rāvaṇa. The lines here numbered 21-32 occur in the same sequence in the one-Act Rāma-play called Dūtāṅgada by poet Subhaṭa, published in *Kāvyamālā* 28. Subhaṭa, of course, says expressly in the concluding verse (v. 56) that he has used in his play some verses of earlier poets, but even there the link-passages in prose are his own; and together with all these and in the same sequence as these prose and verse speeches are seen in Subhaṭa's play, they are seen in the Purāṇa. See the play, p. 3 v. 4, *Tāṇo'r ṇavaḥ* etc. up to p. 4 v. 10 : *Sandhau vā vigrahe vāpi* etc. Even the Stage-directions in the play are reproduced in the Purāṇa and there is no doubt that this portion is directly taken from Subhaṭa's play. All the three mss. used by the Bombay edition have this portion, but it remains to be seen if other mss. have it.

Now, as has been pointed out,[1] the Dūtāṅgada was staged in 1243 A. D. at the court of Cālukya Tribhuvanapāla, in the celebration in honour of the former king Kumārapāla; also in the same period, the former part of the 13th cent. A. D., Someśvara praised poet Subhaṭa in his Kīrti-Kaumudī.

Assimilation of passages from the Bhāgavata, which is usually not assigned to the high date that Hazra gives it, could also be shown, but this may be taken up on another occasion.

1. Keith, *Sanskrit Drama*, p. 269.

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July-December, 1972)

WORK ON THE PURĀṆĀS

1. Releasing of the Kūrma Purāṇa Volumes

The Critical Edition of the Kūrma Purāṇa with Appendices and Critical Notes had already been printed in June last as noted in the account of the activities of the Trust in *Purāṇa* XIV. 2 (July, 1972). The two translation-Volumes of Hindi and English along with the constituted Sanskrit text and some important appendices (viz. name-index including the personal and geographical names, lists of flora and fauna, tīrthas, ākhyānas, stotras, vratas etc.) were also completely printed by August (1972).

The three volumes of the Kūrma-Purāṇa, Critical Edition and the two translation Volumes were formally released at a public function by the Chief Minister of Uttar Pradesh, (Pt. Kamalapati Tripathi) on September 2, 1972. The function was held in the Trust's Building Shivala Baradari, Varanasi, on the bank of the Gaṅgā, and was attended by the invitees including the distinguished gentry of the city, the Professors of the three Universities of Varanasi and other Sanskrit scholars and also the Press. The function was presided by His Highness Maharaja Dr. Vibhuti Narain Singh, the Chairman of the Trust. After the maṅgalācaraṇa and the welcome speech by Pt. Rajeshwar Shastri Dravid the copies of the three Volumes were presented to the Chief Minister by His Highness, and also to their editor and the translators by the Chief Minister, after which the General Secretary of the Trust, Sri Ramesh Chandra De, read the report of the literary and the cultural activities of the Kashiraj Trust. He also announced that the Trust proposes to set up a centre of Indian learning at Varanasi to guide specially the foreign scholars who come to India in quest of India's wisdom enshrined in her ancient literature. Pt. Kamalapati Tripathi in his speech stressed the need of the study of the Purāṇas and of the publication of their authentic editions. He praised the activities of the Kashiraj Trust in this direction and appealed to the scholars and the Government to co-operate in this important and sacred work undertaken by the Kashiraj Trust. His Highness Dr. Vibhuti Narain Singh in his concluding

सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९७२)

कूर्मपुराणस्य प्रकाशनोद्घाटनम्

समीक्षात्मकटिप्पणीभिः परिशिष्टादिभिश्च सह कूर्मपुराणस्य पाठ-समीक्षात्मकसंस्करणस्य प्रकाशनं गतजूनमासे संपन्नम् (यथा 'पुराणम्' पत्रिकायाः जुलाई १९७२ अङ्के सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे सूचितम्) । अगस्त १९७२ मासे पाठसमीक्षात्मकमूलपाठेन सह, हिन्दी आंग्लभाषयोरनुवादभागावपि महत्त्वपूर्णविविधपरिशिष्टैः सह (यथा नाम-सूची, वनस्पतिसूची, पशुसूची, तीर्थसूची, आख्यानसूची, स्तोत्रव्रतादिसूची) प्रकाशितौ । कूर्मपुराणस्य त्रयाणां संस्करणानां (पाठसमीक्षात्मकसंस्करणम्, हिन्दीभाषानुवादसंस्करणम्, आंग्लभाषानुवादसंस्करणम् इत्येतेषां) प्रकाशनो-द्घाटनं २ सितम्बर १९७२ दिनाङ्के भागीरथीतटे काश्यां सर्वभारतीय-काशिराजस्य शिवालाभवने 'वारादरी'त्यभिधे स्थाने सार्वजनिकसभायामुत्तर-प्रदेशस्य मुख्यमन्त्रिणा पण्डितकमलापतित्रिपाठिमहोदयेन कृतम्। अत्रोत्सवे, नगरस्य विशिष्टा जनाः, त्रयाणां विश्वविद्यालयानां प्राध्यापकाः, संस्कृत-विद्वांसः समाचारपत्राणां प्रतिनिधयश्च उपस्थिता आसन्। उत्सवस्याध्यक्षता तत्रभवता काशिराजेन डा० विभूतिनारायणसिंहमहोदयेन कृता। मङ्गलाचरणानन्तरं पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयेन मुख्यमन्त्रिणे स्वागतभाषणं कृतम्। तदनन्तरं तत्रभवता काशिनरेशेन मुख्यमन्त्रिणे तथा च मुख्यमन्त्रिणा सम्पादकायानुवादकेभ्यश्च कूर्मपुराणस्य संस्करणानि उपहारी-कृतानि। तदनन्तरं न्यासस्य मन्त्रिणा श्रीरमेशचन्द्रदेव महोदयेन न्यासस्य सांस्कृतिकसाहित्यिककार्याणां विवरणं प्रस्तुतम्। तेनेदमपि विज्ञापितं यन्न्यासः काश्यां भारतीविद्याया एकमध्ययनकेन्द्रं स्थापयितुमिच्छति। इदं स्थानं विशेषतस्तेभ्यो वैदेशिकाध्येतृभ्यः साहाय्यं प्रदास्यति ये काश्यां संस्कृतभाषायां निहिताया भारतीप्रज्ञाया अन्वेषणपूर्वं आलोकयितुमिच्छन्ति। तत्रभवान् काशिनरेश डा० विभूतिनारायणसिंहः इमिमे वयमपेक्षे-ऽभिभाषणे मुख्यमन्त्रिणे पण्डितकमलापतित्रिपाठिमहोदयाय उपस्थित-जनेभ्यश्च धन्यवादान् व्याजहार। पुराणानां संपादने ये कर्तारः

speech thanked the chief guest, Pt. Kamalapati Tripathi, and the audience. His Highness also explained various problems and the difficulties that are being faced in carrying out this work and expressed the hope that the Government and the scholars would both be coming forward to help the Trust in the important project.

2. Varāha Purāṇa

For constituting the text of the Varāha-Purāṇa a number of manuscripts have been procured from different places, and efforts are being made to procure some more manuscripts, or their photo-copies.

The following MSS of the Varāha Purāṇa have been collated.

1. No 57/183 of the Sarasvatī Bhandara Library, Fort Ramnagar, Varanasi, Devanāgarī script.
2. No. 58/183 of the same Library, Script Devanāgarī.
3. No. 15766 of the Sarasvatī Bhavana Library, Vārāṇaseya Sanskrit University, Script Devanāgarī.
4. No. 1197 of the Visveshvarananda Vedic Institute, Hoshiarpur (Punjab). Dn.
5. No. 122 of 1881-82 of the Bhandarkar Oriental Research Institute, Poona. Script Dn.
6. No. 86 of 1875-76 of the B O. R. I. Poona Script Dn.
7. A Palm leaf MS from the Śṛngerī Maṭha, Mysore. Script Nandināgarī.
8. Microfilm of a Bengali MS, No. G2-42 from the Serampur College, W. Bengal.

The following MSS. are being collated :—

1. Transcript copy of the Devanāgarī MS. No. D10130, from the T. M. S. Sarasvatī Mahal Library, Tanjore.
2. Transcript copy of the Devanāgarī MS No. D. 10134. from the same Library.
3. Bengali MS. No. 4410 from the Asiatic Society Library, Calcutta.
4. Microfilm of the Bengali MS. No. 1238, from the Sanskrit College, Calcutta.

समस्याश्च उपनिष्ठन्ति तेषामपि निर्देशः तत्रभवता काशिनरेशेन कृतः। तथा आशाऽपि प्रकटीकृता यदस्मिन् महति कार्ये शासनं विद्वांसश्च न्यासाय सहयोगं प्रदास्यन्ति ।

२. वराहपुराणकार्यम्

वराहपुराणस्य पाठनिर्धारणार्थं विविधस्थानेभ्यः अनेके हस्तलेखाः प्राप्ताः सन्ति तथा केषांचिद् अन्येषां हस्तलेखानामथवा तेषां फोटो-प्रतीनां प्राप्तये प्रयत्नः प्रचलति ।

वराहपुराणस्य अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं सम्पन्नम्—

१. ५७/१८३ संख्याकः सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

२. ५८/१८३ संख्याकः सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

३. १५७६६ संख्याकः वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयतः देवनागरीहस्तलेखः ।

४. ११९७ संख्याकः विश्वेश्वरानन्दवैदिकशोधसंस्थात (होशियार-पुर) स्य देवनागरीहस्तलेखः ।

५. १८८१-८२ ई० इत्यस्य १२२ संख्याकः पूनानगरवर्त्तिनः भण्डारकरप्राच्यविद्याशोधसंस्थानस्य देवनागरीहस्तलेखः ।

६. १८७५-७६ ई० इत्यस्य ८६ संख्याकः भण्डारकरप्राच्यविद्या-शोधसंस्थानस्य देवनागरीहस्तलेखः ।

७. मैसूरवर्त्तिशृङ्गेरीमठस्य नन्दिनागरीलिप्यां ताडपत्रे लिखितः हस्तलेखः ।

८. जी २-४२ संख्याकः पश्चिमवङ्गस्य सेरामपुरविद्यालयस्य वङ्गालीलिपिहस्तलेखस्य माइक्रोफिल्म प्रतिः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं प्रचलति—

१. डी० १०१३० संख्याकस्य टी० एम० एस० सरस्वतीमहल पुस्तकालयस्य देवनागरी हस्तलेखस्य प्रतिलिपिः ।

२. डी १०१३४ संख्याकस्य तस्यैव पुस्तकालयस्य देवनागरी-हस्तलेखस्य प्रतिलिपिः ।

३. ४४१० संख्याकः एशियाटिक सोसाइटी पुस्तकालय (कलकत्ता) इत्यस्य वङ्गीयलिपिहस्तलेखः ।

४. कलकत्तानगरस्थस्य-संस्कृतमहाविद्यालयस्य १२३४ संख्याकस्य वङ्गीयलिपिहस्तलेखस्य माइक्रोफिल्मप्रतिः ।

Besides these, the microfilm copy of a Devanāgarī MS. No. 111 from the British Museum, London, has also been received and will be collated shortly. Two Devanāgarī MSS. from Oriental Research Institute Jodhpur, two Devanāgarī MSS. and one Grantha MS from India Office Library, London, and Devanāgarī transcript copies of one Telugu MS. from Govt. MS. Library, Madras are shortly to be procured.

OTHER WORKS

Purāṇa Pāṭha and Pravacana

From 11.8.72 to 19.8.72 the complete text of the *Tripurā Rahasya* was recited in the morning in the Bālādevī temple, Ramnagar by Pt. Laksmana Pandey and discourses on it were given in the evening by Pt. Thakur Prasad Dvidvedi, Ramnagar.

From 14.11.72 to 20.11.72 in the bright half of the Kārtika month the text of the Viṣṇu-dharmottara-Purāṇa was recited by Pt. Gopal Sharma Dogate, and the discourses on it were given by Pt. Vishwanath Shastri Datar.

Veda-pārāyaṇa

During the bright half of the Āṣāḍha Month from 11th July to 26 th July the whole text of the Śukla Yajurved Saṁhitā was recited from memory by Pt. Vinayak Bhatta Sharma Badala in the Śiva-temple of the Śivalā Palace, Varanasi. On the conclusion of the Pārāyaṇa the dakṣiṇā and the ratna-kaṅkaṇa was given to the reciter.

The scholars who were invited to the Purāṇa goṣṭhī on the 25th July, listened to the Veda recitation in the Śiva-temple. Stanzas from the Śatapatha Brāhmaṇa were also recited from memory by the three students of the Vidya Mandir who have been committing to memory the text of the Śatapatha Brāhmaṇa.

Purāṇa-goṣṭhī

On this occasion a Purāṇa-goṣṭhī was also arranged as usual on the 25th July, 1972, which was presided by His Highness Dr. Vibhuti Narain Singh and was attended by eminent Sanskrit scholars, such as Pt. Baldeva Upadhyaya, retired Professor of Sanskrit, B. H. U., Dr. Reva Prasad Divedi, Head of

अपि च ब्रिटिशम्यूजियम लण्डन इत्यतः १११ संख्याकस्य देवनागरी-हस्तलेखस्य माइक्रोफिल्मप्रतिः प्राप्ताऽस्ति। अस्याः प्रतेः शोघ्रमेव पाठसंवादो भविष्यति। प्राच्यविद्याशोधसंस्थान जोधपुर इत्यतो द्वौ देवनागरीहस्तलेखौ, इण्डिया आफिस लाइब्रेरी लण्डन इत्यतो द्वौ देवनागरी-हस्तलेखौ तथा एको ग्रन्थलिपिहस्तलेखः तथा गवर्नमेण्ट ओरियण्टल लाइब्रेरी मद्रास इत्यतः एकस्य तेलगुहस्तलेखस्य तथा एकस्य ग्रन्थहस्त-लेखस्य प्रतिलिपिरूपौ हस्तलेखौ इत्येते हस्तलेखाः शीघ्रमेव प्राप्ता भविष्यन्ति।

इतरकार्याणि

पुराणपाठः प्रवचनं च

रामनगरस्थे वालादेवीमन्दिरे ११.८.७२ आरभ्य १९.८.७२ यावत् प्रातःकाले पण्डितलक्ष्मणपाण्डेयेन त्रिपुरारहस्यस्य सम्पूर्णः पाठः कृतः, तथा अस्मिन् विषये सायंकाले पण्डितठाकुरप्रसादद्विवेदिना प्रवचनं कृतम्।

कार्तिकमासे शुक्लपक्षे १४.११.७२ आरभ्य २०.११.७२ यावत् प्रातःकाले पण्डितगोपालशास्त्रिदोगटेमहोदयेन विष्णुधर्मोत्तरपुराणस्य पाठः कृतः। अस्य विषये सायंकाले पण्डितविश्वनाथशास्त्रिदातारेण प्रवचनं कृतम्।

वेदपारायणम्

आषाढमासस्य सम्पूर्णे शुक्लपक्षे ११.७.७२ आरभ्य २५.७.७२ यावत् शुक्लयजुर्वेदस्य कण्ठस्थपारायणं काशिराज्ञ्यास्य शिवानाभवने शिवमन्दिरे कृतम्। पण्डित विनायकभट्टशर्मा पाठकर्ताऽऽसीत्। पारायण-समाप्तौ पारायणकर्त्रे दक्षिणा रत्नकङ्कणं च प्रदत्तम्। २५ जुलाई दिनाङ्के पुराणगोष्ठ्यामामन्त्रिता विद्वांसो वेदपारायणस्य श्रवणमकुर्वन्। शतपथब्राह्मणस्याध्येतारस्त्रयो विद्यामन्दिरस्थ छात्रा शतपथब्राह्मणस्य अंशाना पाठं चक्रुः।

पुराणगोष्ठी

२५ जुलाई १९७२ दिनाङ्के पुराणगोष्ठ्या आयोजनमासीत्। अस्यो-त्सवस्याध्यक्षता तत्रभवता काशिनरेशेन डा० विभूतिनारायणसिंह-महोदयेन कृता। अस्यां गोष्ठ्यां पण्डित बलदेव उपाध्यायः, डा० रेवाप्रसाद द्विवेदी, डा० रघुनाथसिंहः इत्याद्याः प्रमुखाः संस्कृतविद्वांसः

the Sāhitya Dept., Sans. College, B. H. U , Dr. Raghunath Singh, etc. and a number of distinguished persons of the city. After the Vyāsa-vandanā the Vyāsa Pūrṇimā number of the *Purāṇa* Bulletin was presented to H. H. Dr. Vibhuti Narain Singh The Varṣāsana (six monthly scholarship of Rs. 600) was also given to Pt. Krishnamurti Śrauti, the Sāmaveda scholar. He gave a demonstration of the various gānas of the mantras of Sāmaveda. The Editor then read the report of the work of the Purāṇa Department, placing certain problems of Purāṇic text edition and inviting suggestions there-on, which were discussed by the scholars and suggestions were given by them. Prasāda was distributed at the end of the Goṣṭhī.

Celebration of the Sanskrit Day

The Sanskrit Day, sponsored by the Ministry of Education, Government of India, was celebrated on 25 August, 1972 under the auspices of the Kashiraj Trust and the Maharaja Banaras Vidyā Mandir Trust. Dr. Reva Pd. Dwivedi of B.H.U., the scholars of the Purāṇa Department of the Kashiraj Trust and the teachers and students of the Vidya Mandir and the local P. N. Intermediate College took part in the celebration. Antyākṣarī-competition in Sanskrit was held in which the students of the Vidyamandir and of the P. N. Inter College took part. Prizes were awarded to the participants. A number of Sanskrit scholars from Ramnagar and students amongst the audience spoke in Sanskrit on the importance of Sanskrit and Sanskrit literature. The function was a great success.

Scholars who visited the Purāṇa Department.

During this period Prof. J. M. Mcknight, Mc Master University, Hamilton, Ontario, visited the Purāṇa Department on 13.11. 1972 and appreciated its work.

Scholars who corresponded with the Purāṇa Deptt. on Purāṇic work and studies

1. Shrimati Jai Devi (of New York) c/o. Sri Siva Bāla Yogi Ashram, Bangalore, Mysore state, enquired about the availability of the English translation of the Devī-Bhāgavata Purāṇa. (Her letter dated 20.7.72)

उपस्थिता आसन्। व्यासवन्दनानन्तरं पुराणम् पत्रिकायाः 'व्यासपूर्णिमा' अङ्कस्य समर्पणं तत्रभवते डा० विभूतिनारायणसिंहमहोदयाय कृतम्। सामवेदविदुषे पंडितकृष्णमूर्ति श्रोतिमहोदयाय ६००) रूप्यकाणां षाण्मासिकी वृत्तिः प्रदत्ता। तेन सामवेदस्य विविधगानानि श्रावितानि। सम्पादकमहोदयेन पुराणविभागस्य कार्यविवरणं प्रस्तुतम् तथा पुराणपाठसम्पादनस्य काश्चित् समस्या अपि प्रस्तुताः। एतद्विषये विद्वद्भिः विचारविमर्शः सम्मत्यश्च प्रस्तुताः। गोष्ठीसमाप्तौ प्रसादवितरणं कृतम्।

संस्कृतदिवसस्य आयोजनम्

भारतशासनस्य शिक्षामन्त्रालयेन प्रचारितस्य संस्कृतदिवससमारोहस्य आयोजनं सर्वभारतीयकाशिराजन्यासस्य तथा महाराजबनारसविद्यामन्दिरन्यासस्य तत्त्वावधाने २५ अगस्त १९७२ दिनाङ्के तत्रभवतो डा० विभूतिनारायणसिंहमहोदयस्य उपस्थितौ संपादितम्। अस्मिन् आयोजने हिन्दूविश्वविद्यालीय-संस्कृतमहाविद्यालयस्य साहित्यविभागाध्यक्षः डा० रेवाप्रसादद्विवेदी, सर्वभारतीयकाशिराजन्यासस्य तथा महाराजबनारसविद्यामन्दिरन्यासस्य विद्वांसः रामनगरस्थप्रभुनारायणराजकीयविद्यालयस्य छात्रा अध्यापकाः तथा रामनगरस्था संस्कृतानुरागिणश्च उपस्थिता आसन्। विद्यामन्दिरस्य छात्राणां प्रभुनारायणराजकीयविद्यालयस्य छात्राणां च मध्ये संस्कृतान्त्याक्षरी प्रतियोगिता सम्पन्ना। प्रतियोगिभ्यः पुरस्कारवितरणं कृतम्। संस्कृत-भाषायाः साहित्यस्य च महत्त्वविषये विदुषां भाषणं संजातम्।

पुराणविभागे आगता विद्वांसः

अस्मिन्नवधौ बहवो विद्वांसः पुराणविभागे आगताः। तेषु मध्ये प्रो० जे० एम० मैकनाइट, मैकमास्टर युनिवर्सिटी, ओन्टारियो अपि आसीत्। एष महाभागः १३.११.७२ दिनांके पुराणविभागे समागतः अस्य कार्यजातं च प्रशंसितवान्।

पौराणिकाध्ययनविषये पुराणविभागेन सह संपर्कं स्थापयितारो विद्वांसः

१. न्यूयार्कनगरीया श्रीमती जयदेवी महोदया, इदानीं शिववालयोगी आश्रम, बंगलोर, (मैसूरराज्यम्) स्थाने वर्त्तमाना—देवीभागवतपुराणस्य आंग्लभाषानुवादस्योपलब्धिविषये जिज्ञासितवती (तस्याः पत्रम् २४.७.७२ दिनाङ्कितम्)।

2. Km. Santosh Bagai, East Patel Nager, New Delhi. Enquired about the date and authorship of the Viṣṇu Purāṇa and the works relating to these topics; (Reply to her, dated 8.8.72).

3. Prof. Maheshwari Prasad (of B. H. U. Varanasi), from Indologishes Seminar der University, Gottingen, West Germany. Required from the Purāṇa Deptt. some material consisting of the constituted text with the critical apparatus along with the concerned star passages and appendices from the Matsya-Purāṇa and the Kūrma-Purāṇa (His letter dated 14.8 72)

4. Dr. P. G. Lalye, Reader in Sanskrit, Osmania University Hyderabad (Andhra), requested permission to consult books and periodicals on the Purāṇas available in our Purāṇa Deptt. (His letter dated 30.11.72)

5. Mr. Cheever M. Brown, 70 Park St. 61, Somerville, Ma. U. S. A. Became interested in the *Purāṇa* Bulletin and inquired how he might obtain issues of all the past volumes. He writes. "I first became interested in your *Purāṇa* when I came across some articles by A. S. Gupta on the Brahmavaivarta Purāṇa and the referencing of Purāṇas in general. Since then I have browsed through all your Volumes to-date and would very much like to begin a subscription" (His letter dated Dec. 3, 1972)

Necessary replies and material have been sent to them.

Rāma-Līlā

The Rāmalīlā of Ramnagar has acquired a unique importance and renown owing to its religious and cultural value. Distinguished visitors, both Indians and foreigners, who visit Varanasi during the month-long period of the Rāmalīlā celebrations at Ramnagar also visit the Ramnagar Rāmalīlā.

From this year the management of the Rāmalīlā has been entrusted to the All-India Kashiraj Trust. Under its auspices the Rāmalīlā was celebrated from Sept. 22 to Oct. 21. The Radio Authorities of the Allahabad Radio Station prepared a Radio-News-Real of this year's Rāmalīlā of Ramnagar and broad-casted it under their 'Grama Panchayat' programme

२. कु० सन्तोष वर्गे, ईस्ट पटेलनगर, नईदिल्लीनगरस्था—विष्णु-पुराणस्य कालविषये ग्रन्थकारविषये तत्सम्बद्धेतरसाहित्यविषये च जिज्ञासितवती (तस्यै ८.८.७२ दिनाङ्के उत्तरं प्रेषितम्)।

३. डा० महेश्वरीप्रसादः (हिन्दूविश्वविद्यालयस्य प्राध्यापकः) इण्डोलाजेस सेमिनार डेर यूनिवर्सिटेट गोटिञ्जैन, वेस्ट जर्मनी इत्यत्र वर्त्तमानो मत्स्यपुराणस्य कूर्मपुराणस्य च पाठसमीक्षितसंस्करणयोः स्थल-विशेषस्य पाठविषयेन पाठसमीक्षाविषयेन तथा तत्सम्बद्धताराङ्कताधिक-श्लोकविषयेन परिशिष्टेन च सम्बद्धं विवरणं जिज्ञासितवान्। (तस्य १४.८.७२ दिनाङ्कितं पत्रम्)।

४. हैदराबादस्य उस्मानियाविश्वविद्यालयस्य संस्कृतविभागस्य प्राध्यापक डा० पी० जी० लेल्ये महोदयः पुराणविभागे उपलब्धानां पुस्तकानां पत्राणां च अवलोकनार्थं प्रार्थितवान्। (तस्य ३०.११.७२ दिनाङ्कितं पत्रम्)।

५. श्री चीवर एम० ब्राउन महोदयः, ७० पार्कस्ट्रीट ६१, सोमर-विले, यू० एस० ए० स्थानीयः—एष महोदयः 'पुराणम्' पत्रिकाविषये स्वरुचिं प्रदर्शितवान्। पुराणम् पत्रिकायाः सर्वेषां पूर्वाङ्कानां प्राप्तये जिज्ञासितवान्। एष महोदयः स्वीये (३.१२.७२ दिनाङ्किते) पत्रे लिखितवान्—अहम् भवतः पत्रिकायां आनन्दस्वरूपगुप्तस्य ब्रह्मवैवर्तपुराण-विषयकस्य लेखस्य तथा तस्य पुराणानां स्थलनिर्देशपद्धतिविषयकस्य लेखस्य च पठनानन्तरं उत्सुकः संजातः। तदतन्तरं अहं सर्वेषांपूर्वाङ्कानाम-ध्ययनं कृतवान् अथ च ग्राहको भवितुमिच्छामि।

सर्वेभ्यो पूर्वोक्तसज्जनेभ्यो अपेक्षिताः सूचनाः प्रदत्ताः।

रामलीला

रामनगरस्य रामलीलायाः अस्याः धार्मिकसांस्कृतिक-महत्त्ववशात् अद्वितीयं महत्त्वमस्ति। विशिष्टा देशीया वैदिशिकाश्च सज्जना ये सासपर्यन्तं वर्तमानायां रामलीलायां अवसरे वाराणसीम् आगच्छन्ति रामनगरे रामलीलां द्रष्टुमपि आगच्छन्ति।

अस्माद् वर्षाद् रामलीलायाः प्रबन्धः सर्वभारतीयकाशिराजन्यासाय समर्पितः। अस्मिन् वर्षे सर्वभारतीयकाशिराजन्यासस्य तत्त्वावधाने रामलीला २२ सितम्बर दिनाङ्कमारभ्य २१ अक्टूबर दिनांके यावत् सम्पन्ना प्रयागस्थाया आकाशवाण्या अधिकारिणः रामनगरस्य रामलीलामधिकृत्य 'आकाशवाणी सूचना-रील' इतीदं मयि स्वीये ग्रामपञ्चायतकार्यक्रमे

The Thailand Ambassador, His Excellency Dr. Owart Suthiwart Marueput, visited the Rāmalīlā at Ramnagar during his visit to Varanasi.

ACTIVITIES OF THE SISTER TRUSTS

In order to propagate the Tulasī Literature, specially his Rāmacaritamānasa and to preserve the cultural heritage of India through the Rāmalīlā, His Highness Maharaja Banaras thought it fit to establish a Trust (viz. Maharaja Udit Narain Singh Mānas Prachar Nidhi) for the above purposes. It is in the fitness of things that such a Trust should be established when the country is celebrating the quarter-centenary of the Rāmacaritamānasa of Gosvāmī Tulasīdāsa.

Another Trust (viz. Maharaja Prabhu Narain Singh Physical Culture Trust) has also been established for the propagation of physical culture and body-build with H.H Maharaja Banaras as Chairman.

1. Maharaja Udit Narain Singh Mānas Prachār Nidhi

This Trust has been created by His Highness, Maharaja Dr. Vibhuti Narain Singh, on 24 March, 1971. Some of its main aims and objects are:—

1. Propagation and dissemination of Tulasi literature, specially the Rāmacarita Mānasa.

2. To prepare, complete, collect and edit different versions of Śrī Rāmacarita Mānasa and other Rāmāyaṇas.

3. To hold Rāmalīlās and to maintain, support and develop Rāmalīlā performances and Rāmalīlā Bhūmis (Lands) and allied places connected with the Rāmalīlā.

4. To award scholarships to the deserving candidates for researches on Rāmacarita Mānasa and other works of Tulasīdāsa.

The first Trustees of the Trust are :

1. His Highness Maharaja Vibhuti Narain Singh (Chairman).
2. Pt. Rajeshwar Shastri Dravid, Varanasi.
3. Sri Shankar Lal Mehta; Calcutta.
4. Dr. B. Malik; Allahabad.

श्रावितवन्तः। थाई देशस्य भारतस्थराजदूतो महामहिम श्री डा० ओवार्ट सुथिवार्ट मारुपुटमहोदयः स्ववाराणसीयात्रायां रामनगरमागत्य रामलीलामपि दृष्टवान्।

सहयोगिन्यासानां कार्यविवरणम्

तुलसीसाहित्यस्य विशेषतस्तस्य रामचरितमानसस्य प्रचारार्थं तथा भारतीयसंस्कृतेः रामलीलाद्वारा संरक्षणार्थं तत्रभवता काशिराजेन एकस्य न्यासस्य (महाराज उदित नारायण सिंह मानस प्रचारनिधि नामकस्य) स्थापनस्य आवश्यकताऽनुभूता। यदा देशः रामचरितमानसस्य चतुःशताब्दचा आयोजनं करोति तदा अस्य न्यासस्य स्थापनमुचितमेव। तत्रभवतः काशिनरेशस्याध्यक्षतायां शारीरिकयोग्यतायाः प्रवर्द्धनार्थं शारीरिकशक्तिसंपादनार्थं च (महाराज प्रभुनारायण सिंह शारीरिक विकाससम्बन्धी) अपरो न्यासः स्थापितः।

१. महाराज उदितनारायणसिंह मानसप्रचारनिधिः

एष न्यासः तत्रभवता काशिनरेशेन डा० विभूतिनारायणसिंहमहोदयेन २४ मार्चे १९७१ दिनांके स्थापितः। अस्य न्यासस्य उद्देश्यानां केचिन्मुख्या इमे सन्ति :—

१. तुलसीसाहित्यस्य विशेषतो रामचरितमानसस्य प्रचारः समीक्षा च।
२. रामचरितमानसस्य अन्येषां रामायणानां च विविधसंस्करणानां निर्माणं, पूर्णीकरणम्, संग्रहकरणं, संग्रादनं च।
३. रामलीलानामायोजनं तथा रामलीलाभिनयस्य रामलीलाभूमीनां तथा रामलीलया सम्बद्धानामन्येषां स्थानानां च संरक्षणं साहाय्यं विस्तारकार्यं च।
४. रामचरितमानसस्य तथा तुलसीदासस्य अन्येषां सम्बन्धानां विषये योग्यशोधकर्तृभ्यो योग्यतावृत्तिप्रदापनम्।

अस्य न्यासस्य अधोनिर्दिष्टाः सज्जनाः प्रथमन्यासवारिणः सन्ति.

१. तत्रभवान् महाराजो डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)
२. पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयः
३. श्रीशङ्करलालमेहतामहोदयः
४. डा० विधुभूषणमल्लिकमहोदयः

Tulasī jayantī was celebrated under the auspices of this Trust on August 19 and 20.

Pt. Gangadhar Shastri, the celebrated Varanasi scholar of Tulasī literature was felicitated and honoured by His Highness on behalf of the Maharaja Udit Narain Singh Mānas Prachār Nidhi on this occassion.

2. Maharaja Prabhu Narain Singh Physical Culture Trust

This Trust was also created on 24.3.71 by His Highness Maharaja Dr. Vibhuti Narain Singh. Its main aims and objects are:—

1. To establish Akharas, Gymnasiums, Stadeums, Shooting ranges, Swimming Clubs and Mountaineering Clubs.

2. To hold competitions and organise sports and athletic meets.

3. To promote, establish and support institutions for development of physical culture of both Indian and Western style.

4. To publish books and pamphlets for promotion of physical culture.

5. To establish and maintain playing grounds and recreation centres

6. To establish and maintain clubs for providing physical training and for preparing teams of hockey, golf, tennis, football cricket, and allied games, especially hockey.

7. To contribute and help to send teams to compete in national and other routine meets.

The first Trustees of this Trust are :—

1. His Highness Maharaja Dr. Vibhuti Narain Singh (Chairman)
2. Brig. S. A. H Rizvi.
3. Sri Shankar Lal Mehta
4. Major S. L. Dar (Director)

Under the auspices of this Trust sports were held on the 10th December, 1972 on the occasion of the birthday celebrations

अस्य न्यासस्य तत्त्वावधाने १९, २० अगस्त १९७२ दिनांकयोः तुलसीजयन्तीमहोत्सवः संपन्नः, यस्मिन् स्थानीयविद्यालयानां विद्यार्थिनः सम्मिलितास्तेभ्यः पुरस्काराश्च प्रदत्ताः। वाराणस्यां तुलसीसाहित्यस्य प्रथितस्य विदुषः पण्डितगङ्गाधरशास्त्रिण अस्मिन् उत्सवे महाराज-उदितनारायणसिंह मानसप्रचारन्यासस्य प्रतिनिधिभूतेन न्यासस्याध्यक्षेण तत्रभवताकाशिराजेनाभिनन्दनं विहितम्। मई १९७२ मासे चकियानगरे नवभिः पण्डितै रामचरितमानसस्य पारायणं कृतः।

२. महाराज प्रभुनारायणसिंह शारीरिकविकास न्यासः

एष न्यास २४.३.७१ दिनाङ्के स्थापितः। अस्य मुख्योद्देश्यानि इमानि--

१. मल्लशाला, वेधशाला, क्रीडाशाला, संतरणसमिति, पर्वतारोहण-समिति, जिमनाजियम इत्येषां स्थापना।

२. क्रीडाप्रतियोगितानामायोजनम्।

३. भारतीयपद्धत्यानुसारेण पाश्चात्यानुसारेण च शारीरिक-योग्यतायाः विकासार्थं संस्थानां विकासः, स्थापनं साहाय्यं च।

४. शारीरिकयोग्यतायाः विकासार्थं पुस्तकानां पत्राणां च प्रकाशनम्।

५. क्रीडाभूमीनां मनोविनोदकेन्द्राणां च स्थापनम्।

६. हाकी, गोल्फ, टेनिस, फुटबाल, क्रिकेट इत्यादि क्रीडानां तत्सम्बद्धान्यक्रीडानां विशेषतो हाकीक्रीडायाः निमित्तं समितीनां स्थापनं संरक्षणं च।

७. राष्ट्रीयप्रतियोगितासु अन्यप्रतियोगितासु च प्रतियोगितार्थं प्रेषणाय प्रतियोगिभ्यः सहायताप्रदानम्।

अस्य न्यासस्य प्रथमन्यासधारिणः इमे सज्जनाः सन्ति—

१. तत्रभवान् महाराज डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)

२. ब्रिगेडियर एस० ए० एच० रिजवीमहोदयः

३. श्रीशंकरलालमेहता महोदयः

४. मेजर शिवनन्दनलालदर महोदयः (निदेशकः)

अस्य न्यासस्याधिपत्ये १० दिसम्बर १९७२ दिनांके महाराज-कुमारस्य वि० अनन्तनारायणसिंहस्य जन्मोत्सवावसरे क्रीडानामायो-

of Maharajakumar Sri Anant Narain Singh. In these sports the children of the Vidyā Mandir and local Basic and Junior High schools participated. The sports were supervised and guided by Prof. Arup De of the Banaras Hindu University, and the Security Officer of Ramnagar Fort. The prizes were given to the winners.

A sum of Rs. 1000 was given to Shri Balkishan, M.A. Final student of the Banaras Hindu University for going to Munich to give demonstrations in the Mallakham exercises on the occasion of the Olympic games. Shri Balkishan and his associates gave performances in Ramnagar Fort also on the 11th December, 1972 on the occasion of the birth day celebrations of Maharajkumar. A sum of Rs. 100/- was awarded to them.

3. Maharaja Banaras Vidya Mandir Trust

Under the auspices of this Trust the following functions were held as part of the birthday celebrations of the Maharajkumar.

(a) Vedic Bālaka Vasanta-Pūjā

On the 11th December Vedic Bālaka Vasanta Pūjā was performed in the morning.

Sixteen Vedic students under 15 years orally recited the Vedic mantras according to the prescribed rules with due ceremonial rites. Dakṣinās were given to them and they were fed.

(b) Kīrtana

In the evening of the same day a Kīrtana (recitation and singing of God's names) was held in which the inmates (Sādhus) of the Ramkrishna Mission, Varanasi, and some local people participated. Prasāda was distributed after the kīrtana.

(c) Painting Competition

A painting competition was held on the 12th December, in which the selected students of the Primary and Middle classes of the local schools took part. A number of girl students also took part. The paintings were judged by Prof. Kulkarni, Head of the Deptt. of Painting of the Fine Arts College of B.H U.

4. Kashinaresh Maharani Dharmakarya Nidhi

A *Bāla Melā* including the Baby show was arranged by this Trust on the 12th December at noon. The sweets were distributed

जनमासीत् । आसु क्रीडासु स्थानीयप्रारंभिक-कनिष्ठमाध्यमिकपाठशालानां विद्यार्थिनः सम्मिलिता आसन् । इमाः क्रीडाः काशिकहिन्दूविश्वविद्यालयस्य डा० अरुणदेवमहोदयस्य तथा दुर्गस्य सुरक्षाधिकारिणः निर्देशने संपन्नाः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः ।

ओलम्पिकक्रीडानामवसरे तत्र गमनार्थं हिन्दूविश्वविद्यालयस्य एम० ए० कक्षायाः छात्राय श्रीबालकृष्णाय एकसहस्ररूप्यकाणि प्रदत्तानि । ११ दिसम्बर दिनांके श्रीबालकृष्णेन तस्य सहयोगिभिश्च दुर्गेऽपि मलखम-क्रीडायाः प्रदर्शनं कृतम् ।

३. महाराजबनारसविद्यामन्दिरन्यासः

अस्य न्यासस्य तत्त्वावधाने अधोनिर्दिष्टा उत्सवाः सम्पन्नाः ।

(क) वैदिकबालकवसन्तपूजा

११ दिसम्बर दिनांके प्रातःकाले वैदिकबालकवसन्तपूजा संपन्ना, यस्यां पञ्चदशवर्षादूनाः षोडशवैदिकविद्यार्थिनः विहितनियमानुसारं वैदिकमन्त्राणां पाठं कृतवन्तः । तेभ्यो दक्षिणा भोजनं च प्रदत्तम् ।

(ख) कीर्तनम्

तस्मिन्नेव दिने सायंकाले हरिनामसंकीर्तनमायोजितमासीत् । यस्मिन् वाराणस्या रामकृष्णमिशनसंस्थायाः संन्यासिनः स्थानीयसज्जनाश्च सम्मिलिता आसन् । कीर्तनानन्तरं प्रसादवितरणं कृतम् ।

(ग) चित्रकलाप्रतियोगिता

१२ दिसम्बरदिनाङ्के चित्रकलाप्रतियोगिता आयोजिता आसीत्, अस्यां स्थानीयप्राथमिकपाठशालानां माध्यमिकपाठशालानां च छात्राः सम्मिलिता आसन् । काश्चित् कन्या-छात्रा अपि सम्मिलिता अभूवन् । चित्राणां परीक्षणं काशिहिन्दूविश्वविद्यालयस्य चित्रकलाविभागस्याध्यक्षेण श्रीकुलकर्णीमहोदयेन कृतम् । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः ।

४. काशीनरेशमहारानीधर्मकार्यनिधिः

१२ दिसम्बरदिनाङ्कस्य मध्याह्ने बालमेलाया बालकप्रदर्शन्याश्चा-योजनमासीत् । रामनगरस्य पाठशालानां विद्यालयानां च छात्रेभ्य

to the children of the local schools and colleges and also to the other children of Ramnagar and some neighbouring villages. The number of such children who were given sweets was about 3000.

The clothes were also distributed to about 1500 poor children, upto the age of 4 years, of Ramnagar and neighbouring villages.

5. Maharaja Kashiraj Dharmakarya Nidhi

Under the auspices of this Trust on the 13th December, 1972 from 1 P. M. a Bāla-śāstrārtha (children's Debate) on Navya Nyāya was held in the Vidya Mandir premises of Ramnagar Fort under the able guidance and supervision of Pt. Rajeshwar Shastri Dravid. The children of the Vidya Mandir Pathasala including the Maharaja-kumara took part in this Śāstrārtha. Prizes were given to the participants.

A Degree College, named Maharaja Balawant Singh Degree College, at Gangapur, Varanasi has been started by this Trust from July 1972. The appointment of its Principal and teachers and other employees has already been made The work has started.

Distinguished Visitors at Nandesar House

During this period a number of distinguished persons were guests of His Highness at Nandeshvara house during their visit to Varanasi. Some of them are as follows:

1. Sri Jagajivan Ram, Union Defence Minister.
2. Sri S. K. Varma, Chief Justice, Allahabad High Court.
3. Dr. Suniti Kumar Chatterji, National Professor; Calcutta.
4. M. K. Dr. Raghubir Singh; Sitamau, Malwa.
5. Sri J. K. Munshi; Bombay.

इतरछात्रेभ्यश्च समीपवर्तिग्रामाणां बालकेभ्यश्च मिष्टान्नवितरणं कृतम्। येभ्यो बालकेभ्यो मिष्टान्नं वितरितं तेषां संख्या सहस्रत्रयमासीत्। रामनगरवासिभ्यः समीपवर्तिग्रामवासिभ्यः पञ्चदशशतेभ्यः चतुर्वर्षादूनेभ्यो बालकेभ्यो वस्त्रवितरणमपि कृतम्।

५. महाराजकाशिराजधर्मकार्यनिधिः

अस्य न्यासस्य तत्त्वावधाने १३ दिसम्बर १९७२ दिनांके रामनगरदुर्गे विद्यामन्दिरप्राङ्गणे पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने मध्याह्ने १ वादनसमये बालशास्त्रार्थस्यायोजनं संपन्नम्। शास्त्रार्थे महाराजकुमारेण सह विद्यामन्दिरपाठशालाया विद्यार्थिनः सम्मिलिता अभूवन्। शास्त्रार्थकर्तृभ्यश्छात्रेभ्यः पुरस्कारप्रदानं कृतम्।

अनेन न्यासेन महाराजबलवन्तसिंहमहाविद्यालयो नाम एको महाविद्यालयो गंगापुरनामके स्थाने स्थापितः। अध्यापकानां प्राचार्यस्य कर्मचारिणां च नियुक्तिः कृता। विद्यालये स्नातककक्षानां पाठनं प्रचरति।

नन्देश्वरभवने विशिष्टा अतिथयः

अस्मिन्नवसरे काशिनरेशस्य नन्देश्वरभवने बहवो विशिष्टा जना अतिथयो बभूवुः। तेषु केचन अधोनिर्दिष्टाः —

१. भारतदेशस्य सुरक्षामन्त्री श्रीजगजीवनराममहोदयः
२. प्रयागस्थोच्चन्यायालयस्य प्रधानन्यायाधीशः श्री शशिकान्त वर्मा महोदयः।
३. डा० सुनीतिकुमार चाटुर्ज्यामहोदयः।
४. महाराजकुमारो डा० रघुवीरसिंहमहोदयः।
५. श्री जगदीश क० मुन्शीमहोदयः।

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The '*Purāṇa*' Bulletin has been started by the Purāṇa Department of the All-India Kashiraj Trust with the aim of organising the manifold studies relating to the Purāṇas. It specially discusses the several aspects of text-reconstruction, of the interpretation of the vast cultural and historical material, and of the obscure esoteric symbolism of legends and myths of the Purāṇas. The editors invite contributions from all those scholars who are interested in the culture of the Purāṇa literature in which the religion and philosophy of the Vedas have found the fullest expression.

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पुराणम्

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[Half-yearly Bulletin of the Purāṇa-Department]

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VYĀSA PŪRṆIMĀ NUMBER

आत्मा पुराणं वेदानाम्

ALL-INDIA KASHIRAJ TRUST
FORT, RAMNAGAR, VARANASI

सम्पादक-मण्डल

पद्मभूषण पण्डितराज श्री राजेश्वरशास्त्री द्रविड ;
अध्यक्ष, साङ्गवेद विद्यालय, रामघाट, वाराणसी ।

पद्मभूषण डा० वे० राघवन्, एम० ए०, पी-एच० डी० ;
भू० पू० अध्यक्ष, संस्कृत विभाग, मद्रास विश्वविद्यालय, मद्रास।

डा० लुडविक स्टर्नबाख, एल-एल० डी०;
प्रोफेसर, भारतीय विद्या,
पेरिस विश्वविद्यालय, पेरिस (सोरबोने) ।

श्री आनन्दस्वरूप गुप्त, एम० ए०, शास्त्री ; उपनिदेशक,
पुराण-विभाग, सर्वभारतीय काशिराजन्यास,
फोर्ट रामनगर, वाराणसी ।

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लेखकमहोदयैः प्रकटीकृता विचारास्तेषामेव स्वायत्ताः,
न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

Authors are responsible for their views, which do not bind the Editors and the Trust.

No. 171

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पुराणम्—PURĀṆA

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व्यासप्रशस्तिः*

1. द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वम्भरः प्रभुः ।
व्यासनाम्ना चरत्यस्मिन्नवतीर्य महीतले ।।
2. एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।
निर्मितानि पुराणानि अन्यानि च ततः परम् ।।
3. स पुनर्द्वापरे चास्मिन् कृष्णद्वैपानाख्यया ।
अरण्यामिव हव्याशी सत्यवत्यामजायत ।।[1]
4. तं वेदशास्त्रपरिनिष्ठितशुद्धबुद्धिं
चर्माम्बरं सुरमुनीन्द्रनुतं कवीन्द्रम् ।
कृष्णत्विषं कनकपिङ्गजटाकलापं
व्यासं नमामि शिरसा तिलकं मुनीनाम् ।।[2]

Glorification of Vyāsa

1. At the end of each Dvāpara Lord Viṣṇu, the soul and sustainer of the universe, incarnates Himself and moves on the earth as Vyāsa.
2. Thus, in each Dvāpara, O Brāhmaṇas, Vedas have been arranged, and the Purāṇas have been composed [by him] and after that other works also.
3. He (Viṣṇu in the form of Vyāsa) was born again of Satyavatī by the name 'Kṛṣṇa-dvai-pāyana' like the sacrificial fire, the eater of oblations, produced from the *araṇi*.
4. I bow my head to Vyāsa, the greatest of the poets and the ornament of the sages, who has an intellect pure and skilled in the Veda-s and the Śāstra-s, who wears a hide-garment, who has a dark-complexion and a knot of matted hair of golden and tawny colour, and who is praised by gods and sages.

* From 'श्रीव्यासप्रशस्तयः' (*Homages to Vyāsa*) compiled by Dr. V. Raghavan, All India Kashiraj Trust, 1963.

1. शिवपु०, वायुसं० 1. 34-36.
2. ब्रह्माण्डपुराणान्तर्गतं विरजाक्षेत्रमाहात्म्ये (India Office Library Catalogue, MS. No. 6679).

नारदकृतं विष्णोर्ब्रह्मपारस्तवम्

(वराहपुराणम्, वेङ्कं सं० ३. ११–२०)

नारद उवाच ।।

परं पराणाममृतं पुराणं पारं परं विष्णुमनन्तवीर्यम् ।
नमामि नित्यं पुरुषं पुराणं परायणं पारगतं पराणाम् ।।११

पुरातनं त्वप्रतिमं पुराणं परापरं पारगमुग्रतेजसम् ।
गम्भीरगम्भीरधियां प्रधानं नतोऽस्मि देवं हरिमीशितारम् ।।१२

परात्परं चापरमं प्रधानं परास्पदं शुद्धपदं विशालम् ।
परात्परेशं पुरुषं पुराणं नारायणं स्तौमि विशुद्धभावः ।।१३

पुरा पुरं शून्यमिदं ससर्ज्ज तदा स्थितत्वात्पुरुषः प्रधानम् ।
जने प्रसिद्धः शरणं ममास्तु नारायणो वीतमलः पुराणः ।।१४

पारं परं विष्णुमपाररूपं पुरातनं नीतिमतां प्रधानम् ।
धृतक्षमं शान्तिधरं क्षितीशं शुभं सदा स्तौमि महानुभावम् ।।१५

सहस्रमूर्द्धानिमनन्तपादमनन्तबाहुं शशिसूर्यनेत्रम् ।
तमक्षरं क्षीरसमुद्रनिद्रं नारायणं स्तौम्यमृतं परेशम् ।।१६

त्रिवेदगम्यं त्रिनवैकमूर्त्तिं त्रिशुक्लसंस्थं त्रिहुताशभेदम् ।
त्रितत्त्वलक्ष्यं त्रियुगं त्रिनेत्रं नमामि नारायणमप्रमेयम् ।।१७

कृते सितं रक्ततनुं तथा च त्रेतायुगे पीततनुं पुराणम् ।
तथा हरिं द्वापरतः कलौ च कृष्णीकृतात्मानमथो नमामि ।।१८

ससर्ज्ज बो वक्त्रत एव विप्रान् भुजान्तरे क्षत्रमथोरुयुग्मे ।
विशः पदाग्रेषु तथैव शूद्रान् नमामि तं विश्वतनुं पुराणम् ।।१९

परात्परं पारगलं प्रमेयं बुधाम्पतिं कार्यत एव कृष्णम् ।
गदासिचर्म्मण्यभृतोत्थपार्णिं नमामि नारायणमप्रमेयम् ।।२०

—(Var.-P. 3. 11-20)

पाठान्तराणि

(Variant readings)

वराहपुराणस्य चतुर्दशसु कोशेषु प्राप्तानि विशिष्टोपयोगीनि पाठान्तराणि श्लोकक्रमेणात्र निर्दिश्यन्ते कोशसंख्याद्यापि तदग्रे निर्दिश्यते—

११. –ab) परायणं परात्परं 1, परात्परं परस्परं1 (for पुराणं पारं परं). –c) स्मरामि 2 (for नमामि). –d) नारायणं 3 (for परायणं).

१२. –a) पुराभवं 2 (for पुरातनं). –b) परात्परं), उग्रतेजं 2, उग्रवेगं 2 (for उग्रतेजसं). –d) परात्परं पारगतं नतोऽस्मि 1

१३. –a) परापरं 1 (for परात्परं); च धाम 1 (for प्रधानं). –b) परामृधं 1, परात्परं 1 (for परात्पदं). –ab) परात्परं चापरापरं चापरमपदं 1, °रं धाम परं पुराणं परं पदं (for परात्परं·····परात्पदं). –c) परापरेशं 2 (for परात्परेशं). –d) विशुद्धभावं 5 (for विशुद्धभावः).

१४. –a) परापरं 2 (for पुरा पुरं). –b) तदाश्रितत्वात् 1 (for तदा स्थितत्वात्). –b) प्रधानः 8, पुराणः 2 (for प्रधानं).

१५. –a) परस्परं 2 (for पारं परं); अपारपारं 2 (for अपारूपं). –b) पुराविदं 1 (for पुरातनं). –c) धृतिक्षमं 4 (for धृतः-); क्षान्तिधरं 6 (for शान्तिः-). –d) शिवप्रदं 2 (for शुभं सदा).

१६. –a) अनन्तमूर्धानं 1 (for सहस्र–). –b) अनेकबाहुं 8 (for अनन्त-). –c) क्षराक्षरं 12, क्षरात्क्षरं 2 (for तमक्षरं). –d) सुरेशं 2 (for परेशं).

१७. –b) त्रिशुक्लसंस्थं 2, त्रिशुक्लसंस्थं 1, त्रिदशैकसत्त्वं 1 (for त्रिशुक्लसंस्थं); -त्रिहुताशनस्थं 1 (for त्रिहुताशभेदं). –d) स्मरामि 1 (for नमामि).

१८. –a) शुक्लतनुं 1, श्वेततनुं 1 (for रक्त-). –b) पीततरं (for -तनुं). –c) तनुं 2 (for हरिं). –d) कृष्णं कृतात्मानम् 3, कृष्णाकृता° 3, कृष्णं महात्मानं 1 (for कृष्णाकृता°); अजं 2 (for अथो).

१९. –b) ऊरुयुग्मात् 3 (for ऊरुयुग्मे).

२०. –a) पारगमप्रमेयं 1 (for पारगतं प्रमेयं). –b) विष्णुं 1 (for कृष्ण). °चर्माञ्जरथाङ्गपाणि 1 (for °चर्मेष्वभृतोत्थपाणिं); -मालिं 2 (for -पाणिं).

NOTE ON THE STAVA

The word '*Brahma-pāra*' is often used in the Purāṇas as an epithet of the three Gods of the Purāṇic Trinity; it means 'highest object of sacred knowledge contained in the Veda'. The Śaiva Purāṇas regard Śiva as the *Brahma-pāra*, and contain a number of *Brahma-pāra* eulogies of Śiva. One Śaiva *Brahma-pāra-stava* has already been given from the *Kūrma-Purāṇa* in the *Purāṇa* XIV. 2. A *Brahma-pāra-stava* of Viṣṇu uttered by sage Kaṇḍu is contained in the *Viṣṇu-Purāṇa* (I. 15.54-59), another *Brahma-pāra-stava* of Viṣṇu is given in the *Varāha-Purāṇa* (3.10-20) which is reproduced here. The same Purāṇa also contains another *stava* of this class, but calls it the *Puṇḍarīkākṣa-pāra-stava* (6.9 ff.), which is uttered by King Vasu in the Puṣkara-tīrtha. A *Brahma-pāra-maya-stotra* of Prajāpati Brahmā or Nārāyaṇa in prose is also given in the *Varāha*-P. (20.27-31), which is uttered by the two Aśvins. *Pāra-stava*-s, generally contain such words as '*pāra*', '*para*' etc.

The present *Brahma-pāra-stava* of Viṣṇu or Nārāyaṇa is uttered by sage Nārada in his previous birth when he was a rich Brāhmaṇa named Sārasvata; he renounced the world and worshipped Nārāyaṇa (Viṣṇu) by uttering this *Brahma-pāra-stava* in the Puṣkara-tīrtha, which enabled him to be absorbed in Nārāyaṇa or Viṣṇu, and was reborn as Nārada.

This *Brahma-pāra-stava* of Viṣṇu is full of the devotional thoughts, and contains the philosophical description of the transcendent and the immanent aspects of impersonal Viṣṇu as well as the mythological description of the personal aspect of Viṣṇu. But Viṣṇu as the highest transcendent Reality is the main theme of this *Brahma-pāra-stava*.

Viṣṇu is conceived here, therefore, as the highest transcendent Reality, most ancient, eternal, of unlimited power, the highest resort, surpassing even the highest conceivable Reality (*pāra-galaṁ paraṇāṁ*). He is unequalled (*apratima*), he is both transcendent and immanent (*parāpara*), He surpasses every thing, He is of mighty prowess, He governs the universe (*śśitā*), and destroys sins and miseries (*hari*), He is the highest, the greatest and the holiest being. He is to be worshipped and praised with a pure heart.—(11-13).

Viṣṇu-Nārāyaṇa created this stronghold (*pura*) (i. e. the universe) empty and filled it with his own being, whence He is known as *Puru-ṣa* (*(puri śete)*, He is free from every taint and darkness (*vita-mala*). —(14). Viṣṇu is the highest Reality, surpassing everything ; no one can fathom his real nature (*apārarūpa*), He is the ancient Being, He is the most prudent, most capable, most peaceful, the Lord of the earth, the auspicious, the most noble-minded. —(15).

Viṣṇu has thousands of heads and innumerable feet and arms, the sun and the moon are His eyes ; He is imperishable (*akṣara*), He sleeps in the milky ocean (of cosmic waters), He is immortal and the highest Lord. —(16)

Viṣṇu is knowable by the three Vedas, He has three (Nārayaṇa, Brahmā and Rudra)[1] and ten (*nava-eka*) forms (*mūrti-s*),[2] He is triply pure (in mind, in words and in actions), the three sacrificial fires also are His different forms. He is to be indirectly indicated as the three *tattva*-s (Puruṣa, Pradhāna and Kāla)[3]. He appears in the three Yugas,[4] He has three eyes (sun, moon and fire), He is unknowable (*a-prameya*) in his real form. — (17).

1. The three forms may also be Ṛgveda, Yajurveda and Sāmaveda respectively identified with Nārāyaṇa, Brahmā and Rudra :—

 एष ऋग्वेदनामा तु वेदो नारायणः स्वयम् ।
 वह्निभूतो दहत्याशु पापान्युच्चारणादनु ॥
 एतस्य हृदये योऽयं दृष्ट आसीच्चतुरात्मजः ।
 स यजुर्वेदरूपेण स्थितो ब्रह्मा महाबलः ॥
 तस्याप्युरसि संविष्टो य एष शुचिरुज्ज्वलः ।
 स सामवेदनामा तु रुद्ररूपी व्यवस्थितः ॥
 —(Varāha-P. 2.76-78)

2. The ten *mūrti*-s are the ten *Avatāra*-s of Viṣṇu ; cf. *ibid.* 4. 2-3.

3. For the three *Tattva-s* cf *Kūrma-P.* (cr. edn.), I. 49.46

 प्रधानं पुरुषः कालस्तत्त्वत्रयमनुत्तमम् ।
 वासुदेवात्मकं नित्यमेतद् विज्ञाय मुच्यते ॥

4. The two Avatāras of Viṣṇu in Kaliyuga, viz. Buddha and Kalki are later additions to the list of the Avatāras; cf. Hopkins, *Epic Mythology*, under Avatāra.

Viṣṇu is of the white colour in the Kṛta Yuga, of red body in the Tretā-Yuga, of yellow body in the Dvāpara, and He makes Himself black-coloured in the Kaliyuga.[1]

Viṣṇu (or Puruṣa) created Brāhmaṇas from His mouth, Kṣatriyas from His arms, Vaiśyas from his thighs and Śūdras from His feet, thus the whole universe is His body.[2] —(19)

Viṣṇu surpasses even the highest, He exists beyond everything, He is knowable (unknowable, with v.l. *pāragam aprameyaṁ*), He is the Lord of the warriors (for He has defeated the Asuras in various battles), but He is beyond comprehension (*Kṛṣṇa*) in His actions or battles[3]. He holds a mace, a sword and a shield in His hands I bow to this unfathomable Nārāyaṇa —(20).

—Anand Swarup Gupta

1. cf. Bhāg.-P. XI. 5. 21 ff. The Vāyu. P. describes the four Yugas also as of the four colours—white, red, red-yellow, and black respectively (32. 14-20).
2. The post-Vedic conception of the four *Varṇas* as sprung from the four limbs of the Cosmic Puruṣa is borrowed from the *Puruṣa-sūkta* of the Ṛgveda (X. 90).
3. cf. Ṛg. (X.54.2) — "माथेत् सा ते यानि बुद्धाग्याहुः"

NEW LIGHT ON IDENTIFICATION OF KĀLA-PRIYANĀTHA

BY

SHYAM MANOHAR MISRA

[महाकवेर्भवभूतेर्नाटकेषु तस्य वंशस्य, पाण्डित्यस्य चोल्लेखो वर्तते । इदमपि तेषूल्लिखितं यदिमानि नाटकानि कालप्रियनाथस्य यात्रोत्सवावसरे अभिनीतानि । कालप्रियनाथाभिधो को देवो भवभूतिना निर्दिष्ट इतिविषये विदुषांमध्ये वैमत्यं वर्तते । केचन उज्जयिन्या महाकालमेव कालप्रियनाथमामनन्ति अन्ये च विद्वांसः कालपीस्थाने स्थितस्य कस्यापि देवस्य निर्देशो भवभूतिना कृत इति आमनन्ति । अस्मिन् निबन्धे लेखकेन पूर्वमतानां परिचयं प्रदाय कालपीनगरस्थो देव एव भवभूतिना निर्दिष्ट इत्यूहितं कालपीनगरस्य कालप्रेमबाबा का टीला इति प्रसिद्धे स्थाने कालप्रियनाथस्य मन्दिरमासीदिति च स्थापितम् । तत्स्थानस्य द्वे चित्रेऽपि लेखेन अत्र संयोजिते ।]

According to a tradition recorded in the *Varāha*,[1] *Bhaviṣya*[2] and *Skanda*[3] Purāṇas, Kṛṣṇa's son Sāmba had erected three temples of the Sun god at three places viz., Sutra, Mūlasthāna and Kālapriya. The plays of the poet Bhavabhūti (namely the *Mahāvīracarita*, the *Mālatīmadhava* and the *Uttararāmacarita*)[4] are stated to have been staged on the occasions of the *Yātrā festival* held in honour of *Kālapriyanātha* The identification of Kālapriyanātha as well as the location of his shrine is controversial.

1. Sāmbaḥ Sūrya pratiṣṭhāṁca Kārayāmāsa tatva vit—Yamunāyāśca dakṣine *Kālapriyaṁ devaṁ* ..sthāpya cottamam (*Varāha Purāṇa*[1] Venk. Press, 177, vv 55-57). Also see *Purāṇam*, Vol. VIII, 1966, p. 39.
2. *Kālapriye* ca madhyāhne-aparāhne ca nityaśaḥ——— Śaṅkarascāparāhne tu mām-pūjayati sarvadā. Iti-uktosau bhagvatā Bhāskareṇa sa yādavaḥ (*Bhaviṣya Purāṇa* Bombay, 199, I, 1259 vv. 16-18).
3. Tathānyadapi tatrāsti Bhaskaratrityaṁ śubham. Mandīraṁ prathamaṁ tatra *Kālapriyaṁ* tathāparam. Mūlasthānaṁ tṛtīyaṁ ca.....(*Skanda-Purāṇa*,
4. Mahāvīracarita, Nirṇayasāgara Press, 1910, Act. I, p. 5; *Uttararāmacarita* Nirṇayasāgara Press, Act. I. p. 9; *Mālatīmādhava* (Published by Motilal Banarsidas, 1967) Act I, p. 5.

The views of the commentators on the works of Bhavabhūti

(i) *Tripurāri* identifies him with Mahākāla Śambhu[1] i. e. Śiva ("Mahākālāspadasya Śambhoḥ").

(ii) *Vīrarāghava* adds that Kālapriya is the name of the *Lord of Ambikā*[2] ("Kālapriyanāmāmbikāyā nāthaḥ Śivastasya").

(iii) *Jagaddhara* takes him to be the *presiding deity of Kālapriya*[3] (Kālapriyanāthasya taddeśadevabhedasya").

(iv) According to Vidyāsāgara, he was the presiding deity of *Padmanagara* situated in Vidarbha in Dakṣiṇāpatha.[4]

The views of modern scholars

1. H. H. Wilson,[5] Anundoram Barooh,[6] Satish Chandra Vidyabhushan,[7] N. L. Dey,[8] P. V. Kane,[9] S. K. De and S. N. Dasgupta,[10] and others identify Kālapriyanātha with *Śiva Mahākāla af Ujjainī*.

2. According to J Hertal,[11] he (Kālapriyanātha) was the *presiding deity of Yaśovarman's family* and *his shrine existed at Kanauj*.

1. On the *Mālatīmādhava*, 1918, Act. I. p. 5
2. On the *Uttararāmacarita*, Nirṇayasāgara Press, 1919, Act I, p. 9.
3. On the *Malatīmādhava*, 1967, Act I. p. 5.
4. "Kālapriyanātho nāma Vidarbheṣu Padmanagare pratiṣṭhito devamūrtiviśeṣaḥ" (Quoted by Anundoram Barooah, in the *Mahāvīracarita*, Gauhati, 1969, Preface, p. XXIV, Also see *Uttararāmacarita*, edited by P. V. Kane, 1929, p. 3.
5. Hindu Theatre, Vol. II, p. 10.
6. Preface to the *Mahāvīracarita*, Gauhati, 1969, p. XXV. He explains Kālapriyanātha thus "Kālaḥ srjati bhūtāni Kālaḥ saṁharate prajāḥ", iti Bharatam. tasya Kālasya priyo nāthaḥ patiḥ Kālapriyanāthaḥ Mahākālaḥ. tasya sarva saṁhārakatvāt.....Kavinā Kālapriyanātha padena Mahākāla uktaḥ". (Ibid, pp. 1-2).
7. *"Bhavabhūti"* (By Satish Chandra Vidyabhushan) Quoted from the Hindi translation of this book, by Jvaladatta Sharma, Lucknow, V. S. 1981, p. 44.
8. Geographical Dictionary, p. 210.
9. *Uttararāmacarita*, 1929, Introduction, p. 3.
10. History of Sanskrit Literature, Vol. I, Calcutta, 1947, pp. 278-279.
11. Asia Major, Vol. I, pp. 12-13. Quoted by R. S. Tripathi in his 'History of Kanauj'. 1959, p. 209.

G. D. Dalal and R. A. Sastry, the editor's of Rājaśekhara's *Kāvyamīmāṁsā*,[1] and R. S. Tripathi[2] also hold a similar view.

3. V. V. Mirashi[3], A. S. Altekar[4] and D. C. Sircar[5] identify *Kālapriyanātha with the Sun god whose shrine stood at Kalpi*, in the present Jalaon district of Uttar Pradesh. The latter two also hold that the *Sun Temple still exists at Kālpī*.

Assessment of these views

1. *Kālapriyanātha, the Mahākāla of Ujjainī*—V. V. Mirashi has convincingly refuted the identification of Kālapriyanātha with Mahākāla of Ujjainī. He rightly regards him to be the Sun God of Kālpī.[6] It may be added that to the best of our knowledge, the *name Kālapriyanātha has not been used for Śiva in any source whatsoever*. And none of the commentators (who identify Kālapriyanātha with Mahākāla Śiva) has been able to adduce the evidence of any authority describing Śiva as Kālapriyanātha.

As regards Kāla, it is associated with both Śiva and the Sun god. The former is popularly known as *Mahākāla*,[7] *Kālakaṇṭha*, *Kāla-Yogī*, *Kāla-bhakṣa* and *Kāla-Bhairava*[8] etc. The Sun being the regulator of time is intimately connected with Kāla, and the

1. *Kāvyamīmāṁsā*. Baroda, 1934, Appendix I, p. 285.
2. History of Kanauj, p. 209.
3. V. V. Mirashi propounded this view for the first time in the Marāṭhī periodical *Yugavāṇī* of Nagpur, 1947. He casually touched it also in I.H.Q., Vol. XI, p. 289. Later on he elaborated it in his *Studies in Indology*, Vol. I, pp. 33 ff: Recently he has discussed this identification very thoroughly in *Purāṇam*, Vol VIII, No. I, 1966, pp. 38-51.
4. The Rāṣṭrakūṭas and their Times, p. 102.
5. Studies in the Geography of Ancient & Medieval India, 1960, pp. 241-244.
6. "*Three Ancient Famous Temples of the Sun*", *Purāṇam*, Vol. VIII, No. I, 1966, pp. 38-51.
7. The shrine of Śiva called Mahākāla, at Ujjainī has been referred to by Kālidāsa (*Raghuvaṁśa*; VI. 34; *Meghadūta*, vv. 30-38), Bāṇa (Vide History of Sanskrit Literature, Vol. I (De and Dasgupta), pp. 278-279), and Rājaśekhara (*Bālarāmāyaṇa*, X, p. 686).
8. See V. S. Apte's Sanskrit-English Dictionary, 1963, pp. 146-147 and 412.

names *Kāla, Kāla-Sūrya*[1] and *(Kāla-Kṛt*[2] *has been used for him*). Thus the identification cannot be decided merely on the basis of the association of Kāla with the deity. And there is no positive evidence in support of this view.

2. *Kālapriyanātha, the presiding deity of Yaśovarman's family*— In this connection it may be added that Hiuen Tsang[3] makes mention of a Sun temple which existed at Kanauj at the time of his visit to that place. But it is not indicated in any source that the Sun god (referred to by Hiuen Tsang) was famous by the name of Kālapriyanātha.

There is evidence to show that Yaśovarman had marked leanings towards the Śakti-cult and the Rāma-cult. But his devotion to the Sun god is not known from any source.

It may also be pointed out that in the extant antiquities at Kanauj and its surroundings, only a pond locally called "Sūrya Kuṇḍa" situated at Makarandanagara (a small town situated at a distance of about two miles from Kanauj) is associated with the Sun god. No Sun temple is traceable now at Kanauj. Nor is there any local tradition about it.[6]

3. *Kālapriyanātha, the presiding deity of Padmapura*— Padmanagara or Padmapura rightly identified with a small village near Amgaon Railway station in Bhandara District,[7] was the birth

1. S. Sorensen, 'An Index to the Names in the Mahābhārata', 1963, pp. 373 and 375.
2. Vide Apte's Sanskrit—English Dictionary, p. 146.
3. Beal (Sushil Gupta & Co.), Vol, II, p. 245.
4. *Gauḍavaho*, 1927, vv. 285-338.
5. Yaśovarman had written a play named 'Rāmābhyudaya obviously to eulogise Rāma's, glory. It has survived only in the form of quotations contained in many later works like the *Dhvanyāloka*, pp. 132-133 ; *Daśarūpaka*, p. 50 ; *Śṛṅgāraprakāśa*, p. 270 ; *Nāṭakalakṣaṇaratnakośa*, p. 331 ; *Kavīndravacanasamuccaya*, pp. 75-76 etc. For a detailed information on this play see V. Raghavan's "*Some Old Lost Rāma Plays*", 1961, pp. 1-25.
6. I visited Kanauj and Makarandanagar, explored the extant remains and contacted local people for the above information.
7. V. V. Mirashi, "*Birth Place of Bhavabhūti*", (I.H.Q., Vol. XI, p. 294) and "Studies in Indology", Vol. I, p. 34.

place[1] of Bhavabhūti where he seems to have spent the earlier part of his life and did some literary work. He, however, could neither get the royal patronage nor the appreciation of his merits from his native people.[2] Bhavabhūti, therefore, left Padmapura and came to Kanauj.[3] There, under the patronage of King Yaśovarman, he probably did the major part of his literary work. The theme of his *Mahāvīracarita* and the *Uttararāmacarita* betrays Bhavabhūti's intimate acquaintance with the court life. And it is very likely that he might have composed these plays at the court of the Kanauj-emperor. It is further evidence of the fact that the note of discontentment and dejection expressed by the poet in his *Mālatīmādhava*, is not seen in the *Mahāvīracarita* and the *Uttararāmacarita*. It is difficult to believe that Bhavabhūti might have gone from Kanauj to the distant Padmapura, (where his literature was not appreciated earlier) for the enactment of his plays. Moreover, the detailed self introduction which he gives in the prologues to his plays[4] was hardly required in his birth-place where he was well known. Some scholars contend that on the occasions of these Yātrā-festivals, when Bhavabhūti's plays were staged, people used to throng from the different places, and the outsiders were not expected to know about the poet.

1. *Mahāvīracarita*, Nirṇayasāgara Press, Act. I, pp. 7-8; *Mālatīmādhava*, 1967, Act. I, pp. 7-8.
2. See *Mālatīmādhava*, Act I, verse 6.
3. V. V. Mirashi also holds that "in the beginning of the 8th century, when Bhavabhūti flourished, there was no great king ruling in Vidarbha. In the absence of royal patronage Bhavabhūti was obliged to seek his fortune in the north and ultimately became attached to the court of Yaśovarman". (I.H.Q., Vol. XI, p. 294).
4. The sūtradhāra introduces Bhavabhūti thus : "There is in Vidarbha in Dakṣiṇāpatha a city named Padmanagara where reside certain Brāhmaṇas of the Kāśyapagotra. They are the followers of the Taittirīya Śakha (a branch of the Yajurveda) and teachers at Vedic schools. Bhavabhūti belongs to such an illustrious Brāhmaṇa family. He bears the titles of Bhaṭṭa and Śrikaṇṭha; he is the son of Nīlakaṇṭha and Jātukarṇī; grandson of the venerable Bhaṭṭagopāla and the disciple of Jñānanidhi. He is well grounded in grammar, rhetoric and logic and friendly to actors, etc. (*Mahāvīracarita*, Act. I, pp. 7-8; *Mālatīmādhava*; Act. I, pp. 7-8; *Uttararāmacarita* (Madras; 1932), Act. I, p. 8.

Therefore, such an introduction was quite relevant even if the dramas were enacted at Padmapura.[1]

This contention is also not convincing. There may be justification for the poet's introduction to the people coming from other places. But there was no need to tell them the precise location of the city of Padmapura[2] (asti Dakṣiṇāpathe Vidarbheṣu Padmapuraṁ nāma nagaraṁ) where the Yātrā festivals were held.

4. *Kālapriyanātha, the presiding Sun god of Kalpī* :—This identification is quite reasonable But it should be pointed out that the contention (of Altekar and Sircar) that there still stands at Kālpī the temple of Kālapriyanātha, requires a correction. The present author visited Kalpī thrice and thoroughly explored the relevant antiquities Now there does not exist that temple at Kālpī. Nor does it seem to have been destroyed in the recent past. But the following antiquities at Kālpī, which have been utilised by the present author probably for the first time, do bear out its existence in ancient times.

(i) There is a big mound locally called *Kālapadevabābā kā ṭīlā* or simply *Kālapabābā Kā ṭīlā* (see *Plate No. 1*) lying in the Rājghāt area of Kālpī. Most probably on this mound stood the temple of Kālapriyanātha, which seems to have been washed away by the waters of the river Yamunā flowing in close proximity to this mound.

(ii) A broken image of the Sun god assigned to the early medieval period (now preserved in the Kālpī museum) was recovered from the *Vyāsa ṭīlā* which is situated near the above mentioned mound. This image may have originally belonged to the temple of Kālapriyanātha and fallen a prey to the inconoclastic hammer of the Muslim invaders.

(iii) At a distance of about one furlong from the *Vyāsaṭīlā*, there is yet another very small mound having a stone-piece pierced into the ground. The part of the stone

1 See, Ganga Sagar Rai "*Mahākavi Bhavabhūti*", (in Hindi), Vārāṇasī, 1965, pp. 18-19.

2. *Mālatīmādhava*, 1967, Act. I, p. 7, *Mahāvīracarita*, Nirnayasāgara Press, Act. I, p. 8. Also see *Mahāvīracarita*, edited by A. Barooah, 1969, Preface, P. XXV.



Plate No. 1



Plate No. 2

above the ground is about one foot square with a bloomed sun flower (?) carved on it *(Plate No. 2)* Local people call this stone *Kālapadeva* and worship it.[1] Thus the tradition of the worship of Kālapriyanātha or Kālapabābā, continues down to the present day at Kālpī.

These hitherto unnoticed or unutilised antiquities and local traditions strongly support the identification of Kāla-priyanātha with the Sun god whose temple, according to a Purāṇic tradition (referred to above) was constructed at Kālpī in ancient times Incidentally it may also be noted that Bhavabhūti, in his *Mālatīmādhava* alludes to the Yātrā festival of Kālapriyanātha immediately after invoking the Sun god.[2]

This temple seems to have been mentioned in the Cambay Plates of the Rāṣṭrakūṭa king Govinda IV. They record that "the courtyard (of the temple) of Kālapriya was rendered uneven by the strokes of the tusks of his (Indra III's) elephants.[3] V. V. Mirashi rightly holds that this "verse ... seems to speak of Indra III's halt at the temple of Kālapriya, his crossing of the Jumnā and devastation of Kanauj as events following in close succession. This description suits Kālpī best"[4].

Rājaśekhara in his *Kāvyamīmāṁsā* places Kālapriya to the south of Gādhipura[5] i. e. Kanauj. There is no other Kālapriya except modern Kālpī in the Jalaon District of Uttar Pradesh, which lies to the south of Kanauj. "The name Kālapriya applied to Kālpī may be traced to a date as late as the fifteenth century A. D.".[6]

1. I owe this information to the residents of Kālpī and the villages situated in its suburbs.
2. *Mālatīmādhava*, 1967, Act. I, pp. 4-5.
3. "Yanmādyaddvipadanta-ghātaviṣamaṁ Kālapriya-prāṅgaṇaṁ. tīrṇā yatturagairagādhayamunā... Yenedaṁ hi Mahodayārinagaraṁ nirmūlamunmūlitaṁ". (E. I., Vol. VII, pp. 38 and 43, verse 19).
4. I. H. Q., Vol XI, p. 289.
5. *Kāvyamīmāṁsā* (Baroda, 1934), p. 94.
6. J. B. B. R. A. S., Vol. XXIII, pp. 12 ff. Quoted by D C. Sircar in his Geography of Ancient & Medieval India, p. 244.

THE ELEMENTS OF POETRY IN THE PURĀṆAS

BY

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[अस्मिन् निबन्धे पुराणेषूपलब्धानां काव्यतत्त्वानां विवेचनं कृतम्। विविधाचार्याणां मतानुसारतः काव्यस्य का परिभाषा काव्यस्य-कानि मुख्यान्युपादानानि कथं काव्यदोषो जायते इत्यादिविषयाणा-मुल्लेखं विधाय केषु पुराणेषु काव्यांशानां प्राचुर्यं केषु च न्यूनत्व-मित्यवधारितम्। वायुब्रह्माण्डगरुडाग्निबृहन्नारदीयबृहद्धर्मलिङ्ग-पुराणेषु काव्यगुणस्य न्यूनत्वं वर्तते। ब्रह्मविष्णुभागवतमत्स्यहरि-वंशस्कन्दपुराणेषु च काव्यांशानां प्राचुर्यं वर्तते। पुराणेषु को मुख्यो रस इत्यस्य विवेचनं विधाय शान्तो रसः मुख्यरसः इति स्थापितम्। पुराणेषु कल्पनाया नवनवोन्मेषोऽपि दरीदृश्यते। तस्योल्लेखोऽपि कृतः। पुराणेषु रूपसौन्दर्यवर्णनेषु, ऋतुवर्णनेषु च काव्यसौन्दर्यस्य सम्यक् स्फुरणं प्राप्यते। एषामंशा-नामपि स्थालीपुलाकन्यायेन निदर्शनं कृतम्। महाकाव्यपद्धतौ मुक्तकपद्धतौ च बह्वयः काव्योक्तयः पुराणेषु दृश्यन्ते। काव्यानां विविधछन्दांस्यपि पुराणेषु प्राप्यन्ते। एषां सर्वेषां विषयाणां निरूपणं कृत्वा अन्ते पुराणेषूपलब्धानि काव्यगुणोपेतानि कानिचित् पद्यानि परिशिष्टरूपेण उद्धृतानि सन्ति।]

Many views were advanced regarding the nature and definition of poetry by the rhetoricians commencing with Bharata. First came the theory of *rasa*, then the principle of *riti* (style), *then the* school of *dhvani* (suggested sense) and then of *vakrokti*.

What perhaps would be acceptable to all the rhetoricians and poets in a poetry is originality of theme, effective expression, depth of emotion and a forceful style A couplet from the *Harṣacarita* of Bāṇa presents the basic requirements of *Kavya*.[1] According to Ānandavardhana *anaucitya* (lack of appropriateness) is the greatest obstacle to consummation of *rasa*. Hence *aucitya* alone leads

1. नवोर्थो जातिरग्राम्या श्लेषोऽक्लिष्टः स्फुटो रसः।
विकटाक्षरबन्धश्च एतद् गद्यस्य जीवितम्॥
Harṣacarita, Introduction 8

to perfection of poetry.[1] The *Agni-P.* upholds *aucitya* of theme, style, diction and the main sentiment accompanied by vigorous language and refined style.[2]

According to Mahima Bhaṭṭa poetic intuition is like the third eye of Śiva deeply penetrating and uncommon.[3]

Bhaṭṭa Tauta holds that though a sage (ऋषि) and a poet (कवि) have much in common, yet the difference is while the former only possesses vision (दर्शन) the latter is gifted with the art of giving the vision a beautiful expression (वर्णना). Poetry therefore consists of striking and new thought clothed in charming style.

Judging the Purāṇas from the above standpoint, we find that the Purāṇic literature is richly endowed with poetic quality. It is quite likely that many poets of merit contributed to the composition of the Purāṇas. The Purāṇic poets, created a literary background and setting for the mythological narratives.

The Purāṇas may be divided into two types, taking into consideration the poetic qualities displayed in them, the older Mahāpurāṇas or Upa-purāṇas, and the later Purāṇas or Upa-Purāṇas which are encyclopeadic in nature. Of the older Purāṇas, some strictly adhere to the Purāṇa-Pañca-lakṣaṇa principle and consequently have little scope for poetic display, for example the Vāyu and the Brahmāṇḍa Purāṇas. The later Purāṇas also which are encyclopeadic in nature have a wide range of subjects to deal with and therefore they lack in poetic portions e. g. the Garuḍa, the Agni, the Bṛhannāradīya and the Bṛhaddharma. The Linga, though not completely encyclopaedic in nature, falls in the same category. The Purāṇas and Upa-Purāṇas which are notewothy from the poetic point of view are the Brahma, Viṣṇu, Matsya, Bhāgavata, Harivaṁśa, Skanda and Śiva[4].

1. अनौचित्यादृते नान्यद् रसभङ्गस्य कारणम् ।
औचित्योपनिबन्धस्तु रसस्योपनिषत् परा ॥
Quoted in Mammaṭa's *Kāvya Prakāśa*, p 445 (Vāmanatilaka 1965)

2. यथा वस्तु तथा रीतिर्यथा वृत्तिस्तथा रसः ।
ऊर्जस्वि मृदुसंदर्भादौचित्यमुज्जायते ॥
Agni-P. 344.5 (Ānandāśrama Series)

3. Raghavan, *Concepts of the Alankāra Śastra*, p. 92.

4. Ibid.

Only the main elements of poetry have been dealt with in the present article, Rasa, the main sentiment or emotion, Imagery and figures of speech, and the Metre.

The Main Rasa 'Sentiment'

The various struggles and unions, miseries and joys, achievements and failures reflected in the accounts of the Purāṇas lead to the quintessence of detachment (*Nirveda*) from the world—which is the main emotion (Sthāyibhāva) of the Śānta Rasa Thus the different sentiments would be subservient to the main sentiment, *Śānta Rasa*. Ānandavardhana says—"there is no doubt that Śānta Rasa comprehends all the other sentiments within its fold, and this is well illustrated by the Mahābhārata The epic aims at liberation, which represents the ultimate goal of life[1].

That the secondary emotions lead to the main sentiment Śānta is further confirmed by Purāṇa-Pañcalakṣaṇa itself. The five constituents of Purāṇa i. e. *Sarga, Pratisarga* etc lead to *Nirveda* which is the basis of *Śānta Rasa*. Whether a Purāṇa adheres to Pañcalakṣaṇa or whether it is overgrown with sectarian worship etc. Nirveda or detachment from wordly objects is the main undercurrent[2].

The Purāṇas are counterparts of *Dharmaśāstra* and as such have developed around the ideology of *Dharma*[3]. These supplement and support the Vedas, authority for *Dharma*[4].

1. सत्यं शान्तस्यैव रसस्याङ्गित्वं महाभारते मोक्षस्य च सर्वपुरुषार्थेभ्यः प्राधान्यम् । Dhvanyāloka p. 425-426
 See Raghavan, *The Number of Rasas*.
2. तथा युगानां परिवर्त्तनानि चिरं प्रवृत्तानि युगस्वभावात् ।
 क्षणं न सन्तिष्ठति जीवलोकः क्षयोदयाभ्यां परिवर्त्तमानः ।
 Vāyu. 58. 9; Harivaṁśa, Bhaviṣya. 3.53.
 भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजह्रे भृङ्गवद्वेदसारम् ।
 अमृतमुदधितश्चापाययद् मृत्यवर्गान् पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥
 Bhāg. XI. 29.49.
3. पुराण धर्मशास्त्राणि वेदानामुपबृंहणम् ।
 एकस्माद्ब्रह्मविज्ञानं धर्मज्ञानं तथैकतः ॥
 धर्मं जिज्ञासमानानां वेदप्रमाणतरं स्मृतम् ।
 धर्मशास्त्रं पुराणानि ब्रह्मज्ञानेतराश्रयम् ॥
 Kūrma, Uttara-24.19-20
4. Kūrma, Uttara. 24. 19-20.

Imagery in the Purāṇas

The Purāṇas may be distinguished from the other class of scriptures for their quality of bringing forth the eternal truths of life in the guise of charming poetry. Inspite of an uniformity of presentation and an over-all simplicity of style, the Purāṇas are marked with the occasional displays of imagination, charming embellishments like similes and metaphors as well as other figures of speech and vivid descriptions of Nature. The writers of the ornate poems of Sanskrit (Sanskrit Kāvyas) have drawn upon the Purāṇas as they have drawn from the epics.

The figures of speech which mostly come in association with striking imagination, may be broadly classified into four types :—

(i) Those which occur in connection with the description of seasons (*Ṛtu Varṇana*).

(ii) Those which are met with in the description of human beauty (*Rūpa Varṇana*).

(iii) Those which are found in the passages which describe the battles (*Yuddha Varṇana*).

(iv) Those in other contexts like nature description and other descriptive passages.

The Description of Seasons (*Ṛtu Varṇana*[1])

One of the striking groups of similes, metaphors and *utprekṣās* occurs in the description of seasons in the Purāṇas. The seasons of the year in their different backgrounds are sometimes compared to good people and sometimes to undesirable ones The rainy season, characterised with the dark rain clouds, the noisy thunder, lightening, storms and the gushing streams is compared to the restless state of an undesirable person. Here the comparison is between the concrete object and the abstract quality. During the rainy season the waters in the streams flowed in all directions, like the minds of the wicked people when they get hold of wealth.[2]

1. For a detailed account of the depiction of Ṛtus in the Purāṇas, see Raghavan, 'Ṛtu in Sanskrit Literature', L. B. Sastri Vidyapith, Delhi, 1972.

2. ऊर्ध्वमार्गगामीनि निम्नगाश्चासि सर्वतः ।
मनांसि दुर्विनीतानां प्राप्य स्वल्पां नवामिव ॥
Viṣṇu. V. 6-38; Brahma 184. 59;

The clear moon covered with dark clouds did not look beautiful just as the words spoken by noble persons overwhelmed by the indecent remarks of undersirable people.[1]

Turmoil and chaos seems to be the central theme of the above season. The *Brahma Purāṇa* presents the swans of the rainy season under the grip of fear due to the dark rain clouds and strong winds[2]. The *Mahābhārata* depicts the rivers and streams of this season restless and noisy taking deep sight as it were[3]. Sometimes the turmoil of the mind of a distressed person finds comparison in Nature. Rāma sees the similarity of Sītā struggling to escape from the clutches of Rāvaṇa to the flash of lightning over the dark rain clouds in the *Rāmāyaṇa*.[4]

The red insect on the green grass during this season captivated the eye of the Purāṇic poets in most of the Purāṇas. There are two different images for the above phenomenon in the various Purāṇas. The *Brahma*[5], the *Viṣṇu*[6], and the *Bhāgavata*[7] depict the red insect (*Śakragopa*) over the green grass during the rainy season as appearing like rubies studded upon a flooring of emerald.

1. न रेजेऽन्तरितश्चन्द्रो निर्मलो मलिनैर्घनैः ।
 सद्वादिवादो मूर्खाणां प्रगल्भाभिरिवोक्तिभिः ॥
 Viṣṇu V. 6. 39. The rest of the verses in Appendix A
2. असितजलदधीरध्वानवित्रस्तहंसा
 विमलसलिलधारोत्पातनम्रोत्पलाग्रा ।
 सुरभिकुसुमरेणुक्लृप्तसर्वाङ्गशोभा
 गिरिदुहितृविवाहे प्रावृडाविर्बभूव ॥ Brahma. 36. 79.
3. क्षुब्धतोया महाघोषा ध्वसन्त्य इव शीघ्रगाः ।
 सिन्धवश्शोभयाञ्चक्रुः काननानि तपात्यये ॥ Mbh. III. 112. 6.
4. नीलमेघाश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे ।
 स्फुरन्ती रावणस्याङ्के वैदेहीव तपस्विनी ॥ Rāmā. IV. 28. 12.
5. प्रच्छन्नवपुष्पाढ्या शक्रगोपवृता मही ।
 यथा मारकतेवासीत् पद्मरागविभूषिता ॥ Brahma. 184.58-59.
6. प्रच्छन्नवबष्पाढ्या शक्रगोपाचिता मही ।
 तथा मारकतीवासीत् पद्मरागविभूषिता ॥ Viṣṇu V. 6.38
7. हरिता हरिभिः शष्पैरिन्द्रगोपैश्च लोहिता ।
 उच्छिलीन्ध्रकृतच्छाया नृणां श्रीरिव भूरभूत् ॥ Bhāgavata, X. 20.11.

The red insects on the green grass have found comparison in the green garment of a youthful woman, in the Harivaṁśa.[1]

Contrary to the things in the rainy season, peace, clarity and overall gaiety form the main character of Autumn. With its clear blue sky, the calm subdued waters of the streams and brightness the autumn is compared to a noble person with a clear and stable mind.[2] The peacocks, having given up their vanity adhere to silence like an ascetic who restrains his speech after having realised the futility of the world.[3] The *Brahma* personifies autumn as young maiden, moon-faced, casting off the upper garment of white clouds, with eyes like blue lotus, with the rays (hands) of the sun mateing bare the lotus breasts, pleasing with the fragrant breeze that accompanied, with the jingling sound of the anklet of swans.[4] The Mbh. displays same trend while picturing autumn[5].

The theme of the rainy season and autumn found in the *Brahma*, the *Viṣṇu*, the *Bhāgavata*, the *Harivaṁśa* and the two epics has been taken up by the famous Hindi poet Tulasīdāsa in his '*Rāmacaritamānasa*' for the description of the seasons in his work.

It is interesting to observe that the Purāṇas in general depict rainy season and autumn invariably whereas the other seasons are either left out or taken up only briefly. The *Harivaṁśa*, the

1. महीनवतृणच्छन्ना शक्रगोपविभूषिता ।
यौवनस्थेव वनिता स्वं दधारार्तवं वपुः ॥
Harivaṁśa, Viṣṇuparva, 16.15.

2. प्रश्रमांसि मलहीनानि रेजुः फुल्लकुशेशयाः ।
मुनीनामिव चेतांसि प्रव्यक्तज्योतिरुद्गमम् ॥
Śiva, Rudra. Satīkh. 21.37.

3. मयूरा मौनमातस्थुः परित्यक्तमदा वने ।
असारतां परिज्ञाय संसारस्येव योगिनः ॥ Viṣṇu V. 10.3.

4. निर्मुक्तसितमेघकञ्चुकपटा पूर्णेन्दुबिम्बाननां ।
नीलाम्भोजविलोचना रविकरप्रोद्भिन्नपद्मस्तनीं ॥
नानापुष्परजःसुगन्धिपवनप्रह्लादिनी चेतसां ।
तन्वासीत् कलहंसनूपुररवा देव्या विवाहे शरत् ॥ Brahma-36.88

5. ततः क्रौञ्चगणाकीर्णा शरत् प्रतिहिताभवत् ।
रूढकक्षवनप्रस्था प्रसन्नजलनिम्नगा ॥ Mbh. III.112.8.

Mbh. and the *Viṣṇu* describe the above two seasons mainly.[1] The *Brahma*, the *Bhāgavata*, the *Śiva* and *Rāmāyaṇa* depict more seasons.[2]

The Description of Human Beauty (*Rūpa Varṇana*)

The description of Human beauty in the Purāṇas is twofold. In the first instance, very often a personage, mostly the hero, is depicted as describing the beauty of the heroine. In the second case, striking figures of speech are employed in order to personify Nature. The *Harivaṁśa* has two descriptions which falls in the first category. The description of the beauty of Prabhāvatī by Pradyumna, the son of Kṛṣṇa[3] and the narration of the charm and grace of Rukmiṇī just before her wedding with Kṛṣṇa.[4] The figure of speech *Pratīpa* has been used in the former case. The latter description has a *Mālopamā*.

The Padma, Uttara, gives a vivid description of the beauty of the women dwelling on the Himalayas. The Kastūrikā (musk powder) is said to have become black in colour from the shock of seeing the charming complexion and fragrance of the women inhabiting the Himalayas.[5]

When an imagery follows personification, fine poetry results. The *Rāmāyaṇa* has a description of autumn night—with its moon-face, star-eyes and with the garment of moon-beams she appears

1. Hariv. 2.28; Mbh. III. 112.; Viṣṇu. V. 6.10
2. Brahma 36.76-123; Bhāgavata X. 18.29.33; Śiva, Rudra, Satī 21-22; Rāmāyaṇa III. 16.19; IV. 28-30.
3. तवाननमो वरारोहे चन्द्रो न दृश्यते सुन्दरि चारुबिम्बः ।
रक्तेक्षणापाशप्रतिमैर्निरुद्धो बलाहकैश्चारुनिरन्तरोरु ॥
Hariv. 2.95.2—the rest of the verses in Appendix A
4. वह्निरिव शिखां दीप्तां मायां भूमिगतामिव ।
पृथिवीमिव गम्भीरामुत्थितां पृथिवीतलात् ॥
मरीचिमिव सोमस्य सौम्यां स्त्रीविग्रहां भुवि ।
श्रीमिवाग्र्यां विना पद्मं भविष्यां श्रीसहायिनीम् ॥
कृष्णेन मनसा दृष्टां दुर्निरीक्ष्यां सुरैरपि ॥ Hariv. 2.59.36-37.
5. यद्वाङ्गनानां सकलं विलोक्य सौरभ्यमप्युत्तमकान्तिमिश्रम् ।
मन्ये परिध्वक्तमनोविनोदा कस्तूरिका गाहति कालिमानम् ॥
Padma. Uttara. 12.40; App. A p.

like a young woman in white[1]. Many more personifications follows in the same context[2]. A similar description is met with in the *Brahma*, where the autumn is personified as a yound woman.[3]

The *Skanda*, Māheśvara, brings forth a description of Pārvatī while she is engaged in austerities. The lustre of her slow moving lotus feet on the Himalayas appeared in the form of young lotus petels. Her face and her dark eyes were blossomed golden and blue lotuses respectrively, offered for the worship of *Aruṇācala*.[4] Pārvatī in anger due to a quarrel with lord Śiva is depicted in another context of the above Purāṇa[5]. The description is natural and striking as simile after simile is employed by the Purāṇic poet to present the image vividly.

The Description of Battles (*Yuddha Varṇana*)

The similes and metaphors are frequent in the description of battles in the Purāṇas. The angry warriors in the battlefields are sometimes compared to the accumulating huge clouds at the end of summer[6], like the mountains with lofty tops[7], like the elephants in rut[8] and the fierce lions[9]. The warriors injured in the battles are compared to the blossomed 'Flame of the Forest'[10] (*kiṃśuka*)

1. Rāmā. IV. 30. 46.
2. Rāmā. IV. 30.
3. Brāhma 36. 88.
4. मन्दं चरन्ती जाताभिः प्रभाभिः पादपद्मयोः ।
 तस्तार परितो भूमिं पद्मपत्रैः सपल्लवैः ॥
 प्रफुल्लकनकाम्भोजनीलोत्पलदलोत्करैः ।
 अर्चयन्तीव शोणाद्रिमिततो दृष्टिकान्तिभिः ॥
 Skanda, Māheśvara, Aruṇācala, Pūrva. 12. 50-52.
5. वाष्पवारिप्लवे तस्या भ्रातॄणां च विलोचने ।
 नीलोत्पले जलापूर्णे इव भूम्ना विरेजतुः ॥
 Skanda, Māheśvara., Aruṇācala, Uttara. 18. 9. App. A.
6. तपान्ते जलदो यथा Hariv. 1.47.1.
7. ददृशाते महात्मानौ गिरी सञ्जिवंदाविव Hariv. 2.43 62.
8. मत्ताविव महानागौ । Hariv. 2.43.64.
9. शार्दूलाविव चाभ्योन्यं प्रजघ्नथुरिवन्नतु: Hariv. 3.55.34.
10. माधवे किंशुका राजन् पुष्पिता इव ते बभु: । Hariv. 3.127.14

The images drawn in the description of battles in the Purāṇas do not have much variation. The account of the battle of Tārakāsura with the gods in the *Harivaṁśa*, the *Matsya* and the *Padma*, Sṛṣṭi, have a good deal of verbal resemblence[1]. The *Padma*, Sṛṣṭi, personifies the sky above the battle as a woman in distress, the shouts of birds being her cry, the dusty being her dust-laden garment and her hair standing on end[2]. The *Śiva* compares the ground of Dakṣa's sacrifice, which had turned into a battle-ground all stained in blood, to goddess Kauśikī with her bloodsoaked garments after slaying Śumbha demon[3].

Miscellaneous

Striking poetic expressions occur in a scattered form in the various Purāṇas. Some of these form part of Nature-description. Others are independent pieces of poetry having all the excellence of a *Kāvya* or the *Muktaka* variety. According to Agni, *Muktaka* is a poem which is charming and contains the excellence of poetry[4]. A list of passages of *Ṛtu Varṇana*, *Yuddha varṇana* and the other notable verses referred to above from a few Purāṇas and upa-Purāṇas is given in Appendix A of the present article.

The Metre

The employment of a large variety of metres in the Purāṇas indicates the description and imagination of the Purāṇic poets in respect of their use in an appropriate manner. The *Śloka* is the commonly used metre of the Purāṇas. There is an attempt made to break the monotony of the *śloka* metre by inserting a variety of other metres at suitable places. Thus there is change of metre very often at the end of each chapter, following the practice of the Epics and Mahākāvyas. In the case of the commencement of a new incident or situations of an emotional expression, the suitable

1. Matsya 161, 172-173; Padma, Sṛṣṭi 37; Hariv. 3.42-52.
2. रोमाञ्चिता बभौ द्यौश्च रजोवस्त्रं विधुन्वती ।
 रौद्रैर्विहङ्गमारावैस्त्रासादाक्रन्दतीव हि ॥ Padma, Sṛṣṭi 6.49.
3. रुधिरेण परिक्लिन्ना यज्ञभूमिस्तदा बभौ ।
 रक्ताम्बरसना श्यामा हतशुम्भेव कौशिकी ॥
 Śiva, Vāyavīya Purāṇa, 22.50-51.
4. सतां चमत्कारक्षमः Agni 337. 36.

metre is provided by changing to a different type of metre. The *Vasantatilakā*, the *Upajāti* and the *Vaṁśastha* are the popularly used metres on the occasions saturated with emotions in the earlier Purāṇas. The later Purāṇas, however, have a larger variety. These Purāṇas very often use the metres handled in the *Kāvyas* like the *Drutavilambita*, *Vaitālīya* and *Viyoginī*, besides those already mentioned.

The Purāṇic poets are well aware of the principle of appropriateness or propriety of a suitable metre befitting a particular expression (छन्द-औचित्य), so much stressed by the ancient rhetoricians.[1] The adherence to a metre most suitable for a particular expression may be seen in the works of Kālidāsa, who is generally followed by the poets of the post-Kālidāsa period.

Totaka and *Śragviṇī*, besides *Drutavilambita*, *Vaitālīya* and *Viyoginī*, which are enumerated above, have been employed in the *Padma*, *Sṛṣṭi*, *Pātāla*, *Uttara*[2] and *Ādi*. The *Matsya* has *Bhujangaprayāta*, *Śragdharā* and *Dodhaka*[3]. The *Brahma* has *Vatormi*[4]. The *Bṛhaddharma*, a later Purāṇa, has *Lalitā*[5] and a few others in the style of the metres in Jayadeva's *Gītagovinda*.[6]

1. cf. Raghavan : *Bhoja's Śṛṅgāra Prakāśa* p. 187; Concepts of Alaṅkāra Śāstra, ch. of Aucitya.
2. Totaka Metre—
 पुरुहूतमुखाः सबलानिमिषा विजिताः प्रसभं किल दैत्यभटैः ।
 also Padma, Sṛṣṭi 40. 32.
 Padma, Uttara, 239. 15 , Padma, Ādi, 15. 56-59.
 Sragviṇī metre—Padma, Sṛṣṭi 40. 506, 512.
3. Bhujangaprayāta metre-Matsya 154. 577.
 Śragdharā metre—Matsya 180. 35.
 Dodhaka metre—Matsya 154. 470-478.
4. Vātormi metre—श्रुत्वा शब्दं सुतुमुलकरं तर्जतः लोकिलानाम् । Brahma, 36. 117.
5. Lalitā metre—Bṛhaddharma, 224. 18.
6. केशव कमलमुखीमुखकमलम् ।
 कमलनयन कलयातुलममलम् ।
 कुञ्जगेहे विजनेऽतिविमलम् ।
 सुरुचिरहेमलतानवलम्बा तरुणतरं जयमङ्गलम् ।
 जगदवलम्बनमवलम्बितुमनुकलयति सा तु चकलम् ॥
 Bṛhaddharma, 44. 88-93.

Expressions in Purāṇas Similar to those of Kālidāsa

Some passages in the Purāṇas exhibit the style of poetry which is very close to that of Kālidāsa. There is a striking resemblance in the account of Śiva and Pārvatī as it is delineated in the *Skanda*[1] and *Śiva*[2] on the one side and the *Kumārasaṁbhava* of Kālidāsa. The question is whether Kālidāsa has drawn upon these Purāṇas or the Purāṇas have imitated the style of Kālidāsa. There is no doubt that the style of Kālidāsa is more refined and sophisticated than the passages in these Purāṇas. It may be held that Kālidāsa is indebted to these Purāṇas for the original thought which exists therein in a crude form and has chiselled according to his imagination. The above view may also be contradicted as these passages might have been added to the text during the time of Kālidāsa or after him and might therefore be mere imitations.[3]

It is not the Śaiva Purāṇas only which narrate the legend of Śiva-Pārvatī, which have resemblance with the style of Kālidāsa. The Matsya and the Bṛhaddharma too have passages and verses which bear his impact. A list of such passages is presented in Appendix B.

However, many scholars are of opinion that Kālidāsa owns to the *Padma*, for the theme of the *Abhijñānaśakuntala*. He must similarly be indebted to the various Śaiva Purāṇas for the legend of Śiva-Pārvatī around which he has developed the beautiful *Kumārasaṁbhava*. It is not only Kālidāsa but several

1. Skanda Māh. 24. 30-32 ; Māh. Aruṇā°. 18. 72-75, 78 ; Māh. Aruṇā. Pūrva. 12 50-52 ; Mah. Aruṇa. Uttara. 18.52-56 ; Skanda. Kāśī. 19.77, Kāśī 52. 66-78.
2. Śiva, Rudra. Satī. 17. 19-20 ; Śiva Rudra. Pārvatī 6.9-16; 7 2, 7.5, 8-9, 18-24 ; 8.15 ; 28.49-50 ; 32.18-19; 45.26-32.
3. See V. Raghavan, 'Kalikā Purāṇa, Kālidāsa & Māgha', in Woolner Com. Vol.; 'Gleanning from Matsya Purāṇa', *Purāṇa Bulletin*, vol I. No. 1, pp 82 ff. ; foreword to Svargakhaṇḍa to Padma, ALL Ind. Kashiraj Trust; 'Date of the Narasiṁha Purāṇa; *Purāṇa* Bull, XV. I. p. 144 and "The Greater Rāmāyaṇa', All Ind. K. R. Trust, pp. 47, 60.
4. Matsya (Anandaśrama Series) 10. 24-25, Ibid 154. 470-478 Bṛhaddharma. 222.32.

other poets also have been inspired by the theme and style of the Purāṇas and have adapted these according to the individual poetic gifts and fancy.

Conclusion

The Purāṇas create a wonderful synthesis between the mundane achievements (*Abhyudaya*) and spiritual attainment (*Niḥśreyas*). One can comprehend the essence of the Vedas, the source of divine knowledge, through the simple and interesting media of the Purāṇas. The purposes of *Kāvya*, as mentioned in the beginning of Mammaṭa's *Kāvya Prakāśa*, have received due justification in the Purāṇas. The most noteworthy aspect of the Purāṇas perhaps is the accomplishment of the state of blissfulness (*Ānada*) which is nothing else but liberation from all bondages (*Mukti*). Hence the significance of the Purāṇas.

APPENDIX A

A List of Striking Expressions in the Purāṇas

Brahma. 36. 73-124. The description of the six seasons of the year in connection with the wedding of Umā-Maheśvara.

The rainy season—

प्रत्यग्रसंजातशिलीन्ध्रकन्दली
लताद्रुमाद्युद्गतपल्लवा शुभा ।
शुभाम्बुधाराप्रणयप्रबोधित-
र्मेहालसैर्मेकगणैश्च नादिता ॥
प्रियेषु मानोद्धतमानसानां
मनस्विनीनामपि कामिनीनाम् ।
मयूरकेकाभिरुतैः क्षणेन
मनोहरैर्मानविभङ्गहेतुभिः ॥ Brahma, 36. 73-74.

The spring season—

श्रुत्वा शब्दं मृदुकलकलं सर्वतः कोकिलानाम्
चञ्चत्पक्षाः सुमधुरतरं नीलकण्ठा विनेदुः ।
तेषां शब्दैरुपचितबलः पुष्पचापेषुहस्तः
सज्जीभूतास्त्रिदशवनिता वेदधुर्मङ्गलानि ॥ Brahma 36. 117.

Brahma 184. 58-59. The description of rainy season.

Bhāgavata II. 7. The description of the incarnations of Viṣṇu.

,, ,, IV. 25 The description of the forests on the Himalaya mountain.

,, V. 2. The arrival of the celestial nymph Pūrvacitti in the hermitage of Agnīdhra (The description is in the embellished prose style).

तस्याः सुललितगमनपदविन्यासगतिविलासायाश्चानुपदं खणखणायमानरुचिरचरणाभरणस्वनमुपाकर्ण्य नरदेव-कुमारः समाधियोगेनामीलितनयननलिनमुकुलयुगलमोषद्वि-कचय्य व्यचष्ट ।

Bhāgavata X. The description of the seasons of the year.

Bhāgavata X, 29. 2-3 Autumn.

तदोडुराजः ककुभः करैर्मुखं
प्राच्या विलिम्पन्नरुणेन शन्तमैः ।
स चर्षणीनामुदगाच्छुचो मृजन्
प्रियः प्रियाया इव दीर्घदर्शनः ।।
दृष्ट्वा कुमुद्वन्तमखण्डमण्डलं
रमाननाभं नवकुङ्कुमारुणम् ।
वनं च तत्कोमलगोभिरञ्जितं
जगौ कलं वामदृशां मनोहरम् ।।

Bhāgavata Kṛṣṇa's watersports along with his queens.

,, X. 90. 15 The queens address to Kurarī bird-

X. 90 (ornate style of the Kāvyas)

कुररि विलपसि त्वं वीतनिद्रा न शेषे
स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः
वयमिव सखि कच्चिद्गाढनिर्भिन्नचेता
मलिननयनहासोदारलीलेक्षितेन ।।

Matsya. 129-140 The description of the burning of Tripura.

,, 138. 25-26 A description of moon rise in Tripura.

तमांसि नैशानि द्रुतं निहत्य
ज्योत्स्नावितानेन जगद्वितत्य ।

खे रोहिणीं ताञ्च प्रियां समेत्य
चन्द्रः प्रभाभिः कुरुतेऽधिराज्यम् ॥
स्थित्वैव कान्तस्य तु पादमूले
काचिद्वरस्त्री स्वकपोलमूले ।
विशेषकं चारुतरं करोति
तेनाननं स्वं समलङ्करोति ॥

Matsya 139. The moonrise in Tripura and watersports of the ladies of the town.

(The description is highly ornate and resembles the style of the Kāvyas).

„ 140.71. The burnt up cities of Tripura

गृहैः पतद्भिर्ज्वलनावलीढै-
रासीत्समुद्रे सलिलं प्रतप्तम् ।
कुपुत्रदोषैः प्रहतानुविद्धं
यथाकुलं याति घनान्वितस्य ॥

„ 161. The description of the garden of Hiraṇyakaśipu.

„ 180. The description of gardens under Vārāṇasī Māhātmya.

„ 180.31

निविडनिचुलनीलं नीलकण्ठाभिरामं
मदमुदितविहङ्गव्रातनादाभिरामम् ।
कुसुमिततरुशाखालीनमत्तद्विरेफं
नवकिसलयशोभाशोभिताग्रान्तशाखम् ॥

„ 180.35—

तुङ्गाग्रैर्नीलपुष्पस्तवकभरनतप्रान्तशाखैरशोक-
मैत्तालिव्रातगीतश्रुतिसुखजननैर्भासितान्तर्मनोज्ञैः ।
रात्रौ चन्द्रस्य भासा कुसुमिततिलकैरेकतां संप्रयातं
छायासुप्तप्रबुद्धस्थितहरिणकुलालुप्तदर्भाङ्कुराग्रम् ॥

Padma-Uttara 3. The description of cities, places and gardens.

„ Uttara 3. 22-23.

यत्रेन्द्रनीलसंबद्धप्रासादतलसंस्थिताः ।
मेनिरे जलदोद्योगं ताण्डवस्थाः शिखण्डिनः ॥
यत्र प्रवालमाणिक्यभवनोत्था मरीचयः ।
सेव्यन्ते शकुनैश्चूतकचिराङ्कुरलुब्धकैः ॥

Padma-Uttara. 7. 22-23 — A Dṛṣṭānta

सुजनो न याति विकृतिं
परहितनिरतो विनाशकालेऽपि ।
छिन्नोऽपि चन्दनतरुः
सुरभयति मुखं कुठारस्य ।।

Padma, Uttara 8. 14— —

अन्यस्माल्लब्धोष्मा नीचः प्रायेण दुस्सहो भवति ।
रविरपि न तपति तादृग्यादृग् तपति वालुकानिकरः ।

Padma, Uttara 12. 34-34 — A description of the beauty of women dwelling on the Himalaya mountain.

Padma, Uttara 14. 2- — A Dṛṣṭānta

उल्बणगुणमन्युदितं क्षुद्रो
द्रष्टुं क्षणं न सहत इति ।
हित्वा तनुमपि शलभः
शुभ्रां दीपार्चिषं हरति ।।

Padma-Pātāla 99. — The outset of spring in Vṛndāvana.

Padma-Pātāla 112. — The account of Rāma as narrated by Jāmbavān. (An embellished prose style with a few verses in between)

Padma-Pātāla 112. 6. —

प्रहसच्चन्द्रकिरणैः सुधालिप्तमिवाम्बरम् ।
प्रसक्ततारकुसुमं वितानमिव सर्वतः ।।

Skanda, Kāśī Pūrva 1. — A description of the Vindhya Forest.

Skanda, Kāśī-Pūrva 2. 6- —

सायमस्तमितः प्रातः कथं जीवेद्रविः पुनः ।
सानुरागकरस्पर्शैः प्राचीमाश्वास्य खण्डिताम् ।।

Skanda, Kāśī Pūrva 5 — Kāśī Māhātmya (a refined style of the later *kāvyas*)

Skanda, Kāśī Pūrva 11.101 — An old Brāhmaṇa couple's utterance after having known the glory of Mṛtyuñjaya Śiva—

अपयोदपयोवृष्टि—
रवुरुधाब्धिः सुधोदयः ।
अनिन्दुः कौमुदीकान्तिः
कृतो नौ सुखयत्यलम् ॥

Skanda, Kāśī Pūrva 16.42-45. — A Mālopamā describing Śiva swallowing Śukrācārya. (Same in the Śiva Rudra-Yuddha 48.2-5.

Skanda-Revā 150. 14-18 — A description of spring on the Himalaya Mountain.

Skanda-Maheśvara 19.51-80. — A description of battle between Viṣṇu and Kālanemi.

Skanda, Maheśvara 20-21. — Some striking imageries.

Skanda, Maheś. Aruṇācala 10.8-17 — A few imageries when the blazing column of fire emerged before Viṣṇu and Brahmā.

Skanda, Maheś. Aruṇā 18.8-13. — A description of Pārvatī's beauty on the mountain Aruṇācala.

Śiva, Rudra 4. 54-60 — Kumāra Kārtikeya as described by Nārada.

Śiva, Vāyavīya Pūrva. 24-10-20 — A description of the mountain Mandara.

Śiva, Vāyavīya. Pūrva. 24.18-19

गुहामुखैः प्रतिदिनं व्यात्तास्यो विपुलोदरैः ।
अजीर्णलावण्यतया जृम्भमाण इवाचलः ॥
ग्रसन्निव जगत्सर्वं पिबन्निव पयोनिधिम् ।
वमन्निव तमोऽन्तस्थं माद्यन्निवखमम्बुदैः ॥

Harivaṁśa, Viṣṇu 88.89. ,, 89. 46-47 — A description of the watersports of Kṛṣṇa, Balarāma and their queens.

कुशेशयाकोशविशालनेत्राः
कुशेशयानीकविकासिहासाश्च ।
कुशेशयाभां रविबोधिताभां
जह्रुः श्रियं ताः सुरवारयुक्ताः ॥

स्त्रीवक्त्रचन्द्रैः सकलेन्दुकल्पैः
रराज राजञ्छतशः समुद्रः ।
यदृच्छया देवविधानतो वा
नभो यथा चन्द्रसहस्रकीर्णम् ।।

Hariv. A description of the beauty of Prabhāvatī by
Viṣṇu 95. Pradyumna.
Ibid. 2-3—

तवाननाभो वरगात्रि चन्द्रो
न दृश्यते सुन्दरि चारुबिम्बः ।
त्वत्केशपाशप्रतिमैर्निरुद्धो
बलाहकैश्चारुनिरन्तरोरु ।।
संदृश्यते सुभ्रु तडिद् घनस्था
त्वं हेमचार्वाभरणान्वितेव ।
मुञ्चन्ति धाराश्च घना नदन्त—
स्त्वद्धारयष्टेः सदृशा वराङ्गि ।।

Viṣṇu III. 7.

स्फटिकगिरिशिलामलः क्व विष्णु—
र्मनसि नृणां क्व च मत्सरादिदोषः ।
न हि तुहिनमयूखरश्मिपुञ्जे
भवति हुताशनदीप्तिजः प्रतापः ।।

Ibid. V. 6. A description of the rainy season.
Ibid. 40-41.

निर्गुणेनापि चापेन शक्रस्य गगने पदम्
अवाप्यताविवेकस्य नृपस्येव परिग्रहे ।।
मेघपृष्ठे बलाकानां रराज विमला ततिः ।
दुर्वृत्ते वृत्तचेष्टेव कुलीनस्यातिशोभना ।।

Viṣṇu V. 10. A description of autumn.
Ibid. 2-10.

तारकाविमले व्योम्नि रराजाखण्डमण्डलः ।
चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा ।।
शनकैश्शनकैस्तीरं तत्यजुश्च जलाशयाः ।
ममत्वं क्षेत्रपुत्रादिरूढमुच्चैर्यथा बुधाः ।।

APPENDIX B

Expressions Similar to Those of Kālidāsa in the Purāṇas

Skanda, Kāśī, 59 65-78.
The penance of Dhūta pāpā to obtain a suitable husband.

Compare *Kumāra-Saṁbhava* V. 12-13, 20, 22, 25-28.
Pārvatī engaged in austerities in order to win Śiva.

क्व सा बालातिमृद्वंगी क्व च तत्तादृशं तपः ।
कठोरवर्ष्मसंसाध्यमहो सच्चेतसो धृतिः ।।
धारासारासु वर्षासु महावातवतीष्वलम् ।
शिलासु सावकाशासु सा वह्निनरनयत्रिशाः ।।
श्रुत्वा गर्जरवं घोरं दृष्ट्वा विद्युच्चमत्कृतीः ।
आसारसीकरैः क्लिन्ना न चकम्पे मनाक् च सा ।।
तडित्स्फुरन्ती त्वसकृत्तस्मिन्नासु तपोवने ।
यातायातं करोतीव द्रष्टुं तत्तपसः स्थितिम् ।।
तपर्त्तुरेव साक्षाच्च कुमारीकैतवात्किल ।
पञ्चाग्नीन्परिधायात्र तपस्यति तपोवने ।।
जलाभिलाषिणी बाला न मनागपि सापिबत् ।
कुशाग्रतोयपूषतं पञ्चाग्निपरितापिता ।।
रोमाञ्चकंचुकवती वेपमानतनुच्छदा ।
पर्याक्षिपत्क्षपाः क्षामाः तपसा हैमनीश्च सा ।।
निशीथिनीषु शिशिरे श्रयन्ती सारसं रसम् ।
मेने सा सारसैः केयमुद्यताद्येति पद्मिनी ।।
मनस्विनामपि मनो रागतां सृजते मधौ ।
तदोष्ठपल्लवाद्रागो जहे माकन्दपल्लवैः ।।
वसन्ते निवसन्ती सा वने बालाचलं मनः ।
चक्रे तपस्यपि श्रुत्वा कोकिलाकाकलीरवम् ।।
बन्धूजीवेऽधररुचिं कलहंसे कलागतीः ।
निक्षेपमिव साक्षिप्त्वा शरद्यासीत्तपोरता ।।

Skanda. Maheśvara. 21. 64-65.

Compare Kumārasaṁbhava III. 67.

ददर्श गिरिजां देवोऽन्विर्यत्नाच्च शशिनः कलाम् ।
चारुप्रसन्नवदनां बिम्बोष्ठीं सन्निषेदुषीम् ।।

The account of the destruction of Kāmadeva by Śiva.

Kāmadeva's destruction by Śiva.

Skanda, Maheśvara, Aruṇācala, Uttara 18. 52-56, 72-75, 78. a description of Pārvatī's austerities.

Compare Kumārasaṁbhava 5. 14-15, 19., also 12-13. 20, 22, 25-28.

अनन्तरं सा धम्मिल्लं मन्दारप्रसवोचितम् ।
जटाभरत्वं तपसे गमयामास पार्वती ।।
हंसचिह्नदशं हित्वा दुकूलं महिकालघु ।
परुषं सुकुमारांगी परिवेत्तेस्म वल्कलम् ।।
अपि प्रसूनावचयनिस्सहांगुलिपल्लवा ।
अलावीदतितीक्ष्णाग्रण्यविकारं कुशानि सा ।।
वज्रसूचिनिभरांगैरविच्छिन्नानि कण्टकैः ।
शिरीषमृद्वी शाण्डिल्यपल्लवान्युच्चिकाय सा ।।
पावन्यां कमलानद्यां प्रातर्विहितमज्जना ।
अर्चयामास रक्ताब्जैर्यथाविधि विभाकरम् ।।
वर्षरात्रीषु धाराभिः सह वारिधरा पुनः ।
सौदामिनीव ददृशे तमसि स्तिमिताकृतिः ।।
पाणिपादेन पद्मानि मुखेन च कलानिधिम् ।
प्रदर्शयत्वनायासान्निये सा हैमनी निशाः ।।
निवारबीजदानेन सा मृगान्पर्यपोषयत् ।
अज्ञातहिंसाभिधानाश्रमोपान्तवर्तिनः ।।
कृतालवालसलिलैः सुबालाकलशाहृतैः ।
वात्सल्याद्वर्द्धयामास पूर्णानाश्रमपादपान् ।।
अनुदिनमरुणाचलेश्वरं सा
प्रणतवती विहितप्रदक्षिणाद्यैः ।
शिवनिगमविधानवेदिनी सा
व्यरचयदद्रिसुता चिरं तपस्याम् ।।

Skanda, Maheśvara 14. 30-32

A description of Śiva engaged in austerities

compare Kumārasaṁbhava 3.49-50

Śiva engrossed in Samādhi

दर्भे च महेशानं नासाग्रकृतलोचनम् ।
देवाग्र्यमुनिसभ्यायवेदिकामध्यमाश्रितम् ।।

समकायं सुखासीनं समाधिस्थं महेश्वरम् ।
निस्तरङ्गं विनिर्गृह्य स्थितमिन्द्रियगोचरान् ।
आत्मानमात्मना देवं प्रविष्टं तपसो निधिम् ।।

Śiva, Rudra, Satī. 17.19-20 The couple of Śiva and Satī compared to Citrā and Candramas	Raghuvaṁśa 1.46. The couple of Dilīpa and Sudakṣiṇā compared to Citrā-Candramas.

काप्यभिष्या तयोरासीच्चित्राचन्द्रमसोर्यथा ।
रेजे सती हरं प्राप्य स्निग्धभिन्नाञ्जनप्रभा ।।

Śiva, Rudra, Pārvatī 6.9-16 The expectant Menā before the birth of Pārvatī	Raghuv. 3.2-3, 5-7. The expectant Sudakṣiṇā before the birth of Raghu.

देहसादादसम्पूर्णभूषणा लोध्रसम्मुखा ।
स्वल्पभेन्दुक्षये कालं विचेष्यक्षी विभावरी ।।
तदाननं मृत्सुरभि नायं तृप्तिं गिरीश्वरः ।
मुने रहस्युपाघ्राय प्रेमाधिक्यं बभूव तत् ।।
मेना स्पृहावती केषु न मे शंसति वस्तुषु ।
किञ्चिदिष्टं ह्रियापृच्छदनुवेलं सखीगिरिः ।।

Śiva, Rudra, Pārvatī 7.2,5 a description of Menā's labour room	Raghuv. 3.15-16, 19. a description of Sudakṣiṇā's labour room.

अरिष्टशय्यां परितस् सद्विसारि सुतेजसा ।
निशीथदीपा विहितत्विष आसन्नरं मुने ।।
× × ×
तच्छुद्धान्तचरायाशु पुत्रीजन्म सुशंसते ।
सितातपत्रं नादेयमासीत्तस्य महीभृतः ।।

Śiva, Rudra, Pārvatī 7. 18-24 Pārvatī's childhood.	Kūmāra, 1. 27-30 Pārvatī's childhood.

दृष्टिः पुत्रवतोऽप्यद्रेस्तस्मिन्पुष्टि जगाम न ।
अपत्ये पार्वतीत्याख्ये सर्वसौभाग्यसंयुते ।।

मधोरनन्तपुष्पस्य चूते हि भ्रमरावलिः ।
विशेषसंगा भवति सहकारे मुनीश्वर ।।
पूतो विभूषितश्चापि स बभूव तया गिरिः ।
संस्कारवत्यैव गिरा मनीषीव हिमालयः ।।
प्रभामहत्या शिखयैव दीपो भुवनस्य च ।
त्रिमार्गयैव सन्मार्गस्तद्वद्गिरिजया गिरिः ।।
कन्दुकैः कृत्रिमैः पुत्रैः सखीमध्यगता च सा ।
गंगासैकतवेदीभिर्बाल्ये रेमे मुहुर्मुहुः ।।
अथ देवी शिवा सा चोपदेशसमये मुने ।
पपाठ विद्याः सुप्रीत्या यतचित्ता च सद्गुरौ ।।
प्राक्तना जन्मविद्यास्तां शरदीव प्रपेदिरे ।
हंसालिः स्वर्णदी नक्तमात्मभासो महौषधीम् ।।

Śiva, Rudra, Pārvatī 8.51
Having heard the praise of Śiva from Nārada, the young Pārvatī bends her head in shyness.

Kumārasaṁbhava 6.84
Having heard the praise of Śiva from Nārada Pārvatī bends her head in shyness

ततः काली कथां श्रुत्वा नारदस्य मुखात्तथा ।
लज्जयाधोमुखी भूत्वा स्मितविस्तारिताननाः ।।

Śiva, Rudra, Pārvatī 28. 49-50 Pārvatī attained Siva. Her austerities were duly rewarded.

Kumārasaṁbhava. 5. 86
Pārvatī's austerities were duly rewarded.

इत्युक्ते देवदेवेन पार्वती मुदमाप सा ।
तपोजातं तु यत्कष्टं तज्जहौ च पुरातनम् ।।
सर्वः श्रमो विनष्टोऽभूत्सत्यास्तु मुनिसत्तम ।
फले जाते श्रमः पूर्वो जन्तोर्नाशमवाप्नुयात् ।।

Śiva, Rudra, Pārvatī 32.18-19
Himālaya welcomes the seven sages

Kumārasaṁbhava 6.54-55.
Himālaya welcomes seven sages.

वामनस्य फलं यद्वज्जन्मान्धस्य दृशौ यथा ।
वाचालत्वञ्च मूकस्य रङ्कस्य निधिदर्शनम् ।।
पङ्गोर्गिरिवराक्रान्तिर्वन्ध्यायाः प्रसवस्तथा ।
दर्शनं भवतस्तद्वज्जातं नो दुर्लभं प्रभो ।।

Śiva Rudra, Pārvatī 45 26-32
The women of Himālaya rush to see Śaṁkara, the bridegroom.

Kumārasaṁbhava 7 57-61.
The women of Himālaya rush to see Saṁkara, the bridegroom.
also Raghuvaṁśa 7 5-10
The women of Vidarbha rush up to see Aja, the bridegroom.

मज्जनं कुर्वती काचित्तच्चूर्णसहिता ययौ ।
द्रष्टु कुतूहलाद्धा च शंकर गिरिजावरम् ।।
काचित्तु स्वामिनं सेवा सखीमुक्ता विहाय च ।
सुचामरकरा प्रीत्यागाच्छम्भोर्दर्शनाय वै ।।
काचित्तु बालकं हित्वा पिबन्तं स्तन्यमादरात् ।
अतृप्त शंकर द्रष्टु ययौ दर्शनलालसा ।।
रसनां दधती काचित्तयैव सहिता ययौ ।
वसनं विपरीतं वै धृत्वा काचिद्ययौ तत ।।
भोजनार्थं स्थितं कान्तं हित्वा काचिद् ययौ प्रिया ।
द्रष्टु शिवावरं प्रीत्या सतृष्णा सकुतूहला ।।
काचिद्व्रस्ते शलाका च धृत्वाञ्जनकरा प्रिया ।
आञ्जत्येकाक्षि सद्रष्टु ययौ शैलसुतावरम् ।।
काचित्तु कामिनी पादौ रंजयन्ती ह्यलक्तकैः ।
श्रुत्वा घोषं च सद्धित्वा दर्शनार्थमुपागता ।।

Matsya 10.24 25

Kumārasaṁbhava 1. 2
A description of Himālaya

गन्धर्वैश्च पुरा दुग्धा वसुधा साप्सरोगणैः ।
वत्सं चैत्ररथं कृत्वा गन्धाम्पद्मदले तथा ।।
दोग्धा वररुचिर्नाम नाट्यवेदस्य पारगः ।
गिरिर्भिर्वसुधा दुग्धा रत्नानि विविधानि च ।।

Matsya 154 470-474. The women of Himālaya rush to see Śaṁkara, the bridegroom

Kumāra 7.57 61 also Raghuv 7.5-10 as above.

त प्रविशन्तमगात्प्रविलोक्य व्याकुलतां नगरं गिरिभर्तुः ।
व्यग्रपुरन्ध्रिजनं जयमुक्तं धावितमार्गजनाकुलरथ्यम् ।

हर्म्यंगवाक्षगतामरनारीलोचननीलसरोरुहमालम् ।
सुप्रकटा समदृश्यत काचित् स्वाभरणांशुवितानविगूढा ॥
काप्यखिलीकृतमण्डनभूषा व्यक्तसखीप्रणया हरमैक्षत् ।
काचिदुवाच कलं गतमाना कातरतां सखि मा कुरु मूढे ॥
दग्धमनोभव एव पिनाकी कामयते स्वयमेव विहर्त्तुम् ।
काचिदपि स्वयमेव पतन्ती प्राह परां विरहस्खलिताङ्गीम् ॥
मा चपले मदनव्यतिषङ्गं शंकरजं स्खलनेन वद त्वम् ।
कापि कृतव्यवधानमदृष्ट्वा युक्तिवशाद् गिरिशो ह्यमूचे ॥

Matsya 154. 478

एवमभूत् सुरनारिकुलानां चित्तविसंष्ठुलता गुरुरागात् ।
शंकरसंश्रयणाद्गिरिजाया जन्मफलं परमं त्विति चोचुः ॥

Bṛhaddharma. 222. 32 Muni Kutsa is depicted practising penances inside a pond during winter.
He is calm even in cold water and is compared to an undisturbed lamp in a place away from the wind.

Kumārasaṁbhava 5. 26-27 Pārvatī engaged in austerities also Kumāra. 3. 48 Śiva engrossed in Samādhi.

निमज्ज्य तस्मिन्नपि माघमेकं
तत्पश्चिमे रोधसि सन्निविष्टः ।
चक्रे तपो निश्चलगात्रयष्टि—
र्निर्वातनिष्कम्प इव प्रदीपः ॥

HOLY PLACES OF NORTH INDIA

BY

UMAKANT THAKUR

['पुराणम्' पत्रिकाया गते जनवरी अङ्के (XV.1) अस्य लेखस्य पूर्वांशः (आंग्लभाषायाः ए अक्षरादारभ्य जे अक्षर पर्यन्तं) प्रकाशितः। अत्र तस्य लेखस्य अग्रिमभागः प्रकाश्यते। अत्र लेखकेन स्कन्दपुराणमाधारीकृत्य तीर्थानां परिचयः प्रदत्तः। लेखकेन अन्य प्रमाणानामपि साहाय्यं गृहीतम्।]

Kailāsa—Mount Kailāsa is identified with the Kangrinpoche[1] of the Tibetans. It is situated about twenty five miles to the north of Mānasarovara. It is said to be the abode of Mahādeva and Pārvatī. Through the ravines on either side of the mountain, is the passage by which the pilgrims perform their perambulation in two days. The identification of the Kiunlum[2] range with Kailāsa is a mistake. It is further mentioned that Badarikāśrama stands on the Kailāsa mountain.[3] It is also identified with Hemakūṭa.[4] According to N. L. Dey the four rivers stem forth from the mountain or the lakes. The mythical tale is current to the effect that the Indus on the north sprang forth from the mouth of the lion. The Śatadru on the west issued from the Ox. Karṇali on the south flowed from the pea-cock, and the Brahmaputra on the east rose from the Horse.[5] Dr. Kane[6] has identified it with Mount Kailāsa which is a peak of the Himālayas. It is 22000 feet above sea level and twenty five miles to the north of Mānasa Lake. The altitude of this mountain is referred to as 6 Yojanas.[7]

The Kailāsa range[8] runs prallel to the Ladakh range 50 miles behind the latter. It may be identified with the Vaidyutaparvata. Kumaun and Garwal mountains are included in the Kailāsa range.[9] According to the Sk.P.[10] the king Citraratha

1. Geog. Dic. P. 82
2. Map of Tibet in Dr. Waddell's Lhasa and its mysteries P. 40.
3. Mbh. Vana. Ch. 157.
4. Mbh. Bhīṣma Ch. 6.
5. JASB (1848) P. 329, ref. by Dey. P. 82-83.
6. Hist. Dhs. IV. P. 760.
7. Mbh. Vana. 139. 41.
8. Hist. Geog. P. 88.
9. Hist. Geog. P. 88.
10. Sk. Ma. Ke. 17.95 and 98.

visited this mountain by the aeroplane offered by Lord Śiva. It finds mention in the Sk. P. as one of the great mountains of India.

Kālabhairava—The temple of Śri Kālabhairava[1] is situated in Vārāṇasi. It removes the sins of its devotees by inflicating severe punishments. The Liṅga Purāṇa also refers to it in the same way.[2]

Kālamādhava—The temple of the God known as Kālamādhava[3] stands in the neighbourhood of Kālabhairava in Vārāṇasī.

Kalāpagrāma—According to the Sk. P. Kalāpagrāma is a very holy place. Replying to the question of Arjuna[4] as to the location of this place Nārada observed that the extent of this place was 100 Yojanas and it was situated at the distance of 100 Yojanas from Kedāra, after which the land is known as Bālukārṇava. The Brahmins of this village are held in deep reverence. Kapila requested Nārada to give him Brahmins of Kalāpagrāma.[5] Since he contemplated to make donation of Land to them.

Modern researchers have attempted to furnish elaborate accounts of this place. Dr Kane[6] is inclined to locate it near Badarikāśrama. According to him Devāpi stays there and will be the usherer of the age called Kṛta, immediately after the termination of Kaliyuga. N.L. Dey[7] opines that it is a village where Maru and Devāpi, the last kings of the Solar and Lunar races respectively performed austere penance to reappear as kings of Ayodhyā and Hastināpur after the annihilation of the Mlecchas by Kalki, the tenth incarnation of Viṣṇu.[8] The two major Epics and the Purāṇas locate it on the Himālayas near Badarikāśrama.[9] Again the Vāyu Purāṇa[10] assigns its situation to this Himalayan country where Urvaśī passed some time with Purūravas[11]. N.L.

1. Sk. Ka. 33.114-115.
2. L. I 92.132—ref. Hist. Dhs. IV. P. 760.
3. Sk. Ka. 61.186.
4. Sk. Ma. Kau. 6.32-44.
5. Sk. Ma. Kau. 6. 57-59.
6. Hist. Dhs. IV P. 760.
7. Geog. Dic. p. 84.
8. Kalki Purāṇa III ch. 4.-ref. by Dey p. 84.
9. Mbh. (Mauśala. ch. 7); Bhag. p. X ch. 87. v. 7, Brihat Nāradīya ch. 66.
10. Vāyu p. ch. 91.
11. Geog. Dic. p. 84.

Dey observes that it is situated near the source of the Saraśvatī, a tributary of the Alakanandā in Badrināth in Garwal.

Kāla-Vināyaka :—The temple of Kālavināyaka is situated to the south of Piciṇḍila Vināyaka in Vārāṇasī [1]

Kalaśeṣa :—The phallus of the Lord Śiva known as Kāla Liṅga or Kalaśeṣa is situated to the west of Candreśatīrtha in Vārāṇasī. The temple of Yamaliṅga also stands in the vicinity of this Tīrtha.[2] It may be identified with Kalaśeśvara that finds mention in the Liṅga Purāṇa.[3] The Padma Purāṇa[4] also refers to it.

Kāleśvara :—The great phallus known as Kāleśvara[5] Mahāliṅga is situated to the North west of the Gaṅgā. The temple of Piṅgaleśvara stands to the north of this tīrtha. It finds mention in the Liṅga Purāṇa[6] also.

Kalipriya-Vināyaka :—This is one of the temples of Gaṇeśa. It is located to the north of Siṁhatuṇḍa in[7] Vārāṇasī.

Kamaṭharūpa tīrtha :—According to the Sk. P.[8] there are thirty Tīrthas in the form of tortoise.

Kāmpilyanagara :—Though the location of this place is not clear in the Sk.P.[9] the name of the king Vīrabāhu is associated with this place as its ruler. The king was speaker of the truth and free from anger. He had direct vision of the supreme Brahma. N. L. Dey identifies it with Kampil, which is located in the district of Farrukhabad in the United Provinces It stands on the bank of the old Ganges between Budaon and Farrukhabad. It was the Capital of Drupada, who was the king of south Pāñcāla. The marriage of Draupadī was celebrated in this Place. Its identification with Kampil by General Cunningham and by Fuhrer[11] appears to be correct and reasonable.

1. Sk. Ka. 57.105.
2. Sk. Ka. 69.107.
3. Liṅga Purāṇa-ref. by Hist. Dhs. IV p. 761.
4. Padma Purāṇa I, 37.7—ref. by Ibid.
5. Sk. Ka. 53.57-58.
6. L. P. I 92.136.-ref. Hist. Dhs. IV. p. 761.
7. Sk. Ka. 57.99.
8. Sk. Ka. 61.207-208.
9. Sk. Vai. Ma. Ma. 11.3.
10. Geog. Dic. p. 88
11. Arch. S. Rep. I. p. 225-ref. by Dey p. 88.

Weber[1] and Zimmer take Kāmpila as the name of a town known as Kāmpilya in latter literature which was the capital of Pāñcāla Kāmpilya is identical with modern Kampil on the old Ganges between Budaon and Farrukhabad.[2] Its distance from the railway station of Kaimganj[3] (B. B. and C. I. Rly) does not exceed five miles. A section of scholars[4] hold that the celebrated astronomer Vārāhamihira was born in that place.

Kanakhala :—The Sk. P.[5] refers to it as a very sacred place. But the question of its location remains a matter of speculation. Accompanied by Brahmā and other deities the God Rudra[6] paid a visit to this holy place. It finds mention in several other Purāṇas[7]. And in accordance with the account furnished by them, it has been located in four differet place. They may be set down in the following order :—(a) It is situated on the bank of the Ganges about two miles from Haridvāra, (b) it is situated in Gayā and to the north and south of it are the Mānasa Tīrthas, (c) It has also been located at the river Narmadā, (d) It is situated at Mathurā. An account has been narrated in order to stress the power of its bringing about spiritual exaltation. A barber named Kāmpilya who was an inhabitant of Pāñcāla, took a bath in the Yamunā and was born as a Brāhmaṇa. N. L. Dey[8] observes that it is now a small village two miles to the east of Haradvāra. It stands on junction of the Ganges and Nīladhārā. It is traditionally believed that Dakṣa[9] Yajña was celebrated in this place. B. C. Law[10] has also endorsed his view without making any specific mention of his name. Further it is stated that Kanakhala stands on Mount Abu in Rājasthāna.

Kandarpa Kuṇḍa :—This is a reservoir in Ayodhyā. It is situated in the neighbourhood of Ratikuṇḍa. The sanctity of

1. Hist Geog. P. 92.
2. Cunningham A. G. I.; 413, ASRI—255.
3. Hist-Geog. P. 92.
4. B. C. Law Voluma Part II, 240.
5. Sk. Ma. A. Ch. M. U. 2-35.
6. Hist Dhs. IV P. 762.
7. Geog Dic. P. 88.
8. Kūrma P. Ch. 36.
 Vāmana P. Ch. 4.34.
9. Hist. Geog. P. 89.
10. Hist. Geog. P. 317.

both the pits has been glorified by the Sk. P.[1]. A holy bath in these two shrines on the 5th day of Māgha has been highly eulogised.

Kāntipura :—According to the Sk. P.[2] Kāntipura included as many as nine lacs of villages. As to its location no light has been thrown by the Skanda Purāṇa[3]. Dr. Cunningham[4] identifies it with Kotwal, twenty miles north of Gwalior. According to Wright Kāntipura or Kāntipurī is one of the ancient names of Kāṭhmāṇḍu in Nepal It has also been located on the bank of the Ganges near Allahabad by the Viṣṇu-Purāṇa[5] Dr. Kane[7] observes that Kāntipurī, in the Mirzapur district was the capital of the Bhāraśivas

Kānyakubja—According to the Sk. P.[8] Kānyakubja contained thirty six lacs of villages whereas Nepala comprised one lac of villages. The Sk. P. has not furnished any additional information regarding them. However, it has been rightly identified by N. L. Dey[9], with modern Kanauj. It is situated on the west bank of the Kālindī about six miles from the place at which the Ganges and Kālindī have united together. This site has been located in the Farrukhabad district belonging to the united Provinces. It was the capital of the second or southern Pāñcāla during the golden period of Buddhism.[10] It was the capital of Gādhirāja and birth place of Viśvāmitra.[11] Dr. Kane[12] also refers to it and seems to have identified it with Kanauj. B. C Law[13] observes that it was also known as Gādhipura, Kuśasthala and Mahodaya[14]. The modern Kanauj. The city that bears the name of Kānyakubja was included within the territorial Jurisdiction of Pañcāla[14a].

1. Sk. Vai. Ayo. 8.7-8.
2. Sk. Ma. Kau. 39.132.
3. Sk. Ka 6.68.
4. Arch. S. Rep. Vol. II. p. 308.
5. Hist of Nepal, pp. 9, 154.
6. Viṣṇu Purāṇa IV Ch. 24.
7. Hist. Dhs. IV P. 762.
8. Sk. Ma. Kau. 39.129.
9. Geog. Dic. P. 90.
10. David's Buddhist India By Dr. Rhys. P.27.
11. Rāmāyaṇa, Bālakāṇḍa.
12. Hist. Dhs. IV P. 763.
13. Abhidhāna—Rājendra IV 246.
14. E. I. IV 246.

old capital of Kānyakubja was originally called Kusumapura.[1] According to Hiuen Tsang the Ganges was on the west side of Kanauj and not on the east, as held by Dr. Cunningham. This Kingdom was about 4000 li its circuit.

Kapardā Vināyaka—It is one of the subtīrthas of Vārāṇasī.[2] This shrine is mentioned in connection with the description of the several temples dedicated to Gaṇeśa.

Kapardīśa—This is a phallus of lord Śiva situated to the north of Pitṛīśa tīrtha in Vārāṇasī.[3] It was ushered into existence by God Gaṇeśa known as Kapardī Vināyaka. There stands a reservoir, known as Vimalodaka, just before this shrine. Dr. Kane refers to one Kapardīśvara which may be identical with it.

Kapardīśvara—It may be identified with Kapardīśa as mentioned above.[5]

Kapilā Hrada—According to the Sk.P.[6] Kapilā Hrada is a lake brought into existence by God Maheśvara in Vārāṇasī. All the deities are said to have taken bath in this sacred reservoir. The same reservoir carries ten distinct names at different times. Dr. Kane[7] refers to one Kapilā Hrada in Vārāṇasī which may be identical with it.

Kapiladhārā—Same as Kapilāhrada[8] (Q. V.) in Vārāṇasī.

Kapileśa—This is the temple of Lord Śiva known as Kapileśa[9], in Vārāṇasī. The phallus was established by Kapila and hence so called after his name. What to speak of a man, even a monkey attains liberation by paying a visit to this Phallus. Dr. Kane[10] has rightly assigned its location in Vārāṇasī, giving references to the Skanda Purāṇa.

Karkoṭavāpī.—This is a sacred[11] well in Vārāṇasī. It is situated to the south west of Maṇikuṇḍa

1. Hist. Geog. P. 93.
2. Sk. Ka. 57 123-125
3. Sk. Ka 54.1-3.
4. Hist. Dhs. IV P. 763
5. Sk. Ka. 69.67.
6. Sk. Ka. 62.47-65.
7. Hist. Dhs. IV P. 764.
8. Sk. Ka. 62.47-65.
9. Sk Ka. 33.158-159.
10. Hist. Dhs. IV P. 764
11. Sk. Ka. P. 6

Kāśī :—In the Sk. P. a separate section has been divoted to the glorification of this holy place. It bears the title of Kāśīkhaṇḍa. According to this Purāṇa[1] it is situated on the north bank of the Ganges which falls into the Eastern ocean i e. Bay of Bengal. The city of Vārāṇasī was built by Viśva Karman as the permanent dwelling place of Gaurī by the order of God Śiva. Its situation extends over an area of ten miles. It contains beautiful places. Since this city of temples is never abandoned by Lord Śiva, it bears the significant name of Avimukta. It is one of the seven sacred cities of India, which are considered as the bestowers of spiritual emancipation. The area of ten miles lies between the rivers Varuṇā[2] and Asī and this fact lies at the bottom of the name of Vārāṇasī. (Varuṇa-Asī). The super sanctity of this place has been repeatedly emphasised by all the Purāṇas. It has been stated that even the immortal deities cherish the ardent desire of dying at Vārāṇasī, not to speak of mortal human beings. Dr. Kane[4] has rightly observed, "There is hardly any city in the world that can claim greater antiquity, greater continuity and greater popular veneration than Vārāṇasī." It has been a holy city for at least thirty centuries Innumerable verses are found in the Purāṇas and Epics in the praise of this holy city. Several volumes have been written about Vārāṇasī during the last hundred years and hence it is not possible to do justice here to this vast mass of literature on Vārāṇasī. According to the Sk. P.[5] there are several islands (Dvīpas) on this earth. Amongst them Jambu dvīpa is the best of all. This Jambu dvīpa in its turn comprises nine different countries which bear the name of Varṣa and Bhāratavarṣa is the best of all of them. It is a place in which performance of meritorious deeds has gained ascendancy over other things. And hence even the deities of heaven prefer to be born in this land. The area of this Bhāratavarṣa has been asserted to be nine thousand *Yojanas* i. e. seventy-two thousand miles and is situated to the south of Meru. There are so many places of Pilgrimage in

1. Sk. Vai. P.M. 12.35-42.
2. Sk. Ka. 6.68 (Vide Supra page 69).
3. Sk. Vai. B.M. 1 29.
4. Hist Dha. IV P. 618-642.
5. Sk. Ka. 22.52-61.

Bhāratavarṣa. But Avimukta i.e. Vārāṇasī surpasses all the holy places which are scattered over her soil. there are innumerable sub-tīrthas in Vārāṇasī, including Phalli, reservoirs and images of Gaṇeśa and other deities. It is not a holy place only for the Śaivites but the Vaiṣṇavite sect also holds it in deep reverence. It is an obvious fact that innumerable temples and images of Viṣṇu in different forms are found in Vārāṇasī.[1]

The highly praised reservoirs[2] like Maṇikarṇikā, Jñānavāpī, Viṣṇupada and Pañcanada-hrada are located at different parts of Vārāṇasī.

According to the Sk. P.[3] Lord Viṣṇu will leave this earth after the expiration of ten thousand years of Kaliyuga, and after the expiration of five thousand years the river Jāhnavī will leave this earth. And after two and a half thousand years the deities will bid farewell to this earth. But the holy place like Kāśī will never perish, and hence the Ganges flows towards the northern directions in order to maintain its contact with this sacred place. It is due to its association with Kāśī that the Ganges finds it possible to remove[4] the sins. N.L. Dey[5] observes that Kāśī was properly the name of the country of which Benares was the capital. the Harivaṁśa[6] has furnished an elaborate but rather complex account about Divodāsa and Vārāṇasī. It deals with the dynasty of Āyus, one of the sons of Aila. One of the scions of this dynasty was Śunahotra, who had three sons, bearing the names of Kāśa, Śala and Gṛtsamada. From Kāśa arose a branch called Kāśāyana. Dhanvantari, a descendant of Kāśa, became the ruler of that line. Divodāsa was a great grandson of Dhanvantari,. He killed 100 sons of Bhadraśreṇya, who first was lord of Vārāṇasī. Then Śiva sent his Gaṇa Nikumbha to destroy Vārāṇasī which had been occupied by Divodāsa. Nikumbha brought about the destruction of this city by the power of his curse. It remained in a completely dilapidated state for one thousand years. When it became devastated it came to

1. Sk. Ka. 61. 207-208.
2. Sk. Vai. B. M. 1. 30.
3. Sk. Vai. Ka. M. 4. 37-40.
4. Sk. Vai. Ka. M. 4. 43-44.
5. Geog. Dic. P. 95.
6. Harivaṁśa I. Chap. 29-ref. by Dr. Kane.

called Avimukta and Śiva resided there. It was again rehabilitated by Durdama, a son of Bhadraśreṇya. He was spared by Divodāsa due to his tender age. Thereafter Pratardana, son of Divodāsa seized it from Durdama. Alarka, grandson of Divodāsa and king of Kāśī, again established Vārāṇasī. This legend may contain some germs of truth, viz. that Vārāṇasī was reduced to ruins for several times and had often changed hands. Aśvaghoṣa[1] appears to have identified Vārāṇasī with Kāśī. It is also narrated that Buddha[2] took shelter under the shadow of a tree near Vaṇārā, which is probably the Varaṇā. It is thus clear that Vārāṇasī and Kāśī became synonyms at least some time about the first century A.D.

According to the Sk. P. the names Kaśī, Vārāṇasī and Avimukta are employed as synonyms. It is also known as Ānandakānana, Śmaśāna and Mahāśmaśāna. The name Kāśī[3] is derived from the root √Kāś to shine. The city of Kāśī became famous by that name because it sheds light on the way to Nirvāṇa or the word Kāśī is significant because of the fact that the Supreme Lord Śiva shines there with divine splendour

The derivation of the word Vārāṇasī[4] has been furnished by several Purāṇas. They are unanimous in maintaining that its formation should be sought in two rivers namely Varaṇā, and Asī. It is worthwhile to mention that these two rivers are respectively the northern and southern boundaries of the modern city of Vārāṇasī.

It is clear that Vārāṇasī was that strip of land, the four boundaries of which were the Ganges to the east, Asī to the south, the shrine of Dehalī-Vināyaka to the west, and the river Varaṇā to the north. In the 7th century Hiuen Tsang, the Chinese Pilgrim, notes that Benares was 18 Lis (about 3½ miles) in length and about five or six lis (a little more than a mile) in breadth. This makes it cleat that the city was then girded as now by the Varaṇā and Asī.[5]

1. Buddha Carita—15.101.
2. S. B. E. Vol. 49. Part I. P. 169.
3. Sk- Ka. 26.67.
4. Sk. Kāśī khaṇḍa.
5. Hist. hs. IV p. 629.

According to the Skanda-Purāṇa[1] there is no holy place at every step in Vārāṇasī which is not sanctified by the presence of a Liṅga i e. an emblem of Śiva, the Matsya Purāṇa[2] narrated the story of Vyāsa, who begged alms from door to door at Vārāṇasī. But he faild to receive his response. There-upon he uttered a curse against the holy city.[3]

It is remarkable that a little to the north of Kāśī,[4] Viṣṇu allotted a dwelling place to him called Dharma-Kṣetra. It is in that place that Viṣṇu assumed the form of Buddha. This is a clear refence to Sāranātha about five miles by road to the north of Vārāṇasī. Buddha delivered his first sermon there. Incurable diseases[5] are got rid of by the sheer touch of the water that is poured upon the image of the deity. It would be far beyond the scope of this section to dilate upon the great traditions of learning associated with the name of Benares. From time immemorial it has been the chief seat of learning in India.

Kāśmīra :—According to the Sk. P.[6] Kāśmīra is a place of pilgrimage. It has owned its unique position among other places of pilgrimage. It is embedded with precious stones, jewels and diamonds. It is the residence of Lord Maheśa.[7] The country of Kāśmīra contained sixty-eight thousand villages[8].

The name of Kaśmīra as country occurs in the Saindhavādi gaṇa[9] also. Dr. Kane[10] has observed that a treaty was concluded in 1846 between the British Government and the Mahārājā of Kāśmīr and Jammu. This delimited the boundary of it. To the east of it closed the river Indus and to the west flows the river Rāvī. The Kāśmīr[11] valley is about eighty four miles in length and 20 to 25 miles in breadth. According to Hiuen Tsang[12] the

1. Sk. Ka. 59.118.
2. Matsya P. Chap. 185. 17-45.
3. M. P. 185. 21-23.
4. Sk. Ka. 58. 71.
5. Sk. Ka. 67. 82-83.
6. Sk. Ma. Ke. 31. 96-100.
7. Sk. Ma. Ke. 34. 150.
8. Sk. M. Kau. 39. 142.
9. Pan. IV. 393-ref. by Dr. Kane P. 765.
10. Hist. Dhs. IV. P. 765.
11. Ibid.
12. Hist. Dhs. IV, P. 766.

area of the kingdom of Kāśmīra is about 7,000 li. (One li being equal to about 5½ miles). According to an ancient legend Kāśmīr was originally a lake called Satīsaras, six Yojanas in length and three Yojanas in breadth. In later time it came to be known as Satideśa[1].

It is said to have been originally colonised by Kāśyapa[2], and the hermitage of the Ṛṣi is still pointed out in the Hari mountain near Srinagar.

Kāśmīra maṇḍala :—Same as Kāśmīra.

Kauśaladeśa :—It finds mention in the Sk P.[3], which avers that the county of Kauśala contained ten lack of villages. But as to its location and other details no account has been provided by this Purāṇa. However, it was one of the sixteen contries of India. It was situated to the east of the Kurus and Pāñcālas and to the west of the Videhas form whom it was separated by the river Sadānīrā, probably in the Great Gaṇḍak.[4] The Kośala[5] country proper is said to have been divided into two. Rāma's elder son named Kuśa became the king of the southern Kośala and shifted his capital form Ayodhyā to Kuśasthalī, It is situated on the Vindhya range. Lava, the younger son, became the ruler of northern Kośala and set up his capital at the city of Śrāvastī.

Kedāra—(a) This is one of the phalli of Lord Śiva in Vārāṇasī.[6] (b) Further it is mentioned as a shrine existing to the north of Atrīśa or Atrikuṇḍa in Mahīnagara.[7] It was founded by Nārada himself.[8] (c) This is a place of pilgrimage[9] in the Himalayan region. After traversing the snowy mountain up to ten Yojanas one can reach this holy place. (d) According to Badarikā-Māhātmya[10] there stands a phallus of Lord Śiva known as Kedāraliṅga in Badarikāśrama also. A mere visit to this shrine has been highly eulogised.

1. N. M. 64-66.
2. Geog. Dic. P. 95-96.
3. Sk. Ma Kau 39. 154.
4. Hist. Geog. P. 99.
5. Ibid.
6. Sk. Ka. 33.172.
7. Sk. Ma. Kau. 57.1-2.
8. Ibid. Cf. Sk. Ma. Kau. 66-117.
9. Sk Ma. Kau. 6.29-30.
10. Sk. Vai. B. M. 2.12-14.

N. L. Dey[1] has observed that the temple of the Kedāranātha, one of the twelve great Liṅgas of Mahādeva, stands on a rugged ridge. It juts out at a right angle from the snowy range of the Rudra Himalayas. Its location has been traced below the peak of the Mahāpanthā in the district of Garwal, Uttar Pradesh. It requires eight days to traverse the distance from Kedāra to Badrinātha on foot, although the distance between them is short as the crow flies. It is 15 or 16 days journey from Haridvāra to Kedāranātha. Besides this N. L. Dey has not referred to other shrines which also bear the name of Kedāra according to Sk. P. Dr. Kane[2] has referred to it and has located it at different places. Some of them coincide with the account given in the Sk. P. It is true that B. C. Law[3] has referred to Kedāra, but has maintained silence about its location or any other detail there-of.

Keśavāditya—This is one of the sub-tīrthas of Vārāṇasī[4]. An individual who listens of its glory with deep devotion, receives unqualified exaltation.

Khakholkāditya—According to the Sk. P.[5] this is one of the temples dedicated to Āditya. It is situated to the north of the Tṛviṣṭapa tīrtha in Vārāṇasī.

Khāṇḍavaprastha—This city was given to the Pāṇḍavas by Dhṛtarāṣṭra.[6] N. L. Dey[7] thinks that it is the same as Indraprastha, which is identified with old Delhi. Dr. Kane[8] has referred to it without making any observation regarding its location.

Kharvavināyaka—The temple of Gaṇeśa known as Kharva-vināyaka[9] is situated at the confluence of the Gaṅgā and Varuṇā in Vārāṇasī.

Kiraṇeśvara—It finds mention in the Sk. P.[10] according to which it is one of the Phalli of Lord Śiva in Vārāṇasī. The son of the sage Mṛkaṇḍu remained engrossed in deep penance in this

1. Geog. Dic. P. 97-98.
2. Hist. Dhs. IV P. 768.
3. Hist. Geog. P. 97.
4. Sk. Ka. 51-82.
5. Sk. Ka. 50.2.
6. Sk. Vai. Ven. M. 29.10-11.
7. Geog. Dic. P. 99.
8. Hist. Dhs. IV P. 768.
9. Sk. Ka. 57.65.
10. Sk. Ka. 33. 154-156.

place. He installed a phallus of Śiva in this holy Land. It has been alluded to by Dr. Kane[1] also.

Kirātadeśa—According to the Sk.P[2] the country of Kirāta contained one and a half lac of villages. The name occurs in it in association with the description of several countries of India. N. L. Dey[3] identifies it with Tipārā. The temple of Tripureśvarī at Udaipur in Hill Tipārā is one of the Piṭhas.[4] It was the Kirrhadia of Ptolemy,[5] and included Sylhet and Assam. The kirātas also lived in the Morung, west of Sikkim, They lived in the region from Nepal to the extreme east.[6] B.C. Law[7] observes that the land of Kirātas is in the Himalayas and is possibly in Tibet. Pliny and Megasthenes also mention the Kirātas under the name Skyrites. According to Megasthenes they were a nomadic people. It finds mention in the Nagarjunikond's Inscription of Vīrapuruṣadatta. The Kirātas of the Uttarāpatha are chastised as constituting a criminal trible with predatary habits.[8]

Kirāteśa :—The Phallus of Lord Śiva set up by Kirāta in Kāśī is known as Kirāteśa. It is situated to the south of Kedāraliṅga[9]. It is also known as Kirāteśvara[10]. According to the Sk. P. this is the place where Lord Śiva assumed the form of a Kirāta. The temple of Kirāteśvara is situated opposite to Bhārabhūteśvara Liṅga.

Kokāvarāha :—It is a place of pilgrimage and one of the subtīrthas of Vārāṇasī. It is situated near Kiṭīśvaratīrtha.[11]

Kolahala Nṛsiṁha :—According to the Sk. P. this is one of the subtīrthas of Vārāṇasī.[12]

Kratvīśvara :—The phallus of Lord Siva known as Kratvīśvara is situated on the bank of Varuṇā in Vārāṇasī.[13]

1. Hist. Dhs. IV P. 768.
2. Sk. Ma. Kau. 39.156.
3. Geog. Dic. P. 100.
4. Mbh. Bhiṣm. Ch. 9; Viṣṇu P.P. 2; Ch. 3.
5. JASB. XIX, 1850, P. 536.
6. JRAS. 1908 P. 326.
7. Hist. Geog. P. 98.
8. B. M. Barua, Aśoka and His Inscriptions, P. 100.
9. Sk. Ka. 55-8.
10. Sk. Ka. 69. 157-158.
11. Sk. Ka. 61.206.
12. Sk. Ka. 61.195.
13. Sk. Ka. 18.21.

Krauñca Parvata :- According to the Sk. P.[1] this mountain is situated in the island known as Krauñca Dvīpa (Q. V.) N.L. Dey[2] identifies it with that part of mount Kailāśa on which the lake is situated. Dr. Kane has referred to it. And he has endorsed the view set forth by N L. Dey[3].

Kṣemakatīrtha—The temple of Gaṇeśa known as Kṣemaka[4] is situated in Vārāṇasī. A worshipper of it becomes free from all troubles.

Kṣīrābdhitīrtha—This a reservoir and place of pilgrimage in Vārāṇasī. It is situated in front of Keśava tīrtha. To the south of this shrine stands the Śaṅkha-tīrtha.[5]

Kṣīrodaka Tīrtha—According to the Sk. P.[6] this is a place of Pilgrimage in Ayodhyā. It is situated to the north west of Sītā-kuṇḍa. The Sk. P. reveals that it was this place where the king Daśaratha obtained Kṣīra (milk) after the performance of the sacrifice resulting in the birth of his sons.

Kubereśvara—The temple of Kubereśvara is situated to the south of God Viśvanātha in Vārāṇasī. The Phallus was set up by Kubera, the God of wealth. A visit to the temple of this God, eliminates the possibility of separation from friends and wealth alike. This place is conducive to the attainment of Siddhis.[8]

Kubjā Jaganmātā—The temple of the Goddess, Kubjā who is adored as the mother of the universe is situated in front of the Phallus installed by Nalakūbara in Kāśī. To the east of it has been located the Prapitāmaha[9] tīrtha which is held in deep reverence by the devout devotees.

Kubjāmbareśvara—According to the Sk. P. the Phallus of Lord Śiva known as Kubjāmbareśvara is situated to the west of Nalakūbara tīrtha in Vārāṇasī.[10]

1. Sk. Ma. Kau. 37.67.
2. Geog. Dic. p. 104.
3. Hist. Dhs. IV p. 770.
4. Sk. Ka. 55.17-18.
5. Sk. Ka. 58.31-35.
6. Sk. Vai. Ayo 7.1-5.
7. Sk. Ka. 13.163.
8. Sk. Ka. 13.160-163.
9. Sk. Ka. 70.58.
10. Sk. Ka. 70.60.

Kukkuṭeśvara—This is one of the subtīrtha of Vārāṇasī.[1] The adoration of this God has received in estimable commendation. Dr. Kane[2] also concurs with the Sk. P. in connection with the location of this shrine.

Kuṇḍodareśvara—the temple of the Phallus known as Kuṇḍodareśvara[3] is situated near the temple of Lolārka in Vārāṇasī. A mere visit to this tīrtha destroys all sins and sufferings. To the west of the tīrtha stands the temple of Mayūreśvara on the bank of the river Asī.[4]

Kurudeśa :—The[5] country of Kuru as mentioned in the Sk. P. comprised as many as sixty-four thousand of villages. Here stands the God and Goddess and both of them bear the name of Sthāṇu[6]. Dr. Kane[7] says that it is situated at the distance of twenty five miles east of Ambala. It appears that the territory to the south of Sarasvatī and to the north of Dṛṣadvatī was included in Kurukṣetra[8]. The radius of Kurukṣetra[9] extends to five Yojanas. N. L. Dey[10] indentifies it with Thaneśvara which formerly included Sonepat, Amin, Karnal, and Panipat. It was situated between the Sarasvatī on the north and Dṛṣadvatī on the south.

Kurukṣetrasthalī :—This is a place of pilgrimage situated[11] to the west of Lolārka tīrtha in Vārāṇasī. It is a place spiritually well adapted to the performance of immersion, sacrifices and other pious deads. The quantity of spiritual benefit yielded by Kurukṣetrasthalī exceeds that yielded by Kurukṣetra by ten million times.

Kūṣmāṇḍa Vināyaka :—This is one of temples of Gaṇeśa. It is situated to the west of Dehalīvināyaka in Vārāṇasī.

1. Sk. Ka. 53.59.
2. Hist. Dhs. IV P. 772.
3. Sk. Ka. 53.78.
4. Sk. Ka. 53.79.
5. Sk. Ma. Kaw. 39.156.
6. Sk. Ma. A. Ch. M. U. 2.34.
7. Hist. Dhs, IV P. 680.
8. Mbh. Vana. 83.3.
9. Vāmana P. 22.15-6.
10. Geog. Dic. P. 110.
11. Sk. Ka. 69.8-9.
12. Sk. Ka. 57.72.

Kusumāyudha Kuṇḍa :—According to the Sk. P.[1] this is a reservoir situated to the west of Ratikuṇḍa in Ayodhyā. A bath[2] in the pit has been stated to be productive of spiritual benefit.

Kūṭadanta Vināyaka :—The temple of Kūṭadanta[3] is situated to the west of Durgavināyaka in Vārāṇasī. This God is the protector of this holy place.

Lāḍadeśa :—According to the Sk. P.[4] the country of Lāḍa included twenty one thousand villages. N. L. Dey[5] holds that it is the same as Lāṭa (Southern Gujarat and Rāḍha a portion of Bengal). Lāṭa is identified with southern Gujarat including Khandesh situated between the river Mahi and Lower Tāptī.

Lakṣmī Nṛsiṁha tīrtha :—This is a reservoir situated to the south of Gopī-Govinda in Vārāṇasī.[6] One is never forsaken by the Goddess Lakṣmī if he takes bath in this holy place.

Lalitesvara :—The temple of Lalitesvara[8] is situated in Prayāga. It has the same importance as Viśveśvara in Kāśī.

Lambodara Vināyaka :—The temple of this God is situated to the north of Arkavināyaka in Vārāṇasī.[9]

Lāṅgalīśvara :—It is located[7] to the north of Viśveśa tīrtha in Vārāṇasī.

Lohayaṣṭikātīrtha—This is a place of pilgrimage[10] situated to the south west of Govatsatīrtha in Dharmāraṇya (Q. V). The Lord Rudra is said to reside here in the form of a phallus. It is a very sacred place suitable for the performance of Śrāddha also.

Madhuvana—According to the Sk. P.[11] Madhuvana is a place of Pilgrimage situated on the bank of the holy river Yamunā. The sanctity of this place excels all other sacred places, which are consecrated by the association of God Viṣṇu. An individual

1. Sk. Vai. Ayo. 8.2-3.
2. Sk. Vai. Ayo. 8.1-6.
3. Sk. Ma. 57. 70.
4. Sk. Ma. Kau. 39. 146.
5. Geog. Dic. P. 112.
6. Sk. Ka. 58. 58.
7. Sk. Ma. Ke. 7.31.
8. Sk. Ka. 57. 69.
9. Sk. Ka. 55. 20.
10. Sk. Bra. Dh. Kh. 28. 1-3.
11. Sk. Ka. 20.1.

becomes purged of all sins immediately after reaching this place. It may be identified with Mathurā. Growse identifies it with Maholi, which is situated at the distance of five miles to the south-west of modern Mathurā Further more it has been mentioned as one of the seven forests in Kurukṣetra.[2] B C. Law[3] refers to one Madhuban and locates it in the Azamgarh district of the Vārāṇasī division It is at variance with the account provided by the Skanda Purāṇa. It is said to have been the abode of the demon Madhu[4] whose son Lavaṇa was killed by Śatrughna. It is Śatrughna himself, who founded the present city on the site of Madhuvana.[5] As to its location other Purāṇa[6] also mentions it in the same way.

Mahābalaliṅga:—The temple of Śiva known as Mahābala Liṅga[7] is located in the vicinity of Sāmbāditya in Kāśī. A visit to and touch of this phallus have been ardently commended by the Skanda Purāṇa.

Mahākāla Liṅga:—This is situated to the east of Oṁkāraliṅga in Vārāṇasī [8] It finds mention in the Liṅga-Purāṇa[9] also according to which it is located in Vārāṇasī.

Mahālakṣmī:—It is one of the important Piṭhas[10] in Vārāṇasī. It is situated near the temple of Śrīkaṇṭha. It is also known as Lakṣmīkṣetra.

Mahānādeśvara:—This is one of the Phallii[11] of Lord Śiva. It is situated in the neighbourhood of Ayogandhakuṇḍa in Vārāṇasī. It is said to have come from Aṭṭahāsa. The worship of this God, after a holy bath in the reservoir (Ayogandha) has been ardently advocated by the Skanda Purāṇa.

Mahāratnatīrtha:—It finds mention in the Skanda Purāṇa.[12] It has been stated by the Skanda Purāṇa that it is a reservoir situated

1. "Mathurā"—PP. 32, 54.
2. Vāmana Purāṇa 34.5.
3. Hist. Geog. P. 105.
4. Harivaṁśa Pt. I Ch. 54.
5. Geog. Dic. P. 128.
6. Vam. 83., 31, 90, 14—ref. by Hist. Dhs. IV, P. 775.
7. Sk. Ka. 69. 14.
8. Sk. Ka. 69. 19-20.
9. Liṅga P. I 92. 137-ref. by Hist. Dhs. IV P. 776.
10. Sk. Ka. 70. 63-66.
11. Sk. Ka. 69. 22.
12. Sk. Vai. Ayo. 8. 33-36.

to the east of Cuḍakī tīrtha[1] (Q. V.) in Ayodhā A pilgrimage to this place on the 14th day of the first half of the month of Bhādrapada has been emphatically exhorted by the Skanda Purāṇa.

Mahāvrata Liṅga:—According to the Sk. P. it is a great Phallus of Lord Śiva in Vārāṇasī. It is situated near Skandeśvara Liṅga. It is said to have come from Mahendra.

Mahāyogīśvara :—The temple of Mahāyogīśvara[2] is situated adjacent to Pārvatīśvara Liṅga in Vārāṇasī. A mere visit to this God bestows the results which are yielded by the worship of innumerable Phalli.

Mahāvidyā :—According to the Sk. P.[4] this temple of Mahāvidyā is situated to north east of Durbharasthāna in Ayodhyā. There stands a pool in front of this temple.

Māheśvarī :—The temple of this Goddess Māheśvarī[5] is situated to the south of Maheśvara in Vārāṇasī. According to the Sk. P.[6] the phallus of Śiva known as Mahodareśvara is situated to the east of Ghaṇṭākarṇa tīrtha in Vārāṇasī.

Mājanadeśa :—It finds mention in the Sk. P.[7] It is also known as Gājana deśa. According to the Sk. P. the country of Gājana or Mājana included seventy two lacs of villages.

Mānasatīrtha :—This is a reservoir situated to the east of Piśācamocana tīrtha in Ayodhyā[8]. A bath in and offering of gift at this shrine bestow all the things desired by the pilgrims.[9]

Maṇḍaleśa :—This is one of the subtīrthas of Kāśī, situated near Siddheśvara[10] Liṅga. It may be identical with Maṇḍaleśvara as referred to by Dr. Kane[11].

1. Sk. Vai. Ayo. 8. 20-36.
2. Sk. Ka. 69. 25.
3. Sk. Ka. 69.48-49.
4. Sk. Vai. Ayo. 8.49-50.
5. Sk. Ka. 70.30.
6. Sk. Ka. 53.55.
7. Sk. Ma. Kau. 39.130.
8. Sk. Vai. Ayo. 9.12-14.
9. Sk. Vai. Ayo. 9.15.
10. Sk. Ka. 97.100.
11. Hist. Dhs. IV. P. 779.

Mandarācala :—According to the Sk. P.[1] it is one of the four mountains by which the mount Meru stands surrounded They bear the name of Viṣkambhagiri. The Mandarācala is situated to the east of mount Meru (Q. V.). The Kadamba trees are seen abundantly on this mountain. The forest known as Caitrarathavana stands on the peak. Furthermore it is stated that both the gods and the demons came to this mountain with a request to help them by acting as a churn-staff in churning the ocean for procuring nectar. They uprooted him immediately after receiving his unqualified consent to their proposal. And ultimately he was converted into a churn-staff. Vāsukī, the lord of the serpents played the role of the churning rope. Thereafter[2] the Gods and the Demons churned the ocean of milk. The Viṣṇu Purāṇa[3] also locates it to the east of Meru and it is in conformity with the account recorded in the Skanda Purāṇa. It is evident that the Sk P. testifies to the existence of the only Mandarācala which lies in the Himalayan range. N. L. Dey[4] refers to Mandara Giri as a hill situated in Bāṅkā subdivision of Bhagalpur. It is situated two or three miles to the north of Bamsi and thirty miles to the south of Bhagalpur. He has observed that it is an isolated hill about 700 feet in hight. There is a groove around the middle of it, to indicate the impression of the coil of the serpent Vāsukī which served as a rope for churning the ocean as alluded to above. This groove is evidently an artificial one and bears the mark of a chisel.

Now it is obvious that this Mandarācala is not identical that of the Skanda-Purāṇa. Further he observes that there is no other hill that bears identical name. It is a portion of the Himalayas to the east of Sumeru in Garwal.[5]

Māṇḍavyāśrama—This is a place of pilgrimage in Ayodhyā.[6] According to the Sk. P. the hermitage of Māṇḍavya is situated on the bank of the river Tamasā (Q. V.). This river[7] has been identified with the river Tonse, a branch of the Sarayū in Oudh.

1. Sk. Ma. Kau. 37.33-37.
2. Sk. Ma. Ke. 9.71-86.
3. Hist. Dhs IV. P. 779.
4. Geog. Dic. P. 125.
5. Geog. Dic. P. 125.
6. Sk. Vai. Ayo. 9. 19-22.
7. Geog. Dic. P. 202.

It flows through the district of Azamgarh and falls into the Ganges near Ballia It runs to the west of Sarayū and the distance between them does not exceed twelve miles On the bank of this river stand so many hermitages of celebrated[1] sages.

Manikarṇika—According to the Sk. P. it is one of the subtīrthas of Kāśī. It is one of the holiest tīrthas of India. It has been stated that even the inhabitants of the blessed region of Vaikuṇṭha are desirious of residing in this sacred place.

Mantreśvara—(a) this is place of pilgrimage situated[2] to the west of a pit called Kusumāyudha Kuṇḍa in Ayodhyā. A bath in this pit and visit to this God Mantreśvara are productive of immense religious merit. (b) There is another phallus of Lord Śiva known as Mantreśvara[4] which is located in Vārāṇasī. It is said to have been established in the age of yore and seven crores of Mahāmantras were uttered on that occasion. Dr. Kane[5] has alined himself with the statement recorded in the Skanda-Purāṇa.

Maricikuṇḍa—This is a reservoir situated to the north east of Karkoṭavāpī in Vārāṇasī. There exists the temple of Lord Śiva known as Maricīśvara on the bank of the pit

Maricīśvara—See Maricikuṇḍa above. Dr. Kane[7] refers to it as Maricesvara.

Mārkaṇḍa Tīrtha—According to the Sk. P.[8] this is a place of pilgrimage situated to the south of Khurkartari tīrtha in Vārāṇasī. It is described as a fit place for Śrāddha.

Mārkaṇḍeya hrada—This is a pool situated to the west of Pañcaśikheśvara tīrtha in Vārāṇasī.[9] Dr. Kane[10] also mentions this tīrtha.

1. Sk. Vai Ayo. 9. 19-24.
2. Sk. Ka. 33.111.
3. Sk. Vai. Ayo. 8.13.
4. Sk. Ka. 33.137.
5. Hist. Dhs. IV. P. 780.
6. Sk. Ka. 18.16-18.
7. Hist. Dhs. IV. P. 780.
8. Sk. Ka. 61.164.
9. Sk. Ka. 97.104.
10. Hist. Dhs. IV. P. 780.

Marukeśvara—The Phallus of Marukeśvara is situated in Vārāṇasī[1] and is referred to the fact of its advent to Laṅkā. The worship of this phallus delivers one from fear of demons.

Maryādā Parvata—According to the Sk. P. the three mountains namely-Niṣadha, Hemakūṭa and Himavān are known as Maryādā Parvatās. They are situated to the south of mount Meru. Three mountains that stand to the north of Meru are Nīla, Śveta and Śṛṅgavān.

Mathurā—This is a renowned place of pilgrimage situated on the bank of the holy river Yamunā.[2] It also bears the name of Madhupurī.[4] This was the birth place of Lord Kṛṣṇa[5] Every step of this holy land is the bestower of the fruits that are yielded by all the tīrthas taken together.[6] Mathurā as a place of pilgrimage has been highly extolled in the Skanda Purāṇa. The glory of Mathurā transcends that of Godāvarī, Dvārakā and Gayā.[7] It has been laid down that an individual on the way to Mathurā may expire fefore reaching his destination. In that event he will be born at Mathurā immediately after his death.[8] N. L. Dey[9], has observed that Mathurā was also called Madhupurī. (Present-Maholi, five miles to the south west of the modern city)—Vide the account of Madhuvana as stated above.

Matsyodarī tīrtha—This is a reservoir in Vārāṇasī.[10] It flows into the water of the Ganges. It is accounted as a sacred place even for the purpose of offering Piṇḍas to the departed ancestors. The shape of this shrine resembles a fish and hence it is so called. According to the Sk. P. it was established by the Lord Śiva himself. Dr. Kane[11] refers to it and locates it near Oṁkāreśvara and to the south of Kapileśvara in Vārāṇasī.

1. Sk. Ka. 69.159.
2. Ka. Ma Kau. 37.41-42.
3. Sk. Vai. Ka. M. 4.31.
4. Ibid.
5. Sk. Vai. Marg. M. 17.2-3.
6. Sk. Vai. Marg. M. 17.2-18.
7. Sk. Vai. Marg. M. 17.26-29.
8. Sk. Vai. Mar. M. 17.29.
9. Geog. Dic. P. 127-128.
10. Sk. Ka. 69.137-146.
11. Hist. Dhs. IV. P. 781.

Mattagajendratīrtha—According to the Sk. P.[1] it is a place of pilgrimage in Ayodhyā. It is situated to the north of Jaṭākuṇḍa.[2] A pilgrimage to this holy place is suggested on the 5th day of Navarātra festival.

Mayūkāditya—This is one of the sub tīrthas of Vārāṇasī.[3]

Mayūreśvara—The temple of Mayūreśvara[4] stands to the west of Kuṇḍodara tīrtha on the bank of the river 'Asī' in Vārāṇasī.

1. Sk. Vai. Ayo. 10.3-5.
2. Sk. Vai. Ayo. 9.55-57.
3. Sk. Ka. 49.25.
4. Sk. Ka. 53.79.

ORISSA AS DESCRIBED IN THE PURĀṆAS

BY

KETAKI NAYAK

[प्राचीनकालादेव उत्कलप्रदेशः पञ्चदेवोपासनायाः उपासनादेशो ह्यस्ति। लोकप्रथिते कोणार्के मन्दिरे सूर्योपासना प्रसिद्धाऽऽसीत्। गणपति-शिव-विरजा (शक्ति)-जगन्नाथदेवा क्रमशः महाविनायक-ताजपुर-भुवनेश्वर-पुरी (पुरुषोत्तमक्षेत्र) स्थानेषु पूज्यन्ते। अस्मिन् निबन्धे विविधपुराणानां प्रमाणाधारेण एतद्विषयाणां परिचयः प्रदत्तस्तथा उत्कलदेशस्य नदीनां पर्वतानां तीर्थस्थलानाञ्च पुराणप्रमाणाधारेण विवरणं प्रदत्तम्।]

The study of these Purāṇas enables us to know detailed facts of Orissa (or Utkala or Kalinga or Odra as mentioned in the Purāṇas) with her rivers, mountains, places of pilgrimages and religious functions and religious beliefs based on Purāṇic legends.

The name of Utkala or Kalinga is mentioned in most of the Purāṇas in the chapters like "*Bhuvana Kośa*" (description of the universe). Some historians distinguish Utkala and Kalinga by saying that the former is the Northern country and the latter (Kalinga) is applied more distinctively to the area between the delta of the Godāvarī to the delta of the Mahānadī. In most of the Purāṇas such a hard distinction is not made. Skandapurāṇa says :—

उत्कलनाम देशोऽस्ति ख्यातः परमपावनः।
यत्र तीर्थान्यनेकानि पुण्यान्यायतनानि च।
दक्षिणस्योदधेस्तीरे स तु देशः प्रतिष्ठितः॥
यत्र स्थिताः वै पुरुषाः सदाचारनिदर्शनाः
स्कान्दे उत्कलखण्डे—षष्ठाध्यायः

Utkala according to it is the most sacred country, where exist a number of places of pilgrimage and this country is situated on the coastal line of the South Sea and her people observe good conduct. In another verse it has fixed the location of the country by saying that the country exists between the Mahānadī and Suvarṇa-rekhā extending upto Ṛṣikulyā (Utkala-Khaṇḍa 28/28-27).

स एष देशप्रवर उत्कलाख्यो द्विजोत्तमाः
ऋषिकुल्यां समासाद्य दक्षिणोदधिगामिनीम् ।
स्वर्णरेखा-महानद्योः मध्यदेशः प्रतिष्ठितः ॥
स्कन्दपुराणे (उत्कलखण्डे) 28/28-27

Therefore it is called the Puruṣottama-Kṣetra, since it is the land of lord Jagannātha. So says the Brahma Purāṇa also (vide 42-46. Chapters). In another chapter this Purāṇa, says that the country familiar as Odra is situated on the shore of the ocean in India and it helps one to attain heaven and liberation. From the north of the sea upto the Virajāmaṇḍala this country extends and is full of virtuous people (Brahma Purāṇa 28/1-2 and 28,7). Kapila Saṁhitā says.

सर्वपापहरं देशं क्षेत्रं देवैस्तु कल्पितम्
—कपिलसंहिता ।

of all the regions of the earth, India is the noblest and of all these countries of India, Utkala has gained the highest renown. It is one vast region of pilgrims.

तत्रास्ते भारते वर्षे दक्षिणोदधिसंस्थितः
ओड्देश इति ख्यातः स्वर्गमोक्षप्रदायकः ।
समुद्रादुत्तरं तावत् यावद् विरजा मण्डलम् ।
देशोऽस्ति··· (ब्रह्मपुराणम्—28/1-2)

Purāṇic mythology says that Utkala was the son of Sudyumna. He became the lord of Dakṣiṇāpatha (Utkala kingdom) (Brahma Purāṇa—Ch. 7-18). Manu had ten sons of whom Ila was the eldest. By Pārvatī's curse Ilā turner into a woman and Purūravas was born to her when she was united with Budha, the son of the moon. Later on, due to the grace of Lord Śiva she became male for one month and female for the next month alternatively. When he became a male his name was Sudyumna

उत्कलस्य उत्कलं राष्ट्रं विनताश्वस्य पश्चिमम् ।
दिक्पूर्वा तस्य राजर्षेः गयस्य तु गयापुरी ॥
(वायुपुराणम् 69/240)

who had 3 sons Utkala, Gaya and Vinatāśva. Purūravas was made king in Pratiṣṭhānapura (Matsya 12/17; Brahmāṇḍa III. 60 18, or 85 19). According to the Viṣṇu and Bhāgavata Utkala is a son of Dhruva by Ilā and he was a jivanmukta and gave up himself to the penance.

वर्षाणाम् भारतः श्रेष्ठो देशानामुत्कलः श्रुतः
उत्कलस्य समो देशो देशो नास्ति महीतले ।
अत्रैव बोधयन्तीममितिहासं पुरातनम् ।
(कपिलसंहिता) ।

Utkala is a kingdom of Madhyadeśa noted for Vāman (वामन्) elephants (Brahmāṇḍa II. 16-42; also II 16,57, III 13.13). Kalinga is a *kṣetraja* son of Vali (Brahmāṇḍa III 74-28 and 87; Matsya 48-25; Vāyu 29,28; Viṣṇu IV 18,13-14). Under the ancient lavirate customs sage Dirghatamas produced five sons in the queen Sudeṣṇā wife of Vali. The five sons were Aṅga, Vaṅga, Kaliṅga, Puṇḍra, and Suhma. The regions ruled by these five were named after each of them. Kaliṅga is also mentioned with other kingdoms in the Matsya purāṇa (ch. 163 72). This Purāṇa has given the list of 32 kings of Kalinga (272.16) in the lists of the provincial dynasties placed just before the Nandas and after the Śiśunāgas—(*Kalingāścaiva dvātriṁśat*) (vide, Purāṇic Chronology; pp. 57, By D. R. Mankad). Kalinga as a kingdom is mentioned in Matsya 103,31; Vāyu XLV. 125; Padma-Ādikāṇḍa VI. 37 and V. 64. Brahma Purāṇa has referred to it as the most sacred place in the world as it is the abode of lord Jagannātha (42/35-38 verses). It gives the description of Utkala in the 42nd chapter named 'Utkala-Kṣetra-Varṇanam' and praises the land. "People, who live in Utkala, the land of Śrī Puruṣottama, have made their life successful and wise (42. 46)" It says :—

नदी तत्र महापुण्या विन्ध्यपादविनिर्गता ।
चित्रोत्पलेति विख्याता सर्वपापहरा शिवा
महानदीति नामास्याः ...
—ब्रह्मपुराणम् (46 अ/4-5 श्लोकौ)

As regards the rivers and mountains of Orissa the Brahmāṇḍa Purāṇa refers to the Vaitaraṇī (II-27, 35), Citrotpalā (III. 27. 31) and Vaṃśakarā (III 28). They are thus mentioned in Matsya too, 100-25. The Ṛśikulyā river, coming from Mahendra mountain has been referred to in Matsya 114.35, Viṣṇu II. 3 13-14, and Brahmāṇḍa II. 16,37-38 The Vaṁśa Lāṅgulīyā and Vaṁśadhārā rivers rising from the mountains are mentioned in the Vāyu XLV 106, and Matsya Purāṇas. The Brahma Purāṇa refers to the

river Mahānadī of Orissa as Citrotpalā and says that it rises from the Vindhya mountain and removes away the sin. The river is as sacred as the Ganges, flowing to the sea southward and is named the Mahānadī (46th—Chapter 4 and 5th verses).

In his "Śrī Puruṣottamakṣetra tattava" Śrī Raghunandana Bhaṭṭācārya has quoted many lines from the various Purāṇas regarding the Orissan places of pilgrimages. The Vāmana Purāṇa quoted in the Tīrtha Kāṇḍa of the Kṛtyakalpataru says "Staying there one night he went to the Virarjā river and offering libations to the *pitṛs* he started for Puruṣottama. There, having a sight of Lord Puruṣottama he started for Mahendra mountain in the south. Here the Virajā river (Vaitaraṇī), Puruṣottama (Puri) and Mahendra mountains (existing in Orissa) have been mentioned. The Garuḍa Purāṇa has also referred to the Puruṣottama Kṣetra, Virajā, Bindusaras, and Ekāmra in its 81st chapter while it enumerates the important places of pilgrimage of India.

एकाम्रञ्च तथा तीर्थम् 'विरजन्तु महातीर्थम्'
विरजं सर्वदं तीर्थम् तीर्थन्तु पुरुषोत्तमम् ।
तीर्थं विन्दुसरः पुण्यं विष्णुपादोदकं परम् ।
(गरुडपुराणम्)

(Virjākṣetra is the modern Jajpur on the bank of the river Vaitaraṇī), "Tirtham Bindusarah puṇyam Viṣṇu-padokam param" 81/22. Bindusaras is a tīrtha in Bhubaneswar and Ekāmra is the modern Bhubaneswar.

Raghunandana has also quoted passages from the Purāṇas advising the pilgrims what to do and what not to do in a great *tirtha* like Śrī Puruṣottama.

The Agni-Purāṇa as quoted by him mentions Akṣaya Tṛtīyā, the Snānayātrā, and the Rathayātrā of the Lord Jagannātha and religious rites on these auspicious days. The Matsya Purāṇa says :—

कोटिजन्मकृतं पापं पुरुषोत्तम-सन्निधौ ।
कृत्वा सूर्यग्रहस्नानं विमुञ्चति ,महदधम् ।
(मत्स्यपुराणम्) 81 अः

By bathing near Lord Puruṣottama at the time of solar eclipse one may be freed from sins committed in previous births. According to *Kapila Samhitā* Orissa or Utkala is known as Jajpur

(City of Sacrifice) as Pārvatīkṣetra, Bhubaneswar as Ekāmra Kṣetra and Puri as the Viṣṇu or Puruṣottama Kṣetra. Konārka as Konārka Kṣetra or Arka Kṣetra. It is called Koṇa (corner) Arka (Sun-god) as it is located on the North-Eastern corner of Puri or Calinga.

In the 28th chapter the Brahma Purāṇa describes about the Sun-god as the Supreme deity and has praised Chāruka Kṣetra or Konārka situated on the sea shore of the South Sea. It describes the special worship of the sun, that should be performed on the 7th day of the bright moon in the month of Māgha. This is the most sacred day in the Koṇārka of Orissa which is being observed even to-day. This Purāṇa has praised the Brahmins of the Utkala in the same chapter. It goes on thus:—

लवणस्योदधेस्तीरे पवित्रे सुमनोहरे
सर्वत्र वालुकाकीर्णे देशे सर्वगुणान्विते।
अस्ति यत्र स्वयं देवः सहस्रांशुदिवाकरः।
कोणादित्य इति ख्यातो भुक्तिमुक्तिफलप्रदः॥
(ब्रह्मपुराणम्-29 1-2)

(On the sacred and pleasant sea shore covered with sand, in the nice country of Orissa stays the Sun God of thousand rays known as Koṇāditya or Koṇārka, the giver of enjoyment and liberation. It gives a detailed description of the sun-worship after a bath from the sea and it says—"Unless *Arghya* is offered to the Sun, one should not worship Viṣṇu, Śiva or the Lord of the deities. On the Māgha Saptamī one should offer *Arghya* to the Sun after a holy plunge, with self-control, fasting and meditation for propitiating the Sun and the attainment of his desire. Month of Caitra, Makara Saṁkrānti and other Saṁkrāntis, of Sunday are held to be specially meritorious for Sun-worship. In the 29th and 30th chapter this Purāṇa discusses the details of the worship of the deity. These rites pointed out by the Purāṇa are observed in the Koṇārka of Orissa and religious functions are held on these days as mentioned above.

I think that this Purāṇa mentions the Sun-worship performed in Orissa is named Ko-ṇa Āditya or Koṇa Arka which is supported by this Purāṇa. The Brahma Purāṇa deals with the pilgrimages of Orissa—first Koṇārka (28th Chapter), Virajā Kṣetra (42nd Ch.), Ekāmra (ch. 41), and Puruṣottama (45ch.-48chs.). This is the earliest of other Purāṇas and the date of its composition goes back

to the period of *sūtra* literature. We have reasons to believe that the Sun worship in Orissa was one of the most primitive worships as those of other deieties like Śiva, Jagannātha and Śakti or Gaṇeśa. The sun-god is the Vedic deity and he is one of the Pañcāyatana (Śiva, Viṣṇu, Durgā, Gaṇapati and Sūrya).

एवं ददाति यश्चार्घ्यं सप्तम्यां सुसमाहितम् ।
आदित्याय शुचिः स्नातः स लभेदीप्सितं फलम् ।
(ब्रह्मपुराणम्)

The healing capacity of Sun-God (particularly curing heart-disease and leprosy) has been noted since the time of the Ṛg Veda (1, 50, 11-12) and this faith is continuing even to-day. The Śamba Purāṇa has been based on this faith It says that Śāmba was cured of his cursed disease of leprosy after worshipping the Sun in the Maitreya Vana (Śāmba Purāṇa 3rd Chapter). Koṇārka is that Mitravana or Maitreyavana, as said in the Kapila Saṁhitā (ch. 6th). By the side of Koṇārka there is the dried up riven Chandrabhāgā where Śāmba propitiated to the Sun-God. The deity was visualised in a lotus in the river (Sāmba 25th and 26th Chapter). Sāmba installed the image there in a temple and for the worship of the deity he appointed Brahmins brought from Śākadvīpa. Those Brahmins according to the Bhaviṣya Purāṇa came to India from Persia.

Puruṣottama or Puri is the most sacred place of Orissa and famous in the world. The entire Utkala Khaṇḍa of the Skanda Purāṇa deals with the Puruṣottama Māhātmya in 57 chapters in the section of Viṣṇu Khaṇḍa. We have a detailed fact of the Lord Jagannātha from this Purāṇa. Brahma Purāṇa, the earliest of all the Purāṇas has given a detailed description informing us the worship of Lord Jagannātha in the remote past. The original image of the Lord was found at the foot of the Akṣayavaṭa in the form of Indranīla At his *darśana* one might attain heaven. At Dharma's request it was covered in the sand. Indradyumna, the king of Avantī started for Utkala to discover the Lord image. He performed sacrifices and worshipped the Lord Puruṣottama, who was pleased with the king and appeared before. He ordered the king to go to the seashore where the latter might see a log of wood floating on the Sea. The king accordingly went there and with an axe cut the tree. Viṣṇu and Viśvakarmā came to him as two Brahmaṇas and offeredto prepare

the images provided nobody should be present there. After 15 days (on the *Snānayātrā* of Jagannātha) the images were prepared and installed on the 12th of the bright half of Jyeṣtha month. The prayers of Indradyumna to the Lord in the Brahma Purāṇa is popular in India (49th chapter of Brahma Purāṇa) In the 66-67 chapters the Purāṇa describes Guṇḍicā yātrās and of the Lord have been explained with their Māhātmayas. The five tīrthas-Mārkaṇḍeya pool, Akṣaya Vaṭa (Kṛṣṇa), Rauhiṇeya's (Balarāma's), the ocean and the pool of Indradyumna have been mentioned with religious rites. Nāradīya Purāṇa has described the legends of the Lord Puruṣottama in 55 chapters. Skanda Purāṇa has given a detailed account which is followed by the Kapila Saṃhitā. It has proved Subhadrā to be the universal Mother or Śakti and Lord Jagannātha the father of the universe (30th chapter). (Viṣṇu Khaṇḍa).

In the 41st chapter the Brahma Purāṇa supplies us important facts of the Virajākṣetra or Jajpur. It runs.

विरजे विरजा माता ब्रह्माणी संप्रतिष्ठिता
यस्याः संदर्शनान्मर्त्यः पुनात्यासप्तमं कुलम् ।
अन्याश्च तिष्ठन्ति तत्र विरजे लोकमातरः ।
सर्वपापहरा देव्यो वरदा भक्तवत्सलाः ।
आस्ते वैतरणी तत्र सर्वपापहरा नदी
यस्यां स्नात्वा नरश्रेष्ठः सर्वपापैः प्रमुच्यते ।।
आस्ते स्वयम्भूस्तत्र वै क्रोडरूपी हरिः स्वयम्
कपिले गोग्रहे सोमे तीर्थे चालावुसंज्ञके
मृत्युञ्जये क्रोडतीर्थे वसुके सिद्धकेश्वरे ।
सर्वपापविनिर्मुक्तो विमानवरमास्थितः ।
ब्रह्मपुराणम्—41 अध्यायः

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विरजे यो मम क्षेत्रे पिण्डदानं करोति वै
स करोत्यक्षयां तृप्तिं पितृणां नात्र संशयः ।
ब्र. पु. (42 अ. 10-11)

This passage gives a pen picture of Virajā or Jajpur situated on the bank of the river Vaitaraṇī (the remover of all kinds of sins). It says that in the Virajā maṇḍala (modern Jajpur) there is Virajā devī. By offering libations to the *pitṛs* one can sanctify

the seven former generations (even to-day Śrāddha is performed in the river Vaitaraṇī with a gift of cow to the Brāhmaṇas). In Virajā there are other Loka Mātṛs (the seven Mothers such as Vārāhī, Indrāṇī, Vaiṣṇavī, Brāhmī, Kaumarī, Māhesvarī and Nārasiṁhī). The river Vaitaraṇī flows by it. There is image of Svayambhū. (Here the word Svayambhū refers to Lord Śiva). There is Hari in the form of Varāha (Kroḍa means boar) and there are 8 principal tīrthas as Kapila, Gograha, Soma, Alābū, Kroḍatīrtha, Vasuka, Siddheśvara and Virajā. Offering of Piṇḍa in Virajā is praise-worthy. One may attain heaven if one gives up his life in this pilgrimage. This description of the Brahma Purāṇa is in conformity with that given by Kapila Saṁhitā in the 7th chapter. Even to-day one can find out the true testimonials in Jajpur as narrated by the Purāṇa if one witnesses the place of pilgrimage. Moreover, the Kapila Saṁhitā refers to Gayānābhi which exists in the North East corner of Virajā. The Vāyupurāṇa has mentioned Virajā as a sacred place near Nābhigayā (Vāyu Chapter 106, 58 and 105, 25) as Gayāsura had extended his body upon whom sacrifices were performed by the deities and the navel of the Gayā-sura exists in the Virajā Maṇḍala and his feet are stretched to the Pādagayā of Godāvarī districts (of Andhra stated).

The Garuḍa Purāṇa observes that shaving and fasting are observed in all tīrthas excepting Viśālā, Virajā, Gayā, Kurukṣetra (vide-Prāyaścitta-tattva). It mentions Virajā as Pitṛtīrtha. The river Vaitaraṇī is supposed to have come down from Gayā to liberate the ancestors; as says the tradition. But the birth place of this river is the mountain Gonāsikā in the district of Keonjhar of Orissa. The etymological meaning of the river Vaitaraṇī is Vitaraṇena dīyate, i e. gifts to the Brahmins and offering to the pitṛs in this river are praised. Jajpur is one of the Śaktipīṭhas according to the Devī Bhāgavata Purāṇa (7.30.40-50). After the death of Satī in the sacrifice of Dakṣa, Śiva carried her dead body and walked. Viṣṇu cut the corpse into 52 or 108 pieces with his discus and all limbs fell in different parts of India. The navel of Satī fell in Virajākṣetra. (vide Tantra Cūḍāmaṇī and Pīṭhamālā Tantra).

The Purāṇic name of Bhubaneswar is Ekāmra tīrtha or Ekāmravana a great centre of Śaivism in Orissa and in the past it

was considered a rival of the famous Benares. The Brahma Purāṇa (chapter 41) rightly observes: "Tathā caivotkale deśe Kṛttivāsā Maheśvaraḥ, Sarvapāpaharam tasya kṣetram paramadurlabham. (In Utkal there is the kṣetra of Lord Śiva). It washes all sins and such places are difficult to come across.

लिंगकोटिसमायुक्तं वाराणसीसमं शुभम् ।
एकाम्रकेति विख्यातं तीर्थाष्टकसमन्वितम् ।
ब्रह्मपुराणम्—41 अ०

It has a crore of Śiva lingas and in merit it is equal to Benares. It is known as Ekāmra and has 8 principal tīrthas. The Purāṇa explaining the name of the kṣetra by saying that there was one Mango tree in the remote past, therefore it is known as Ekāmrakṣetra.

एकाम्रवृक्षस्तत्रासीत् पुराकल्पे द्विजोत्तमाः
नाम्ना तस्यैव तत् क्षेत्रम् एकाम्रकमिति श्रुतम् ।
—ब्रह्मपुराणम्

According to this Purāṇa the tīrtha Vindusarah is an important place to offer libation to the pitṛs. It says that this tīrtha was created by the accumulation of drops of water collected from various tīrthas. So it is called Vindusarah. The Purāṇa enumerates the auspicious days such as Aśokāṣṭamī. The Skanda Purāṇa has given a mythological explanations of its equality with Benares (vide Utkala Khaṇḍa-12th Chapter). Śiva, after staying long with Parvatī in house of the Himalayas (his father-in-law) started for Kāśī and lived there. It was pleased at the devotion of the king of Kaśi and promised to fight for him. It so occured that for the king of Kāśī, Śiva had to fight against Viṣṇu. Viṣṇu ordered Śiva to quit Kaśī and live in Ekāmra Vana of Utkala (12th Chapter 58-73). According to Kapila Saṁhitā and Ekāmra Purāṇa, Pārvatī came to this place in the form of Gopālinī and killed two demons Kirttī and Vāsa and in this way Vindusarh was created. The Brahma Purāṇa describes Ananta Vāsudeva (a deity in Bhubaneswar) in 176th chapter and advises people to have a sight of Śiva, Pārvatī, Chanda, Kārtikeya, Ganeśa, Bull of Śiva, Kalpa Vṛkṣa and Sāvitrī.

Notes on Important Purāṇic Places of Orissa

Ekāmra Tīrtham = The present Bhubaneswar which is the place of worship of Śiva. The temple of Liṅgarāja is famous for architect and sculpture. Bhubaneswar is the capital of Orissa state.

Jajpur=It is mentioned as Virajā Kṣetra in the Purāṇas. Jajpur is one of the Śakti Piṭhās, and Virajā, the Śakti is worshipped here. Jajpur is a town in the district of Cuttack and it is situated on the bank of the river Vaitaraṇī, which is mentioned first in the Mahābhārata, Vana Parvan for Ch. No. chapter and in other Puraṇas. Ādi Varāha is worshipped here and there are images of seven māṭṛs (सप्तमातृका) on the bank of the Vaṇitaraṇī.

Koṇārka—The place of worship of the Sun god. It is in Puri Dist. The famous sun temple was built by the Orissa King. Narasiṁha Deva in century A. D. The temple, though in dilapidated condition, attracts numerous pilgrims amtourists. Puri—named as Puruṣottama Kṣetra, famous pilgrimage centre, and centre of worship of Lord Jagannāth.

The Mahānadi = The greatest river of Orissa, falls in the Bay of Bengal.

Mahendra Parvata=Situated in the district of Ganjam. It has been refeerrd in the Mahābhārata.

Ṛṣikulyā=A river flowing in Ramayana, Ganjam Dist.

Vaṁsadhāra= A river flowing in Ganjam Dist.

Suvarṇa Rekhā—A river flowing in Balasore Dist.

<<THE TEXTUAL CORRELATION BETWEEN THE ANONYMOUS VYĀSA-SUBHĀṢITA-SAṀGRAHA AND SĀYAṆA'S SUBHĀṢITA-SUDHĀ-NIDHI>>

BY

BISWANATH BHATTACHARYA

व्याससुभाषितसंग्रहाख्यग्रन्थस्य संपादनं डा० लुड्विक् स्टैर्नबाख महोदयेन कृतमासीत्। तत्र अस्य सुभाषितसंग्रहस्य श्लोकानां सदृशश्लोकाः सम्पादकमहोदयेन बहुषु ग्रन्थेषु पुराणेषु च प्रदर्शिताः। परन्तु सायणसुभाषितसुधानिधिनामको ग्रन्थस्तस्य दृष्टिपथं नायातः। प्रस्तुतनिबन्धे विदुषा लेखकेन 'व्याससुभाषित-संग्रह'स्य ३८ श्लोकानां समानश्लोकाः 'सायणसुभाषितसुधानिधि' ग्रन्थेऽपि प्रदर्शिताः पाठभेदाश्चापि निर्दिष्टाः। निबन्धस्यारम्भे उभयग्रन्थयोः सामान्यपरिचयोऽपि प्रदत्तः।]

The <<Vyāsa-Subhāṣita-Saṁgraha>>[1] or <<Vyāsa-Śataka>> is a little known South-Indian anthology of Sanskrit verses in śloka metre. It is a selection of pithy epigrams from Vyāsa's Mahā-Bhārata. The name of the compiler is not mentioned in the colophon to the text. This anonymous collection has to be classed under the saṁghāta-kāvyas.

This small text consisting of some 100 verses has now been brought to light for the first time by Dr. Sternbach. It has been edited on the basis of various sources. To be elaborate, there are two primary sources, viz, 1 Madras MS. comprising 99 verses and 1 Adyar MS. consisting in 73 verses. Besides, there are some ancillary and secondary sources like the Ceylonese Vyāsakāraya

1. <<The Vyāsa-Subhāṣita-Saṁgraha>> critically edited for the first time by Ludwik Sternbach. The Kashi Sanskrit Series, No. 193, Varanasi—1, 1969, 8° i-xxxvi+1-50 pp. Price : Rs. 10.00.
[Dr. Sternbach in this edition of the *Vyāsa-Subhāṣita-Saṅgraha* has also traced parallels of a number of the *Subhāṣita*-s of this *Saṅgraha* in the Purāṇas; e. g v. 6 in the SKP., v. 26 in the PDP., vv. 38, 42, 52, 74, 77 in the GP.; etc.—*Editor*]

consisting of 103 verses. Of these sources the Adyar MS. gives us the shortest version while the the Ceylonese Vyāsakāraya offers us the longest one.

What strikes us most is the fact that Vyāsa's text has been trans planted to many countries in Greater India like Tibet, Nepal, Mongolia, Burma, Ceylon, Siam, Laos, Champa and Java.

Vyāsa's text has thus survived in numerous recensions. These varied recensions have been laboriously collated in the present edition which presents us with a reconstructed Sanskrit text on the solid basis of a correlation of the sources. All the references have been consolidated in the foot-notes. This carefully documented edition of of the learned editor is a monument of patient industry though spent on a small text.

The present co-ordinated edition runs up to 98 verses. There are 12 extra verses in the foot-notes. There are thus 110 verses in all.

The edited text deals with some general maxims on the different aspects of life and ethics. These maxims have not been classified topic-wise.

Nevertheless they have a universal appeal. The various recasts show amply that these verses on practical wisdom are popular alike with the Hindus, Buddhists and Jainas.

It is interesting to note that these verses tally with the famous verses of Cāṇakya and Sūkti-ratna-hāra of Kaliṅga-rāja Sūrya.

The Vyāsa-subhāṣita-saṁgraha can thus be said to have been compiled before the beginning of the 14th century A.D.

The book has been furnished with an extremely rich bibliography which testifies to the scholarly editor's acquaintance with a wide range of consulted literature, especially didactic.

But Sāyaṇa's Subhāṣita-sudhā-nidhi has[1] escaped the notice of Dr. Sternbach.

1 << Sāyaṇa's Subhāṣita-Sudhā [—] nidhi (An anthology >> [Sāyaṇagrathitaḥ Subhāṣita-sudhā (—) nidhiḥ] critically edited with Introduction by Dr. K. Krishnamoorthy, Karnatak University, Dharwar—3, 1968, 8° i—iii+i—iii+1—16+1—249+1—39 pp. Price: Rs. 10.00 P.

So the purport of the present research paper is to show the overlooked correlation between the anonymous Vyāsa-subhāṣita-saṁgraha and Sāyaṇa's Subhāṣita-sudhā-nidhi. The parallel verses may be tabulated below in an alphabetical order :—

1. (a) *Vyāsa* : akṣara-dvayaṁ abhyastaṁ nāsti nāstīti yat purā/
tad idaṁ dehi dehīti viparītam upasthitam//
[V. 33, p. 12]

(b) *Sāyaṇa* : akṣara-dvayam..... purā/
tad upasthitam//
[2 (Artha-parvan), 125 (Kṛpaṇa-paddhati), v. 3, p. 160]

2. (a) *Vyāsa* : aty-alpam api sādhūnāṁ śilā-lekheva tiṣṭhati/
jala-lekheva nīcānāṁ yat kṛtaṁ tad vinaśyati//
[V. 13, p. 5]

(b) *Sāyaṇa* : aty-alpam viṣṭhati (!)/
jala-lekheva.....vinaśyati//
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati), v. 3, p. 198]

3. (a) *Vyāsa* : anabhyāse viṣaṁ śāstram ajīrṇe bhojanaṁ viṣam/
daridrasya viṣaṁ goṣṭhī vṛddhasya taruṇī viṣam//
[V. 91, p. 34]

(b) *Sāyaṇa* : anabhyāse bhojanaṁ (°nam——sic) viṣam/
daridrasya viṣam//
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati), v. 4, p. 198]

4. (a) *Vyāsa* : anāhūte praveśāś cāpy apṛṣṭe bahu-bhāṣaṇam/
stutiś ca svātma-varṇasya ity evaṁ mūrkha-lakṣaṇam//
[V. 47, p. 17]

(b) *Sāyaṇa* : anāhūtaḥ sampraviśati apṛṣṭo bahu bhāṣate/
balavantaṁ ca yo dveṣṭi tam āhur mūrkha-cetasam//
[1 (Dharma-parvan), 26 Ajña-paddhati), v. 2, p. 33]

5. (a) *Vyāsa* : arthā gṛhe nivartante śmaśāne caiva bāndhavāḥ/
su-kṛtaṁ duṣ-kṛtaṁ cāpi gacchantam anu-gacchati//
[V. 7, p. 3]

(b) *Sāyaṇa* : arthā mitra-bandhavaḥ/
su-kṛtaṁ caiva gacchantam anugacchati//
[1 (Dharma-parvan), 31 (Karma-praśaṁśā-paddhati), v. 3, p. 39]

6. (a) *Vyāsa* : asaj-janena saṁparkād anayaṁ yānti sādhavaḥ/
madhuraṁ śītalaṁ toyaṁ pāvakaṁ prāpya nirguṇam//
[V. 41, p 15]

(b) *Sāyaṇa* : asaj-janena saṁsargād anayaṁ.....sādhavaḥ/
madhuraṁ nirguṇam//
[2 (Artha-parvan), 134 (Saṁsarga-doṣa-paddhati), v. 3, p. 178]

7. (a) *Vyāsa* : asat-saṁparka-doṣeṇa saj-jano' pi vigarhyate/
mārgas timira-saṁparkāt samo' pi viṣamāyate//
[V. 37, p. 13]

(b) *Sāyaṇa* : asat-samparka-doṣeṇa vigarhyate/
mārgas timira-samparkāt.....viṣamāyate//
[2 (Artha-parvan), 134 (Saṁsarga-doṣa-paddhati), v. 1, p. 178]

8. (a) *Vyāsa* : asaṁtuṣṭā dvijā naṣṭāḥ saṁtuṣṭāś ca mahībhṛtaḥ/
salajjā gaṇikā naṣṭā nirlajjāś ca kulāṅganāḥ//
[V. 54, p. 20]

(b) *Sāyaṇa* : asantuṣṭo dvijo naṣṭaḥ santuṣṭaḥ kṣatriyas tathā/
salajjā.....nirlajjā ca kulāṅganā //
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati), v. 2, p. 198]

9. (a) *Vyāsa* : āgamād eva narakāḥ śrūyante rauravādayaḥ /
viṣayitvaṁ daridrāṇāṁ pratyakṣaṁ narakaṁ viduḥ //
[V. 45, p. 16]

(b) *Sāyaṇa* : āgamād.....rauravādayaḥ /
viṣayitvaṁ..... viduḥ //
[2 (Artha-parvan), 130 (Dāridrya-nindā-paddhati), v. 2, p. 171]

10. (a) *Vyāsa* : iha yat kriyate karma tat paratropabhujyate /
sikta-mūlasya vṛkṣasya phalaṁ śākhāsu dṛśyate/
[V. 26, p. 9]

(b) *Sāyaṇa* : iha..... ...tat paratropabhujyate /
sikta-mūlasya..... dṛśyate //
[1 (Dharma-parvan), 31 (Karma-praśaṁsā-paddhati), v. 1, p. 39. In 'b' the variant given in foot-note 2 has been accepted for the sake of uniformity.]

11. (a) *Vyāsa* : utsāho ripuvan mitram ālasyaṁ mitravad ripuḥ/
amṛtaṁ viṣavad vidyā vanitā' mṛtavad viṣam//
[V. 85, p. 32]

(b) *Sāyaṇa* : utsāho..... ripuḥ /
amṛtaṁ vidyā' mṛtavad viṣam aṅganā //
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati), v, 6, p. 198]

12. (a) *Vyāsa* : aiśvarya-timiraṁ cakṣuḥ paśyann api na paśyati /
paścād vimalatāṁ yāti dāridrya-gulikāñjanaiḥ //
[V. 35, p. 12]

(b) *Sāyaṇa* : aiśvarya-timiraṁ paśyati /
paścād dāridrya-gulikāñjanaiḥ //
[2 (Artha-parvan), 127 (Lakṣmī-nindā-paddhati), v. 1, p. 163]

13. (a) *Vyasa* : kaṇṭakānāṁ khalānāṁ ca dvi-vidhaiva pratikriyā/
upānan-mukha-bhaṅgo vā dūrato vā visarjanam //
[V. 9, p. 3]

(b) *Sāyaṇa* : khalānāṁ kaṇṭakānāṁ ca pratikriya /
upānan-mukha-bhaṅgo visarjanam //
[1 (Dharma-parvan), 28 (Dur-jana-paddhati), v. 21, p. 38].

14. (a) *Vyāsa* : kartum iṣṭam aniṣṭāṁ vā kaḥ prabhur vidhinā vinā /
kartāram anyam āropya lokas tuṣyati kupyati //
[V. 73, p. 29]

(b) *Sāyaṇa* : kartum.....vinā /
kartāram.....kupyati //
[1 (Dharma-parvan), 32 (Vidhi-praśaṁsā-paddhati), v. 5, p. 42]

15. (a) *Vyāsa* : kṛtasya karaṇam nāsti prāg evātaḥ parikṣyatām /
avicintya kṛtaṁ sarvaṁ paścat tāpāya vartate //
[V. 55, p. 21]

(b) *Sāyaṇa* : kṛtasya.....parikṣyatām /
avicintya.....paścāt-tāpāya kalpate //
[2 (Artha-parvan), 135 (Sāmānya-paddhati), v. 31, p. 181]

16 (a) *Vyāsa* : ko 'ti-bhāraḥ samarthānāṁ kiṁ dūraṁ vyavasāyinām /
ko videśaḥ savidyānāṁ kaḥ paraḥ priyavādinām//
[V. 72, p. 38]

(b) *Sāyaṇa* : ko.....vyavasāyinām /
ko.....suvidyānām kaḥ..... ..priyavādinām //
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati), v. 14, p. 198]

17. (a) *Vyāsa* : janmāntara-śatābhyasta-viṣayeṣu matir nṛṇām /
jarad-gaur iva sasyeṣu duḥkhena vinivāryate //
[V. 25, p. 9]

(b) *Sāyaṇa* : janmāntara-śatābhyasta-viṣayeṣu gatir nṛṇām /
jarad-gaur...sasyebhyo duḥkhena vinivāryate//
[4 (Mokṣa-parvan), 1 (Viṣaya-nindāpaddhati), v. 5, p. 242]

18. (a) *Vyāsa* : jñāna-vṛddhās tapo-vṛddhā vayo-vṛddhās ca ye narāḥ /
sarve te dhana-vṛddhasya dvāri tiṣṭhanti kātarāḥ //
[V. 51, p. 18]

(b) *Sāyaṇa* : jñāna-vṛddhā vayo-vṛddhāḥ (o-vṛddhā—sic) śīla-vṛddhās ca.....narāḥ /
sarve te.....kiṅkarāḥ //
[2 (Artha-parvan), 100 (Artha praśaṁsāpaddhati), v. 2, p. 135]

19. (a) *Vyāsa* : dur-bhikṣe cānna-dātāraṁ su-bhikṣe ca hiraṇyadam /
bhaye cābhaya-dātāraṁ svarge 'pi bahumanyate //
[V. 14, p. 5]

(b) *Sayāṇa* : dur-bhikṣe hiraṇyadaṁ /
bhaye..... bahu-manyate //
[1 (Dharma-parvana , 14 (Dāna-paddhati), v. 6, p, 28]

20. (a) *Vyāsa* : dehīti vacanaṁ kaṣṭaṁ nāstīti vacanaṁ tathā/
dehi nāstiti vacanaṁ mā bhūj janmani janmani//
[V. 44, p. 16]

(b) *Sāyaṇa* : dehīti (dehiti.....sic l) vacanaṁ.....tathā
dehi..... janmani//
[2 Artha-parvan), 137 (Saṅkiṇapaddhati). v 20, p 199]

21. (a) *Vyāsa* : namanti phalitā vṛkṣā namati ca budhā janāh /
śuṣka-kāṣṭhāni mūrkhaś ca bhidyante na namanti ca//
[V. 23, p. 8]

(b) *Sāyaṇa* : namanti.....janāḥ /
śuṣka-kāṣṭhāni..... ca /
[1 (Dharma-parvan), 26 (Ajña-paddhati), v. 4, p. 33]

22. (a) *Vyāsa* ; nāsti vidyā-samaṁ mitraṁ nāsti vayādhi-samo ripuḥ/
na cāpatya-samaḥ sneho na ca daivāt balam//
[V. 21, p. 7]

(b) *Sāyaṇa* : nāsti.....nāsty avidyā-samo ripuḥ /
na.....balam//
[2 Artha-parvan), 137 (Saṅkiṇapaddhati), v. 1, 197]

23. (a) *Vyāsa* : nir-guṇeṣv api sattvesu dayāṁ kurvanti sādhavaḥ/
na hi saṁharate jyotsnāṁ candraś Cāṇḍāla-veśmani//
[V. 30, p. 10]

(b) *Sāyaṇa* : nir-guṇeṣv.....Sādhavaḥ
na..... Caṇḍāla-veśmani//
[1 (Dharma-parvan), 27 (Saj-jana-paddhati), v, p. 34. In 'd' the vriant given in foot-note 2 has been accepted for the sake of uniformity.]

24. (a) *Vyāsa* : nir-dhanaś cāpi kāmārthi dur-balaḥ kalaha-priyaḥ/
manda-śāstro vivādārthi tri-vidhaṁ mūrkha-lakṣaṇam//
[V. 46, p. 16]

(b) *Sāyaṇa* : nir-dhanaś.....daridraḥ kalaha-priyaḥ/
manda-śāstro.....mūrkha-lakṣaṇam//
[1 (Dharma-parvan), 26 (Ajña paddhati), V. 1, p. 33]

25. (a) *Vyāsa* : prastāva-sadṛśaṁ vākyaṁ sva-bhāva-sadṛśaṁ priyam/
ātma-śakti-samaṁ kopaṁ yo jānāti sa paṇḍitaḥ//

(b) *Sāyaṇa* : prastāva-sadṛśaṁ.....priyam/
ātma-śakti-samaṁ.....panditah//
[1 (Dharma-parvan), 25 (Vidvat-paddhati), v. 3, p. 32]

26. (b) *Vyāsa* : bhuktvā niviśataḥ sthaulyaṁ tiṣṭhato bala-vardhanam/
āyuś ca kramato nityaṁ mṛtyur dhāvati dhāvataḥ//
[V. 59, p. 23]

(b) *Sāyaṇa* : bhuktvopaviśatas (bhuktopa.....sic !) tundaṁ (tuṅgaṁ—sic ?) balaṁ bhavati tiṣṭhataḥ/
āyuś caṅkramato mṛtyuḥ svapato dhāvato sukham//
[2 (Artha-parvan), 137 (Saṅkīrṇa-paddhati), v. 21, p. 1991]

27. (a) *Vyāsa* : bhramanto dehi dehīti bhikṣāṁ prati vinir-gatāḥ/ (prativinirgatāḥ.....sic)
apradānasya daur-ātmyaṁ kathayanti sva-mūrtibhiḥ//
[V. 19, p. 7]

(b) *Sāyaṇa* : bhramanto.....prati vinirgatāḥ/
apradānasya māhātmyaṁ kathayanti sva-mūrtibhiḥ//
[2 (Artha-parvan), 130 (Dāridrya-nindā-paddhati), v. 6, p. 171]

28. (a) *Vyāsa* : maraṇān nāparaṁ duḥkham uktam astīti paṇḍitāḥ/
nūnaṁ para-gṛha-dvāre na te kṣaṇam api sthitāḥ//
[V. 29, p. 10]

(b) *Sāyaṇa* : maraṇān.....astity uktaṁ maharṣibhiḥ/
kutaḥ para-gṛha-dvāre na kṣaṇaṁ tair avasthitam//
[2 (Artha-parvan), 132 (Yācñā-paddhati), v. 2, p. 175]

29. (a) *Vyāsa* : mahadbhir baddha-vairasya vipattir api śobhate/
danta-bhaṅgo pi nāgānāṁ ślāghyo giri-vidāraṇe//
[N. 40, p. 14]

(b) *Sāyaṇa* : mahadbhir.....śobhate/
danta-bhaṅgo....., giri-vidāraṇe//
[2(Artha-parvan), 121 (Mahat-paddhati), v. 2, p. 155]

30. (a) *Vyāsa* : yaḥ karoti naraḥ pāpaṁ na tasyātmā dhruvaṁ priyaḥ//
ātmanaiva kṛtaṁ pāpam ātmanaivopabhujyate//
[V. 64, p. 25]

(b) *Sayaṇa* : yaḥ.....priyaḥ/
ātmanaiva.....ātmanaivopabhujyate//
[1 (Dharma-parvan), 34 (Karma-praśaṁsā-paddhati), v. 9, p. 40]

31. (a) *Vyāsa* : rāgo nāma manaḥ-śalyaṁ guṇa-draviṇa-taskaraḥ/
Rāhur vidyā-Śaśāṅkasya tapo-vana-hutāśanaḥ//
[V. 56, p. 21]

(b) *Sāyaṇa* : rāgo.....manaś-śalyaṁ guṇa-draviṇa-taskaraḥ/
Rāhur.....tapo-vana-hutāśanaḥ//
[4 (Mokṣa-parvan), 1 (Viṣaya-nindāpaddhati), v. 1, p. 242]

32. (a) *Vyāsa* : rūpa-yauvana-saṁpannā viśāla-Kula-saṁbhavāḥ/
vidyā-hīnā na Śobhante nir-gandhā iva kiṁśukāḥ//
[V. 57, p. 22]

(b) *Sāyaṇa* : rūpa-yauvana-saṁpannā viśāla-kula-saṁbhavāḥ/
vidyā-hīnā.....kiṁśukāḥ//
[4 (Mokṣa-parvan), 15 (Saṅkīrṇapaddhati), v. 8, p. 248]

33. (a) *Vyāsa* : varaṁ taskara-saṁbandhaḥ sādhubhiḥ saha saṅgamāt/
taskaro hi haraty arthaṁ sādhus tu hṛdayaṁ haret//
[V. 82, p. 31]

(b) *Sāyaṇa* : varaṁ taskara-sambandhaḥ su-janaiḥ saha saṅgamāt/
taskaro.....haret//
[4 (Dharma-parvan), 27 (Saj-jana-paddhati), v. 7, p. 34]

34. (a) *Vyāsa* : vidvattvaṁ ca nṛpatvaṁ ca naiva tulyaṁ kadācana/
sva-deśe pūjyate rājā vidvān sarvatra pūjyate//
[V. 62, p. 24]

(b) *Sāyaṇa* : vidvattvaṁ.....kadācana/
sva-deśe.....pūjyate//
[1 (Dharma-parvan), 25 (Vidvat-paddhati), v. 1, p. 32]

35. (a) *Vyāsa* : vidvadbhir abhisaṁbandhād adhamo bhājanaṁ bhavet/
pāṣāṇo 'pi maṇi-sparśāj jāyate bhūṣaṇaṁ param//
[V. 98, p. 36]

(b) *Sāyaṇa* : vidvadbhir abhisambandhād.....bhavet/
pāṣāṇo.....param//
[2 (Artha-parvan), 133 (Saṁsarga-guṇa-paddhati), v. 5, p. 176]

36. (a) *Vyāsa* : vipattau kiṁ viṣādena saṁpattau vismayena kim/
bhavitavyaṁ bhavaty eva karmaṇāṁ īdṛśī gatiḥ//
[V. 27, p. 28]

(b) *Sāyaṇa* : vipattau.....,sampattau ca smayena kim/
bhavitavyaṁ.....īdṛśī (°śaṁ——sic !)
gatiḥ//
[1 (Dharma-parvan), 31 (Karma-praśaṁsā-paddhati), v. 10, p. 40)

37. (a) *Vyāsa* : śateṣu jāyate śūraḥ sahasreṣu ca paṇḍitaḥ/
vaktā śata-sahasreṣu dātā bhavati vā na vā//
[V. 92, p. 35]

(b) *Sāyaṇa* : śateṣu..... paṇḍitaḥ/
vaktā.....vā//
[1 (Dharma-parvan), 14 (Dāna-paddhati), v. 1, p. 27]

38. (a) *Vyāsa* : sādhoḥ prakupitasyāpi na mano yāti vikriyām/
na hi tāpayituṁ śakyaṁ samudrāmbhas tṛṇolkayā//
[V. 3, p. 2]

(b) *Sāyaṇa* : sadhoḥ paruṣa-vakyena na... vikriyam/
na.....sāgarāmbhas tṛṇolkayā//
[1 (Dharma-parvan), 27 (Saj-jana-paddhati), v. 3, p. 34]

Thus we find that there is a textual correspondence of as many as 38 verses between the anonymous Vyāsa-subhāṣita-saṁgraha and Sāyaṇa's Subhāṣita-sudhā-nidhi. The wordings of the parallel verses tally verbatim in most cases. At times we meet with some minor and negligible variants. A careful comparison of the corresponding verses of the two texts is helpful for the mutual check-up and correction of the readings.

Did Sāyaṇa utilise the Vyāsa-subhāṣita-saṁgraha for his anthology or both the compilers hunt up the same source? We hesitate to hazard any categorical reply to either query in the absence of any solid 'hetu' at our disposal at the present date.

BOOK REVIEWS

Sanskrit Essays on the Value of the Language and Literature : By Dr. V. Raghavan, Published by the Sanskrit Education Society, Madras, 1972, Price Rs. 6/-

The Sanskrit Education Society of Madras has done a real service to the cause of Sanskrit in publishing this collection of papers prepared by Dr. V. Raghavan for various occasions during the past quarter of a century, i. e., from 1948 to 1972. Some of the papers have already appeared in dailies and periodicals and others were presented at learned Conferences and Seminars. They cover various aspects of Sanskrit from its place in the language-Study in the schools to its role in the higher spheres of Education and research. These papers make a survey of Sanskrit through the ages and its influence over the greater part of Asia, and of its relation to the importance of the study of Sanskrit in the academic world of today.

It is a matter of great pleasure that this collection has been brought out soon after the first International Sanskrit Conference held in New Delhi in March 1972. This collection contains the texts of the 14 papers of Dr. Raghavan and consists of 143 pages besides a Foreward by the President of the Sanskrit Education Society and the Preface by the author.

The papers included in this collection are as follows :—

1. Sanskrit in a free India; 2. Sanskrit our priceless Heritage; 3. The Lingua Franca of India; 4. The Legacy of Sanskrit; 5. The Role of Sanskrit in Indian culture; 6. Sanskrit as an Integrating Factor; 7. Sanskrit through the Ages; 8. Sanskrit

and Epigraphy; 9. Utilisation of literary material in Sanskrit; 10. Problem of Sanskrit in South India; 11. Sanskrit and Hindi; 12. Simplified Sanskrit; 13. A Common Script; 14. Sanskrit round the World.

This important and valuable collection deserves a careful study by lovers of Sanskrit language and learning.

—A. S. Gupta.

The Aryan Ecliptic Cycle : By H. S. Spencer, printed by D. G. Buxey from Turf Printing Works, Bombay. Published by H. P. Vasvani from 1, Rajkamal, Poona 2. First printing : 1965. pp. 442+3 Maps.

This volume is a work of hard labour and original thinking. It reveals a vast knowledge of Sanskrit and Avestan literature. The work is, to some extent, based on the theories propounded by Bal Gangadhar Tilak about the antiquity of the Vedas and the Arctic home of the Aryans, in his books '*Orion*' and "*The Arctic Home in the Vedas*"; but in addition it also utilises such works as '*Civilizations of the Eastern Iranians*' by Dr. Geiger, '*Ethical Conceptions of the Gāthās*' by J. M. Chatterjee and some important works on physical sciences and Astronomy. Lokmanya Tilak proves the antiquity of the Vedas by taking Vedic civilization back to the Orion or the Mṛgaśiras period of the Vernal Equinoxes, but he could not go further back, for he had not the benefit of the parallel Iranian scriptures and traditions which the author has fully utilised in the present work.

In this work, the author has tried to give glimpses into ancient Indo-Iranian religions from 25628 B.C. to 298 A. D. i. e. during the whole of the last Eclyptic Cycle which he has fixed as lasting from 25628 B. C. to 298 A. D. by means of the calculation of the precession of the Equinoxes.

The whole thesis propounded in this work is "based upon the Law of Periodicity or cycles which holds good in physical sciences like Chemistry, Physics and Astronomy and which.....holds good also in the case of spiritual cycles", (p. 19).

The author concludes that the original home of the undivided Aryans was North Polar region in which they lived during the Ice-Age in the reign of Yim Vivanghao or Yama Vivasvat. The migration of these Aryans to the South began in about 10,000 B.C. when the last Ice-Age closed.

One of the theories developed by the author is cyclic and successive appearances of Zarathustra, Śrī-Kṛṣṇa and Jesus Christ. Zarathustra began his mission among the Iranian Aryans who accepted it fully, but not the Indian Aryans. He had, therefore, to take birth again amongst the latter as Śrī Kṛṣṇa. Then for the sake of the other sections of the Aryan race scattered over European territories, he had again to take birth as Jesus Christ.

The author identifies Zarathustra with Nārāyaṇa who according to the Mahābhārata incarnated as Śrī Kṛṣṇa. He also identifies Zarathustrianism with the Nārāyaṇīya or Pāñcarātra sect of the Bhāgavatas (pp. 254 ff). These theories of the author may remain controversial; hence, he is forced to quote the alternative opinion of J. M. Chatterjee from his book 'Ethical Conceptions of the Gāthā" (p. 169) as follows :—"Even if one persists in denying the identity of the Pancharatra sect with the Zarathustrian Church, that of Narayana with Zarathustra, there is no reason for his denying that there is a striking resemblance between the Pancharatra sect and the Zarathustrian cult..." (p. 260).

In the beginning of the book there is the learned Foreword written by Dr. C.P. Ramaswami Aiyer. The author's Introduction

covers about 100 pages. The book is divided into five chapters. Bibliography, Glossary and Index are also given at the end.

The book provides interesting and valuable data for the comparative study of the cultures and religions of the two great divisions—Iranian and Indian—of the Ancient Aryans.

—A. S. Gupta

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(January-June, 1973)

WORK ON THE VARĀHA PURĀṆA

Collation

For the purpose of constituting the text of the Varāha Purāṇa a number of Manuscripts have been collated. The list of Manuscripts collated upto December 1972 has already been given in the last review of the activities published in *Purāṇa*, XV. 1. In addition to these manuscripts, the transcripts of the two manuscripts (D. 10130 and D. 10134) received from the T.M.S. Saraswati Mahal Library, Tanjore have also been collated.

The Bengali Manuscripts received from the Asiatic Society Calcutta, and the microfilm of the Bengali Ms. of the Sanskrit College, Calcutta and the two Devanāgarī Manuscripts received from the Oriental Research Institute, Jodhpur are being collated. The microfilm of a Devanāgarī M.S. No. 111 received from the British Museum, London, is also being collated. The microfilms of the two Grantha Manuscripts (K. 6807 and K. 6808) from the India Office Library, London, and the transcript copy of a Grantha Manuscript of the Kṣetra-Kāṇḍa Saṁhitā of the Varāha from the Govt Oriental Manuscripts Library, Madras have also been received.

Collection of the Varāha Purāṇa Quotations :

Dharma-śāstra Nibandhas have drawn upon the Varāha Purāṇa also. The work of collection of these quotations of the Varāha Purāṇa from the Nibandhas is in progress. Varāha Purāṇa quotations from a number of volumes of the Kṛtyaratnākara of Lakṣmīdhara and of the Caturvarga-cintāmaṇi of Hemādri have already been collected.

OTHER WORKS

Purāṇa Pāṭha and Pravacana

1. Recitation of the complete text of the *Devī-Bhāgavata* was done by Pt. Hiramani Misra of the Purāṇa Department from

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७३)

वराहपुराणकार्यम्

पाठसंवादः

वराहपुराणस्य पाठनिर्धारणार्थं बहवो हस्तलेखाः संवादिताः। तत्र दिसम्बर १९७२ यावत् संवादितहस्तलेखानां सूची 'पुराणम्' पत्रिकायाः पूर्वस्मिन्नङ्के (१५.१) सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे प्रदत्ताऽस्ति। तदनन्तरं टी० एम० एस० सरस्वतीमहल पुस्तकालय तञ्जौरतः द्वयोः हस्तलेखयोः प्रतिलिपिप्राप्ते। तयोः प्रतिलिपिहस्तलेखयोरपि (संख्या डी १०१३० तथा डी १०१३४) पाठसंवादकार्यं संपन्नम्।

सम्प्रति एशियाटिक सोशायटी कलकत्ता इत्यतः प्राप्तस्य वङ्गीयलिपिहस्तलेखस्य, संस्कृतकालेज कलकत्ता इत्यतः प्राप्तस्य वङ्गीयलिपिहस्तलेखस्य माइक्रोफिल्मप्रतेः तथा प्राच्यशोधसंस्थान जोधपुर इत्यतः प्राप्तयोर्द्वयोर्देवनागरीलिपिहस्तलेखयोश्च पाठसंवादकार्यं प्रचरति। ब्रिटिश-म्युजियमलाइब्रेरी, लण्डन, इत्यतः प्राप्तस्य १११ संख्याकस्य देवनागरी-हस्तलेखस्य 'माइक्रोफिल्म' प्रतेरपि पाठसंवादकार्यं क्रियमाणं वर्तते। इण्डिया आफिस लाइब्रेरी, लण्डन इत्यतः द्वयोर्ग्रन्थलिपिहस्तलेखयोः (संख्या के० ६८०७ तथा के० ६८०८) 'माइक्रोफिल्म' प्रती अपि प्राप्ते तथा गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी मद्रास इत्यतः वराहपुराणस्य क्षेत्रकाण्ड संहिताया ग्रन्थलिप्यां लिखितस्य हस्तलेखस्य प्रतिलिपिप्रतिः अपि प्राप्ताऽस्ति।

वराहपुराणस्योद्धरणानां संकलनम्

धर्मशास्त्रनिबन्धेषु वराहपुराणस्यापि उद्धरणान्युपलभ्यन्ते अतः निबन्धेषु वराहपुराणस्योद्धरणानां संकलनं क्रियमाणं वर्तते। इदानीं लक्ष्मीधरस्य कृत्यरत्नाकरात् तथा हेमाद्रेश्चतुर्वर्गचिन्तामणेश्चानेकेभ्यः खण्डेभ्यः वराहपुराणस्य उद्धरणानां संकलनमेव संपाद्यते।

पुराणपाठः प्रवचनञ्च

१. पुराणविभागस्थेन पण्डितहीरामणिमिश्रेण संपूर्णदेवीभागवतस्य पारायणं ४.२.७३ दिनाङ्कमारभ्य ११.२.७३ दिनाङ्कं यावत् (माघ-शुक्ल

4.2.73 to 11.2.73 (Māgha Śukla 1 to 9) in the Sumeru temple of Ramna ar. *Pravacana* on it was given in the evening by Pt. Narayan Shastri Kelkar.

2. *The Kūrma Purāṇa* was recited by Pt. Hiramani Misra from 21.2.73 to 3.3.73 (Phālguna Kṛṣṇa 2 to 14) in the Śiva temple of Ramnagar. The *pravacana* on it was given by Pt. Thakur Prasad Dwivedi.

3. *The Adhyātma Rāmāyaṇa* was recited by Pt. Ramanugraha Sharma from 4.4.73 to 11.4.73 (Caitra Śukla 1-9) in the Śrī Rāma Temple of Janakpur, Ramnagar. The discourses on it were given by Pt. Ramlaksman Acharya, a Sanskrit Scholar of Varanasi of a riped old age.

Veda Pārāyaṇa

The complete text of the *Taittirīya Śākhā* of the *Kṛṣṇa Yajurveda* including its *Brāhamaṇas* and *Upaniṣads* was recited from memory by Pt. Rammurti Sharma from 4.2.73 to 17. 2. 73 (Māgha Śukla 1-15) in the Vyāsa temple of Ramnagar Fort. Pt. Ramchandra Ghanapathi was the Śrotā. On the conclusion of the Pārāyaṇa, the usual '*dakṣiṇā*' of Rs. 101 was given. A special '*dakṣiṇā*' of Rs. 1001 was also given by the Maharaja Kashiraj Dharmakarya Nidhi. It is contemplated by the Trustees of the Dharmakarya Nidhi to increase the 'daksiṇā' to a decent amount, keeping in view the labour involved in the *pārāyaṇa* from memory and the non-availability of such Vedic scholars. It is hoped that by this gesture traditional Vedic scholars would be encouraged to keep up the traditions of memorising the Vedas in order to preserve this most ancient and sacred literature.

Scholars who contacted the Purāṇa Department

1. Mr. Wayne Begley, Associate Professor of Oriental Art, University of Iowa, U.S.A. requested permission to quote from the translation of the Vāmana Purāṇa published by the All-India Kashiraj Trust, the passages (56. 24-27, 67. 6-19) on *Sudarśana Cakra* for his book : *Iconography of Sudarśana Cakra.* (His letter of January 8, 1973).

2. Shri Naresh Kumar, M.A., M.Ed., Ghaziabad, working on Dr. V.S. Agrawala's works wanted some guidance and information about his work (Letter 17.1.73).

१-९ यावत्) रामनगरस्थमुमेरुमन्दिरे कृतम्। सायं समये इदं पुराणमधिकृत्य पण्डितनारायणकेलकरमहोदयेन प्रवचनं कृतम्।

२. रामनगरस्थे शिवमन्दिरे २१.८.७३ आरभ्य ३.३.७४ यावत् (फाल्गुन कृष्ण २-१४) कूर्मपुराणस्य पारायणं पण्डितहीरामणिमिश्रेण कृतम्। अस्मिन् विषये सायं-समये पण्डितठाकुरप्रसादद्विवेदिना प्रवचनं कृतम्।

३. रामनगरस्थे श्रीरामस्य जनकपुरमन्दिरे ४.४.७३ दिनाङ्कमारभ्य ११.४.७३ दिनाङ्कं यावत् (चैत्रशुक्ल १-९) अध्यात्मरामायणस्य पारायणं पण्डितरामानुग्रहशर्मणा कृतम्। एतद्विषये वाराणसेयेन वयोवृद्धेन विदुषा रामलक्ष्मणाचार्येण प्रवचनंकृतम्।

वेदपारायणम्

कृष्णयजुर्वेदस्य तैत्तिरीयशाखायाः ब्राह्मणोपनिषद्भ्यां सह संपूर्णायाः संहितायाः स्मृत्याधारेण पाठः पण्डितरामसूत्तिशर्मणा ४.२.७३ दिनाङ्कमारभ्य १७ २.७३दिनाङ्कं यावत् (माघशुक्ल १-१५) रामनगरदुर्गस्थे व्यासमन्दिरे कृतः। पण्डितरामचन्द्रघनपाठी अस्य पाठस्य श्रोता आसीत्। पारायणपूर्तौ १०१ रूप्यकाणां पूर्वनिर्धारिता दक्षिणा प्रदत्ता। महाराजकाशिराजधर्मकार्यनिधिन्यासेन १००१ रूप्यकाणां विशिष्टा दक्षिणाऽपि पाठकर्त्रे प्रदत्ता। स्मृत्याधारेण अस्मिन् पाठकर्मणि श्रमं विचार्य तथा एतादृशानां वैदिकविदुषामसौलभ्यं विचार्य महाराजकाशिराजधर्मकार्यनिधेः न्यासिमण्डलेन अस्यां दक्षिणायामुचिता वृद्धिः कर्त्तव्येतिविचारः क्रियते। आशाऽस्ति अनेन प्रयासेन वैदिका विद्वांसः वेदानां स्मृत्याधारेण पाठस्य कार्ये उत्साहिता भवेयुर्येन इदं सर्वंप्राचीनं पवित्रं च साहित्यं सुरक्षितं भवेत्।

पुराणविभागेन सह संपर्कं स्थापयितारो विद्वांसः

१. इवोआ (यू० एस० ए०) विश्वविद्यालये प्राच्यकलाया सहाध्यापकः श्री वेयने बेगले (Mr. Wayne Begley) महोदयः सर्वभारतीयकाशिराजन्यासस्य वामनपुराणस्य आंग्लभाषानुवादसंस्करणात् स्पकीये पुस्तके सुदर्शनचक्रविषयकांशस्य (५६.२४-२७; ६७.६-१६) उद्धरणार्थमनुमतिं प्रार्थितवान्। तस्य पुस्तकस्य नाम Iconography of the Sudarśana Cakra अस्ति (तस्य ८.१.७३ दिनाङ्कितं पत्रम्)।

२. गाजियावादवास्तव्यः श्रीनरेशकुमारमहोदयः डा० वासुदेवशरणअग्रवालस्य कृतीनां विषये अनुसंधानं करोति। स्वकार्ये कांचित् सूचनां निर्देशं च प्रार्थितवान् (तस्य १७.१.७३ दिनाङ्कितं पत्रम्)।

3. Prof. P. C. Jain, President, Institute of Higher Studies and Research, Jaipur (Rajasthan). He visited our Purāṇa Department on 15-1-73. In his letter of February 12, 1973 he writes :—"I am thankful to you personally for giving me time and advice at the time of my visit to your office. This Institution will remain in touch with you to receive advice and guidance..."

4. Dr. S. L. Srivastava, Department of Sociology, University of Rajasthan, Jaipur, inquired about the origin of the worship of Goddess *Santoshī Mātā* so prevalent now a days in Rajasthan, U.P., etc. (letter 23-2-73).

5. Dr. Ludwik Sternbach, Professor, University of Paris, and a Member of our Editorial Board requested to trace the following śloka in the Purāṇas:

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रमः ।
उच्यते पण्डितैर्नित्यं पुराणे शांशपायने ॥
(letter 14-3-73)

6. Sri N. Sambamurti Gupta, Temple Executive Officer, Chirala (A.P) inquired about the availability of the '*Vasavī Kanyakā Purāṇam*' and the '*Vaiśya Caritam*' (Letter 2-3-72)

7. Prof. Wendy O'Flaherty, Oxford, writes in her letter : "I have just finished a major work on the Purāṇas, which is to be published by the Oxford University Press. I wish that I could have used your new edition of the Kūrma Purāṇa for it." (Letter 1 May, 1973).

Scholars who visited the Purāṇa Department

1. Goswami Shri Vrajaraja Maharaj, Head of the Vallabha Maṭha, Ahmedabad, Gujrat—(on 8-1-1973).

2. Prof. P. C. Jain, President, Institute of Higher Studies. and Research, Jaipur (On 15-1-73).

3. Dr. A.L. Basham, Prof. Australian National University, Canberra. (On 23-1-73).

4. Dr. Lallan ji Gopal, Head of the Philosophy Department B.H.U., Varanasi—(on 23-1-73).

३. जयपुरनगरस्थ 'इन्स्टीच्यूट आफ हायर स्टडीज एण्ड रिसर्च' इत्यस्याः संस्थायाः अध्यक्षः प्रो० पी० सी० जैनमहोदयः १५.१.७३ दिनाङ्के पुराणविभागं दृष्टवान् । सः स्वीये १२.२.७३ दिनाङ्किते पत्रे लिखितवान् 'मम भवतः संस्थाया अवलोकनावसरे भवत्कर्तृकसमयदानार्थं परामर्शदानार्थं च अहं कृतज्ञोऽस्मि । एषा संस्था मन्त्रणार्थं निर्देशार्थं च भवता सह संपर्कं स्थापयिष्यति ।'

४. जयपुरनगरस्थे राजस्थानविश्वविद्यालये समाजशास्त्रस्य अध्यापकः श्री एस० एल० श्रीवास्तवमहोदयः राजस्थाने उत्तरप्रदेशे च प्रामुख्येन प्रचलितायां संतोषीमातापूजायाः उद्भवविषये सूचनां प्राथितवान् (तस्य २३.२.७३ दिनाङ्कितं पत्रम्) ।

५. 'पुराणम्' पत्रिकायाः सम्पादकमण्डलस्य सदस्यः पेरिसविश्वविद्यालये अध्यापको डा० लुडविकष्टर्नवाखमहोदयः अधोनिर्दिष्टस्य श्लोकस्य पुराणेषु मूलज्ञानार्थं जिज्ञासितवान् :—

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रमः ।
उच्यते पण्डितैर्नित्यं पुराणे शांशपायने ।।

(तस्य १४.३.७३ दिनाङ्कितं पत्रम्)

६. चिरला (आन्ध्रप्रदेशे) मन्दिराणाधिशासी-अधिकारी श्री एन० साम्बमूर्तिमहोदयः 'वासवीकन्यका पुराणम्' 'वैश्यचरितम्' ताम्रोर्ण्यन्थयोरुपलब्धिविषये जिज्ञासितवान् (तस्य २.३.७३ दिनाङ्कितं पत्रम्) ।

७. 'आक्सफोर्ड' वास्तव्या डा० वेन्डी ओफ्लाहर्टी महाशया स्वीये पत्रे लिखितवती 'अहं पुराणविषये एकस्य महत्त्वपूर्णस्य ग्रन्थस्य लेखनं सद्य एव समापितवती । अस्य ग्रन्थस्य प्रकाशनं आक्सफोर्डविश्वविद्यालयमुद्रणालये भविष्यति तत्र भवद्भिः प्रकाशितस्य नवीनसंस्करणभूतस्य कूर्मपुराणस्योपयोगः स्पृहणीय आसीत् । (तस्याः १.५.७३ दिनाङ्कितं पत्रम्) ।

पुराणविभागे आगता विद्वांसः

१. गोस्वामी श्री व्रजराजमहाराजः—अहमदावादनगरस्थवल्लभमठस्याध्यक्षः (८.१.७३ दिनाङ्के) ।
२. श्री. पी. सी. जैनमहोदयः-उच्चाध्ययनानुसन्धानसंस्थान जयपुराध्यक्षः (१५.१.७३ दिनाङ्के) ।
३. केनवरानगरस्थ आस्ट्रेलियन्राष्ट्रिय विश्वविद्यालयस्याध्यापकः डा. ए. एल. बाशममहोदयः (२३.१.७३ दिनाङ्के) ।
४. काशीहिन्दुविश्वविद्यालयस्य दर्शनविभागस्याध्यक्षः डा० लल्लनजी गोपालमहोदयः (२३.१.७३) ।

ACTIVITIES OF MAHARAJA BANARAS VIDYAMANDIR TRUST.

Mangalotsava

The *Maṅgalotsava* (formerly called the Buḍhavā Maṅgala) was celebrated this year from March 20 to 22 (Tuesday to Thursday), after the Holi festival, under the patronage of Maharaja Kashinaresh, Dr. Vibhuti Narain Singh at his Ramnagar Palace. The programme was arranged by the B.H.U. Faculty of Music. The programme consisted of Karṇātic Music on the first day, the Bharata Nāṭyam on the second day, and the Hindustani vocal and instrumental music on the concluding day. The programme concluded with the 'Vicitra Vīṇā' performance by Prof. Lalmani Misra, Dean of the Music Faculty.

Teaching of Nyāya

The teaching of Nyāya continued during the whole year under the guidance of Pt. Rajeshwar Shastri Dravid, and students are making rapid progress.

Maharaja Banaras Vidya Mandir Museum

The Museum run by this Trust is getting popular day by day. Indians as well as foreign tourists visit the Museum throughout the year. The Trust has also brought out a well-get-up illustrative guide book on the various sections of the Museum. The guide book has been prepared by Dr. Vinod P. Dwivedi of the National Museum, New Delhi.

ACTIVITIES OF MAHARAJA UDIT NARAIN MĀNASA-PRACĀRA NIDHI

The Navāhna pārāyaṇa of the *Rāma Carita Mānasa* was performed from May 4 to 13 (Vaiśākha Śukla 2-10) in the temple of Srī Rāma, at Chakia, District Varanasi. Mass recitation of the *Mānasa* was held there daily in the morning for the nine days, and on the concluding day, the *havana* was performed and Brāhmaṇas were fed.

In the ceremony on each of these nine days, the *Kathā* of the *Rāmacarita Mānasa* was narrated in the Kālī Temple of Chakia. About five thousand people from far off villages gathered to listen to the *Kathā*. On the tenth day the Kālī temple Jayantī was celebrated with great enthusiasm.

महाराज बनारस विद्यामन्दिर न्यासस्य कार्यविवरणम्

होलीमहोत्सवानन्तरम् अस्मिन् वर्षे मार्चमासस्य २०-२२ दिनाङ्केषु रामनगरदुर्गे मङ्गलोत्सवस्यायोजनमासीत् । अस्योत्सवस्य प्राचीनाभिधानं 'बुढ़वा मङ्गल' आसीत् । उत्सवस्यास्य संपादनं तत्र भवतः काशीनरेशस्य डा० विभूतिनारायणसिंहमहोदयस्य संरक्षणे सञ्जातम् । कार्यस्यास्य आयोजनं काशी हिन्दूविश्वविद्यालयस्य सङ्गीतसङ्कायेन विहितः । तत्र कार्यक्रमेषु प्रथमदिवसे कर्नाटकसङ्गीतस्य, द्वितीयदिवसे भरतनाट्यस्य प्रदर्शनमभूत् चरमदिवसे च हिन्दुस्तानी कण्ठसङ्गीतस्य, वाद्यसङ्गीतस्य च आयोजनमभूत् । उत्सवस्यास्य समापनं सङ्गीतसङ्काध्यक्षेण श्रीलालमणि-महोदयेन विचित्रवीणावादनप्रदर्शनेन संपादितम् ।

न्यायशास्त्रस्याध्यापनम्

संपूर्णवर्षे पण्डितराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने न्यायशास्त्राध्यापनकार्यं सुचारुतया प्रचलितम् । छात्रैः समुचिता समुन्नतिः प्रदर्शिता ।

महाराजबनारस विद्यामन्दिर न्यासस्य संग्रहालयः

न्यासेनानेन संचालितः संग्रहालयोऽनुदिनं ख्यातिपथमारोहति । भारतीया वैदेशिकाश्च बहवः पर्यटका संग्रहालयमद्राक्षुः । न्यासेन संग्रहालयस्य तत्तदङ्गानां परिचायिका सचित्रा एका निर्देशपुस्तिका प्रकाशिता । एषा निर्देशिका देहली राष्ट्रियसंग्रहालयस्थेन डा० विनोद पी० द्विवेदिना निर्मिता ।

महराजउदितनारायणमानसप्रचारनिधिन्यासस्य कार्यविवरणम्

अस्य न्यासस्य तत्त्वावधाने मई मासस्य ४-१२ दिनाङ्केषु (वैशाख शु० २-१०) वाराणसी जनपदस्थचकियानगरस्थे श्रीराममन्दिरे रामचरित-मानसस्य नवाहपारायणं सम्पन्नम् । नवदिनं यावत् प्रतिदिनं प्रातःकाले सामूहिकं पारायणं संजातम् । तत्र समाप्तिदिवसे हवनानन्तरं ब्राह्मणभोजनमपि संपन्नम् ।

प्रतिदिनं सायङ्काले तत्रस्थे कालीमन्दिरे रामचरितमानसमधिकृत्य प्रवचनमपि समभवत् । कथाश्रवणार्थं दूरग्रामेभ्यः समागतानां कथाश्रवणोत्सुकानां भक्तानां संख्या प्रतिदिनं पञ्चसहस्रादपि अधिका आसीत् । दशमे दिवसे च कालीमन्दिरस्य जयन्ती सोत्साहं सम्पन्ना ।

ACTIVITIES OF MAHARAJA PRABHU NARAIN SINGH PHYSICAL-CULTURE TRUST.

In order to popularise Indian gymnastics known as *Malakham* and to impart a sense of physical fitness and alertness in the children of the Primary Schools of Ramnagar, the Trust is proposing to run a *Malakham*-class under the auspices of the B.H.U. Shri Karan Singh, the Head of Sports, B.H.U. is taking keen interest in this direction.

ACTIVITIES OF MAHARAJA KASHIRAJ DHARMAKARYA NIDHI.

As already mentioned, the Dharmakarya Nidhi gave a handsome *dakṣinā* of Rs. 1001 to the scholar who recited the complete *Taittirīya śākhā* of the Kṛṣṇa Yajurveda in the Vyāsa temple in February last. The Trustees are contemplating to increase this *dakṣiṇā* further.

Maharaja Balwant Singh Degree College, Gangapur, sent out its first batch of students for the B.A. Part I Examination of the Gorakhpur University. The College authorities are planning to start classes in English and Geography. Major Shri S.L.Dar, former Registrar of the B.H.U. has been appointed as the Secretary of the College, who would look after its academic activities also.

Maharani Ram Ratan Kunvari Sanskrit Pāṭhaśālā of the Ramnagar Fort is imparting teaching in various Sanskrit subjects. Two of its student appeared for the Madhyamā exam. of the Vārāṇaseya Sanskrit University and three students appeared for the Prathamā Exam. of the said University this year.

महाराजप्रभुनारायणशारीरिकविकासन्यासस्य कार्यविवरणम्

'मलखम' नाम्ना प्रसिद्धाया भारतीयक्रीडायाः प्रचारार्थं तथा च रामनगरस्थप्रारम्भिकपाठशालानां छात्रेषु शारीरिकयोग्यता-चैतन्ययोश्च विकासार्थम् एष न्यासः हिन्दूविश्वविद्यालयस्यस्थ क्रीडाविभागे अध्यक्षपदमलंकुर्वतः श्रीकर्णसिंहमहोदयस्य निर्देशने मलखमशिक्षाभ्यासार्थं विचारः करोति। श्रीकर्णसिंहमहोदयः अस्मिन्कार्ये स्वरुचिं प्रदर्शयति।

महाराजकाशिराजधर्मकार्यनिधेः कार्यविवरणम्

यथा प्रथमं निर्दिष्टमनेन न्यासेन गते फरवरीमासे व्यासमन्दिरे कृष्णयजुर्वेदस्य संपूर्णतैत्तिरीयशाखायाः पारायणावसरे पारायणकर्त्रे १००१ रूप्यकाणां विशिष्टा दक्षिणा प्रदत्ता। दक्षिणायामधिकवृद्ध्यर्थं न्यासधारिणः विचरशीलाः सन्ति।

अनेन न्यासेन संचालितस्य महाराजबलवन्तसिंहमहाविद्यालयस्य छात्राः प्रथमं गोरखपुरविश्वविद्यालयस्य बी० ए० (भाग १) इति परीक्षायां प्रविष्टाः। महाविद्यालयस्याधिकारिणः आंग्लभाषा, भूगोल इत्यादिविषयेषु पाठनस्य प्रबन्धं कर्तुमिच्छन्ति। काशिहिन्दुविश्वविद्यालयस्य सेवानिवृत्तः कुलसचिवः श्रीशिवनन्दनलालदरमहोदयः महाविद्यालयस्य सचिवपदे नियुक्तः। एष महाभागः महाविद्यालये शैक्षणिककार्यमपि अवलोकयति।

रामनगरदुर्गस्था महारानी रामरत्नकुँवरिसंस्कृतपाठशाला संस्कृतभाषायाः विविधविषयेषु शिक्षाप्रदानं करोति। अस्याः पाठशालाया द्वौ छात्रौ मध्यमापरीक्षायां त्रयश्च छात्राः प्रथमापरीक्षायां सम्मिलिता बभूवुः।

SUPPLEMENT

TO

PURĀṆA

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PREPARED
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ALL-INDIA KASHIRAJ TRUST
FORT RAMNAGAR, VARANASI

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